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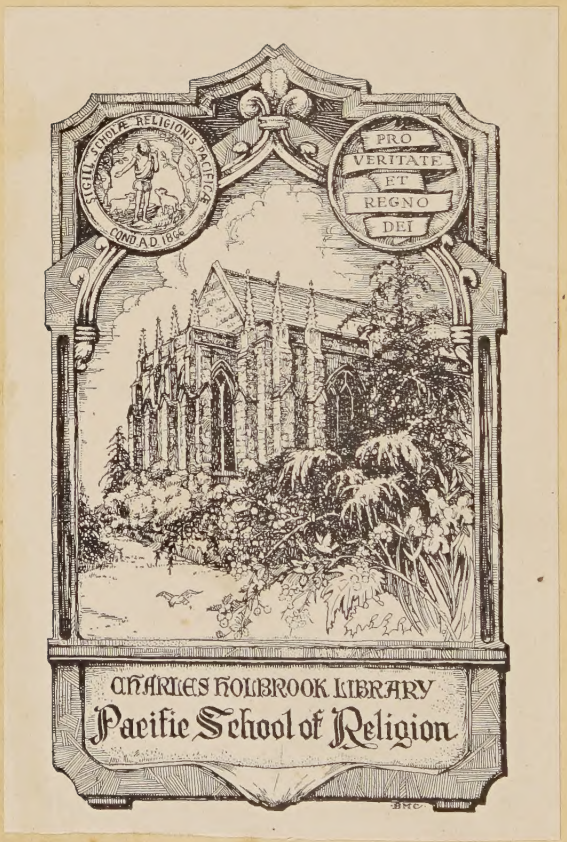
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THE

Connecticut Evangelical Magazine.

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VOLUME VII.

CONSISTING OF TWELVE NUMBERS,
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THE PROFITS ARISING FROM THE SALE OF THIS MAGAZINE ARE DEVOTED TO FORM A PERMANENT FUND, THE ANNUAL INTEREST OF WHICH IS TO BE APPROPRIATED, BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT, TO THE SUPPORT OF MISSIONS IN THE NEW AMERICAN SETTLEMENTS, AND AMONG THE HEATHEN.

THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

—VIZ.—

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INTRODUCTION.

ACCORDING *to the original plan of this Magazine, it is to contain,*

Essays on the doctrines of Christianity, and on religious, experimental and moral subjects :—Occasional remarks on the fulfilment of scripture prophecies in the present day, and expositions of difficult and doubtful passages of scripture :—Religious intelligence concerning the state of Christ's kingdom, throughout the Christian world, and sketches of the original ecclesiastical concerns of this country : Information respecting Missions to the new settlements in the United States and among heathen nations :—Narratives of revivals of religion in particular places, together with the distinguishing marks of true and false religion :—Accounts of remarkable dispensations of divine Providence :—Biographical sketches of persons eminent for piety :—Original hymns on evangelical subjects :—Together with whatever else, on the subject of religion and morals, may contribute to the advancement of genuine piety and pure morality.

This work will consist of original pieces, and of extracts from the best European and American publications. As the Magazine is designed for the promotion of vital Christianity, and of a knowledge of the great and essential truths of the gospel, Essays which are merely controversial or deeply metaphysical, it will be seen, come not within the object of this publication ; nevertheless, should any such be sent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive communications from all denominations of Christians, who believe in the peculiar principles of Christianity ; but if written upon the distinguishing tenets of their respective sects, they will be excluded. The profits arising from the sale of this publication will be appropriated to the support of Missionaries to the Heathen or among the inhabitants of the new settlements.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. VII.] JULY, 1806. [NO. 1.

Attempts to Christianize the Indians in New-England, &c.

CHAPTER II.

NUMBER XIV.

Rev. John Eliot's Life and Character as a Minister to a particular Church and Congregation, abridged from Dr. Cotton Mather—His Death, and some Circumstances preceding and attending it.

(Continued from vol. vi. p. 447.)

IN the account of Mr. Eliot, as a minister, it is proper to exhibit his sentiments respecting the frame, form and constitution of Christian churches—their officers, members, discipline, &c.

He was a Protestant and a Puritan, and one very full of that spirit, which actuated the first planters of this country, in their peaceable secession from those unwarrantable things elsewhere imposed upon their consciences.

He was a modest, humble and very reasonable noncomformist, respecting those ceremonies, which have been such unhappy apples of strife in the church of England; and had it not been for the sake of what he esteemed *true church order*, he would never have left his pleasant, native country to have settled in the dreary thickets of America.

It grieved him to see so many unscriptural ceremonies retained in the church of England by the artifice of certain persons, who were loth to have the reformation carried on to any further degrees, which the most eminent of the *first reformers* had in their pious designs.

It was his opinion, "That in the reformation of churches to be now endeavored, things ought to be reduced to the order in which we find them at their primitive, original, apostolical institution." And in pursuance of this principle he espoused that way of church government, which we call the *congregational*. He was fully persuaded, that the *church state*, which the Lord Christ has instituted in

he New Testament is in "A ongregational society of professed believers, agreeing, and assembling together among themselves, with officers of divine appointment, for the celebration of evangelical ordinances, and their own mutual edification." And he could assert, "That no approved writers, for the space of two hundred years after Christ, make any mention of any other organical, visible, professing church, but that only, which is *congregational*.* He perceived, in the congregational way, an agreeable sort of temperament between *rigid Presbyterianism* and *levelling Brownism*: So that on the one side the liberties of the people are not oppressed; and on the other side the authority of the elders is not rendered insignificant; but a due balance is herein kept upon them both: And hence he closed with Cambridge Platform of church discipline, as being, in his opinion, the nearest of what he had yet seen to the directions of heaven.

He could not comprehend, that this church state can arise from any other formal cause, but the consent, concurrence and confederation of those concerned in it. He looked upon a relation to a church, not as a natural, or a violent, but a voluntary thing; and so that it is to be entered no otherwise, but by an holy covenant; or as the scripture speaks, by "giving ourselves, first unto the Lord; and then one unto another."

But for the subjects to be admitted by churches to all the privileges of this fellowship with them, he thought they ought to be such as a *trying charity*, or a *charitable trial* should pronounce *regenerate*. He was of opinion, that one great end of church fellowship was to represent to the world the qualifications of those that shall ascend into the hill of the Lord, and stand in his holy place for ever. The ancient churches of New England maintained a custom to *examine those they receive, not only about their persuasion, but also, whether they had attained to a work of grace upon their souls.* In the prosecution hereof, besides the enquiries of the elders into the *knowledge*, *belief* and *conversation* of them that offer themselves to church fellowship, it is expected, though I hope, says Dr. Mather, not with any severity of imposition, that in the addresses which they make to the churches, they give a *written*, if not an *oral* account of the impressions, which the regenerating word of God has made upon their souls. This was a custom, which Mr. Eliot had a very great esteem and

* He that would see this position fairly and clearly discussed may read a book entitled, "An Enquiry into the Constitution, Discipline, Unity, and Worship of the primitive Church &c." The supposed author, if I mistake not, was Sir Peter King.—Let him particularly consult the second Chapter.—Let him also peruse, if he has opportunity, Rev. Richard Baxter's "Treatise of Episcopacy," in various parts—Mr. Pierce's Vindication of the Dissenters and Dr. Chauncey's View of Episcopacy.—Those on the other side, who are for Diocesan Episcopacy according to the Model of the Church of England, will doubtless be advised, by their Episcopal brethren, to read Bishop Hoadly's "Reasonableness of Conformity to the Church of England," and some other authors, who attempt to support the same cause.

value for. These *oral* or *written* exhibitions were usually called *relations*.*

There were especially two things, which he was loth to see, and yet he feared he saw falling in the churches of New England: one was a thorough establishment of ruling elders in our churches, which he thought sufficiently warranted by the apostle's mention of elders, that rule well, who yet labor not in word and doctrine. He was very desirious to have prudent and gracious men set over our churches, for the assistance of their pastors in the church acts that concern the *admission* and *exclusion* of members, and the *inspection* of the *conversation* led by the communicants; and the *instruction* of their several families; and the *visitation* of the afflicted in their flocks, over which they should preside.—

* The custom for candidates for admission to communion to make *relations* concerning a special work of divine grace upon their hearts, was, according to Cambridge Platform, generally adopted by the churches in the Massachusetts, and I believe in Connecticut. But this usage has been gradually and at last generally laid aside; as for other reasons, so especially for this, because it was found not to answer the end particularly designed to be effected by it, to keep the churches more pure. Many ministers and private Christians were also of opinion, that to insist upon relations as a term of admission, was going *beyond the statute* of the Supreme lawgiver in the church, whatever good ends many great and pious men might mean to compass by them.

Some Divines of distinction in the seventeenth century, as well as great numbers since, dissented, in some measure, from those who compiled, and those who assented to the Platform.

Dr. Cotton Mather, in his "Ratio Disciplinæ, p. 85, observes, some eminent pastors, and some of their churches, are of the apprehension, "That the terms of communion are an ordinance of Christ, and must have a word of institution to warrant them. And according to the gospel, orthodoxy in the profession of the truths of the Christian religion, under which is comprised a knowledge of these truths, and this attended with a conversation that becomes the gospel of Christ, is that which is the ground of reputing them to be believers, and receiving them into our fellowship; and whatsoever more is required as a test, is beyond the statute of Christ." Yet there are *some* things which, though not regularly *required*, may, without sin, be *complied* with."

It is known, that in ancient times, Dr. Increase Mather of Boston, and Mr. Stoddard of Northampton, took different sides, and carried on a dispute respecting qualifications for communion, and terms of admission. Much, since their days, has been written upon the subject; and not a little, within a few years by the New-England ministers; but different sentiments are still maintained by good, and learned men, and probably will be, at least, till the Millennium.

Mr. Mason, in his "Student and Pastor," has given his sentiments clearly, and within a small compass upon the usage of relations, page 113, 1st edition.

I shall close this note with the candid words of Dr. I. Mather in his preface to Mr. Stoddard's Guide to Christ," which are very worthy of imitation:

"It is known, that in some points, not fundamental to religion, I differ from this beloved author. Nevertheless, as when there was a difference of opinion between Jerome and Austin, Jerome said, for all *that* I cannot but love Christ in Austin; so do I say concerning my brother Stoddard: and I pray the Lord to bless this, and all his holy labors for the conversion and salvation of many of God's elect." preface, p. 8.

Such *Helps* had he himself been blessed with. And it was tho't, that had all pastors been so well accommodated, it is possible there would have been more encouragement given to such an office as that of ruling elders.

He was concerned, that we might never want a frequent repetition of *needful Synods* in our churches. For though he had an earnest and due care to preserve the *rights of particular churches*; yet he thought all the churches of the Lord Jesus, by their *union* in what they *profess*, in what they *intend*, and in what they *enjoy*, so compacted into one *body mystical*, as that all the several *particular churches* every where, should *act* with a regard to the good of the whole, and to the common advice and counsel of the neighborhood; which cannot be done always by *letters missive*, like those that passed between *Corinth* and *Rome* in the early days of Christianity; but it requires a convention of the churches in *Synods*, by their *delegates* and *messengers*.

He did not count churches to be so independent, as that they can always discharge their whole duty, and yet not act in conjunction with neighbor churches; nor would he be of any church that will not acknowledge itself accountable to rightly composed Synods, which may have occasion to enquire into the circumstances of it.—He was much in contriving for the regular and repeated meeting of such assemblies.*

He wished for *Councils* to reclaim those that had imbibed pernicious principles, by applying the word of God, as a sovereign antidote—for *Councils* to heal all dangerous divisions and

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* During the seventeenth century there were four general Synods of all the churches in the Massachusetts, in one of which at least, there were members from Connecticut, New-Haven and Plimouth colonies. All the assemblies were convened upon a motion from the civil magistrate, to deliberate, and give their sentiments upon matters, in which all the churches were concerned. Mr. Eliot was doubtless of an opinion, that these Synods had answered important ends, which was a special reason of his desire, that they might be called as often as the circumstances of the churches might seem to require, or render expedient.

The first Synod was holden at Newtown, since called Cambridge, Aug. 30, 1637, to take into consideration the Antinomian and Familistical errors, which were spreading fast at that day in the Massachusetts, and threatened the ruin both of church and state—to point them out particularly—to refute them, and to guard the churches against them. Mr. Hutchinson was a principal leader of the Opinionists.

Prior to the session of the Synod, a collection was made of all the erroneous and offensive opinions, which called for the disquisitions of the assembly; though when it met, the authors of these errors were neither mentioned nor enquired after, but the errors themselves were considered.

When the Synod met, those two eminent divines, Rev. Mess. Thomas Hooker of Hartford, and Peter Bulkley of Concord were chosen moderators.

The Synod, after serious and due deliberation and discussion, drew up and published a brief, plain, scriptural refutation of the errors then prevailing, which they found subversive of the fundamentals of religion. This, together with the vigorous exertions of the Ministers upon their return to their several congregations, gave a great and speedy check to these enthusiastic and dangerous opinions.

Dr. C. Mather speaks of this assembly in very honorable terms.—He stiles it a most useful Synod—ob-

scandalous contentions, which might ever begin to flame in our borders—For *Councils* to rectify all male-administrations in the midst of us; or to recover any particular churches out of any disorders, into which they may be plunged—For *Councils* to inquire into the love, the peace, the holiness maintained by the

serves, that it produced blessed effects —and further, to this purport, that the sword of the Lord, the sacred scripture, being thus wisely employed, soon did great execution.

Magnalia, B. VII. p. 14, &c.

The second Synod met at Cambridge, the latter end of the year 1646, in which were present members not only from the Massachusetts, but from Plimouth, Connecticut and New-Haven colonies. The Synod was adjourned from time to time till the 30th, of Sept. 1648, when they sat to accomplish the business upon which they were convened. The design of the Synod was chiefly to agree upon a model of church discipline. They accordingly took care, in one of their former sessions, to appoint three divines, viz. Rev. Mess. John Cotton of Boston, Richard Mather of Dorchester, and Ralph Partridge of Duxbury to draw up, each of them separately, a model of church government, out of the holy scriptures, and present them to the Synod, that the Synod, by comparing them carefully together, might form such an one out of them, as should be agreeable to the minds of all the churches. From these performances the platform of church discipline, usually called "Cambridge platform," was composed; and after many debates, agreed upon by the majority of the Synod, and presented to the general court, and to the churches for their consideration and acceptance, in the month of October, 1648.

Though it cannot be supposed, that every individual member of this assembly agreed in all the articles of the platform, yet they all *acquiesced* in it; and when it was presented to the churches, they received it

However, in the present day, and for a long time past, the ministers, and churches in general have, in a few particular points, and with solid reason, as they suppose, differed from the Synod.

During the session of this assembly, the Confession of Faith, set forth by the assembly of divines at Westminster in England, was deliberately read over, and adopted as scriptural. To exhibit such a Confession of Faith was one thing, which the government recommended to this venerable assembly. This they judged the churches beyond sea would expect of them. Accordingly a unanimous vote passed in the words following, viz. "This Synod having perused and considered, with much gladness of heart, and thankfulness to God, the confession of faith published by the late reverend assembly in England, do judge it to be very holy, orthodox and judicious in all matters of *faith*; and do therefore freely and fully consent thereunto for the *substance* thereof. Only in those things which respect church government and discipline, we refer ourselves to the platform of church discipline agreed upon by this present assembly. And we do therefore think it meet that this Confession of Faith should be commended to the churches of Christ among us, and to the honored court, as worthy of their due consideration and acceptance.

Magnalia, B. v. p. 1. and 21. &c. Neal's History, Vol. 1. p. 291

The third Synod, consisting of Elders and Messengers of all the churches within the jurisdiction of the colony of the Massuchusetts, was held at Boston in the month of September, 1662, by the desire, and order of the general court, having the necessity of the matter laid before them.

Two questions were propounded to them by order of the court, viz.

I. "Who are the subjects of Baptism?"

II. "Whether, according to the word of God, there ought to be a consociation of churches; and what should be the manner of it?"

As to the first question at least, people through that colony, as well as the neighboring, were much divided in sentiment, in respect to the

several churches—In fine, for *Councils* to send forth fit laborers into those parts of our Lord's harvest, which are without the gospel of God. He beheld an apostolical precept and pattern for such *Councils;* and when such Councils, convened in the name of the Lord Jesus Christ, by the consent of several church-

answer to be returned. They were at no loss as to infant baptism: For the early planters and their children were almost universally Pedobaptists But the question which was warmly debated at that day was, whether baptism is to be administered to any infants, except to those, one of whose parents, at least, belong to, and attend the communion of the Lord's Supper; or are communicants?

To the first question the Synod gave a lengthy and elaborate answer, which was in substance as follows:

"Church members, who were admitted in minority, understanding the doctrine of faith, and publickly professing their assent thereto; not scandalous in life, and solemnly owning the covenant before the church, wherein they give up themselves, and children to the Lord, and subject themselves to the government of Christ in the church, their children are to be baptized."

They conclude with this proposition, "The members of orthodox churches, being sound in the faith, and not scandalous in life, and presenting due testimony thereof; these occasionally coming from one church to another, may have their children baptized in the church, whither they come, by virtue of communion of churches." The reasoning, by which they endeavor to support the propositions they lay down, may be seen in Dr. Mather's Magnalia, and one edition at least, of the Cambridge Platform.

The Synod also expressed their sentiments in favor of the consociation of churches, but with such explanations and limitations, as should render their acts consistent with the powers and privileges of particular churches.

More than seven to one voted the answer to the *first question.* But several reverend and learned persons in that assembly dissented. These different sentiments occasioned a controversy in print. Mr Chauncey, president of Harvard college, and Mr. Increase Mather, wrote against the resolution of the Synod, as it related to baptism. Mr. Davenport of New-Haven wrote a piece on the same side.—Mr. Allen of Dedham, Mr. Richard Mather of Dorchester, and Mr Mitchel of Cambridge, wrote in defence of the propositions respecting the subjects of baptism.* Mr. Increase Mather, some time after, changed his sentiments in consequence of Mr. Mitchel's arguments communicated in a letter; and then wrote in defence of what he formerly opposed. †

Different sentiments, concerning the subjects of baptism, have been embraced by ministers and churches in the several periods from the time of the Synod to the present day. This controversy has not ceased in the churches. Happy if all debates upon this, as well as other heads, may be conducted with meekness of wisdom; and that all may soon arrive at such a knowledge of, and such a regard to the sacred rule, as that none may be admitted to this privilege, whom the Supreme Lawgiver forbids; and none excluded, who ought to be received according to his fixed rules.

The fourth Synod was convened at Boston, September 10, 1679.

Religious persons observed with grief and anxiety, that people began more notoriously to forget the errand of their fathers into the wilderness; and that the enchantments of this world caused the rising generation more sensibly to neglect the primitive designs and interests of religion propounded by their fathers. And upon this a change in the tenor of the divine dispensations towards this country was quickly the matter of every body's observation. The colony had, in several preceding years, suffered various calamities. The fruits of the

* *Magnalia, book* v. p. 63, &c.

† *Magnalia, book* v. p. 81.

es concerned in mutual communion, have declared, explained, and recommended the mind of God from his word unto us; he reckoned a truth so delivered, challenged an observation from the particular churches.

The reader has now seen the charcter of an excellent minister of the New Testament de-

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earth in successive years, had been much cut off by droughts, blasts, insects, and in other ways. Merchants experienced great losses by the shipwreck of many of their vessels; by the capture of others, and of the seamen; by fires breaking forth in the chief seats of trade at home, which greatly wasted their property. Pestilential sicknesses sometimes became epidemical by contagious vapors in the air. The wars of the savages added greatly to the distresses; and indeed far exceeded all the other temporal calamities united: For in these wars the barbarous Indians cruelly butchered many hundreds of the inhabitants, and scattered whole towns with miserable ruins.

The general court of the Massachusetts was prevailed with to convene a Synod of the elders and messengers of the churches for the solemn discussion of these two questions, viz:

I "What are the evils, that have provoked the Lord to bring his judgments on New England?"

II. "What is to be done, that so these evils may be reformed?"

Prior to the meeting of the Synod, the churches kept a general fast, that the gracious presence and Spirit of God might be obtained for the direction of the approaching assembly. The Synod met and chose Mr. John Sherman of Watertown, and Mr. Urias Oakes, Minister of Cambridge and president of Harvard College, as joint moderators during the greatest part of the session. The Synod kept a day of fasting and prayer before the Lord, and spent several days in discoursing upon the two great questions laid before them. A committee was then appointed to draw up the mind of the assembly. This being done, it was distinctly and repeatedly read, and then upon mature deliberation, the whole was *unanimously voted* as to the *substance, end and scope thereof.*

The Synod in answer to the first question, pointed out various evils prevailing in the land viz: A great and visible decay of the power of Godliness among many professors in the churches—Pride, discovering itself in various ways; by refusing to be subject to order, by unreasonable and unchristian contentions, and by apparel. Again, divine institutions, hearing the word, baptism, the Lord's Supper, and Christian discipline are greatly neglected. The holy and glorious name of God has been profaned by oaths and imprecation in ordinary discourse, and by irreverent behavior in the solemn worship of God. There is much sabbath breaking—There is much amiss in many families; reading the scriptures, family prayer, instruction, and government are much neglected—inordinate passions, and sinful heats are too prevalent even among church members; hence law-suits are frequent to the scandal of their holy profession.—There is also much intemperance in drinking, which leads on a train of many natural and moral evils—There are also heinous breaches of the seventh command, temptations to which are become too common.—There is much want of truth among men; promise breaking is a common sin; and party falsehoods too frequent.—The Synod also mention an inordinate affection to the world, discovering itself in various ways—by fraud, oppression, and strait-handedness with reference to public and pious concerns. There has also been opposition to the work of reformation; and great incorrigibleness under all the means which God has used to reduce sinners from the error of their ways. A public spirit is greatly wanting in the most of men: Too many seek their own, not the things that are Jesus Christ's. In fine, there are sins against the gospel, whereby the Lord has been provoked. No sins more provoke the Lord than impeni-

lineated. Mr. Eliot was a burning and shining light; but we shall soon see him extinguished.

When he began to draw near his end, he grew still more heavenly, more savory, more divine. The grace of this excellent man rather increased than abated, when every thing else was dying with him.

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tency and unbelief. There is great unfruitfulness under the means of grace, and that brings the most desolating judgments.

This is the sum of the evils, which the Synod point out as having provoked the Lord to bring his judgments on New England.—To the Question.

II. What is to be done, that so these evils may be reformed? The Synod return an answer, a breviate of which follows:

It would tend much to promote the interest of reformation, if all, that are leaders, either as to civil, or ecclesiastical order, do, as to themselves and families, become very exemplary.

It is recommended, that the present generation declare their adherence to the faith and order of the gospel, according to what is in the scripture expressed in the platform of discipline.

It is requisite, that persons be not admitted to communion in the Lord's supper, without making a personal and public profession of their faith and repentance, in such way, as shall be to the just satisfaction of the Church, and that both elders and churches be duly watchful and circumspect in this matter.

In order to a reformation it is necessary, that the discipline of Christ, in the power of it, should be upheld in the churches. This would have a happy tendency to prevent evil, or recover from it.

It is requisite that utmost endeavors should be used for a full supply of officers in the churches according to Christ's Institution.

It is incumbent on the magistrate to take care, that these officers have due encouragement and maintenance afforded to them. Magistrates, and that in scriptures referring to New Testament times, are said to be the churches' nursing-fathers. Isai. xlix. 23.

Due care and faithfulness with respect to the establishment and execution of wholesome laws would very much promote the interest of reformation. Such laws, we mean, as there is scripture warrant for.

Solemn and explicit renewal of covenant is a scripture expedient for reformation. This, by the experience of ancient reformers, has been found an happy measure to promote reformation, and revive religion when much decayed.

In renewing of covenant it is needful, that the sins of the times should be engaged against, and reformation thereof, in the name, and by help of Christ, promised before the Lord.

It seems to be most conducive to edification and reformation, that in renewing covenant, such things as are clear and indisputable, be expressed; that so all the churches may agree in covenanting to promote the interest of holiness, and close walking with God.

As an expedient for reformation it is good that effectual care should be taken respecting all schools of learning. As we desire that reformation and religion should flourish, it concerns us to endeavor, that both the College, and all other schools of learning in every place be duly inspected and encouraged.

In fine, inasmuch as a thorough, and hearty reformation is necessary in order to obtaining peace with God; and all outward means will be ineffectual to that end, except the Lord pour down his Spirit from on high; it doth therefore concern us to cry mightily to God, both in ordinary and extraordinary manner, that he would be pleased to rain down righteousness upon us.

The Synod having paid particular attention to the questions proposed, presented their answer to the general court, who by an act of Oct. 15. 1679, "commended it to the serious consideration of all the churches and people in the jurisdiction; enjoining, and requiring all persons in their respective capacities, to a careful and

It is too usual with aged men, that when they are past work, they are least sensible of their inabilities and incapacities; and can scarce endure to see another succeeding them in any part of their office; but Mr. Eliot was of a temper quite contrary to this: for finding, almost two years before his decease, that he had not strength enough to edify his congregation with public prayers and sermons, he importuned his people with some impatience, to call another minister; professing himself unable to die with comfort, until he could see a good successor ordained, settled and fixed among them. For this cause he preferred earnest petitions unto the Lord Jesus Christ, our ascended Lord, that he would grant such a gift to Roxbury; and he sometimes called the whole town together to join with him in a fast for such a blessing. As a return of their supplications, our Lord quickly bestowed upon them a person young in years but old in discretion, gravity and experience.—It was Mr. Nehemiah Walter, who being, by the unanimous vote and choice of the church there, become the pastor of Roxbury, (being ordained October 17, 1688,) immediately found the venerable Eliot embracing and cherishing him with the tender affections of a father. The good old man, like aged Aaron, as it were, disrobed himself with an unspeakable satisfaction, when he beheld his garments put upon a son so dear to him. After this, he, for a year or two before his translation, could scarce be persuaded to any public service; but humbly pleaded, what none but he would ever have said, "It would be a wrong to the souls of the people for him to do any thing among them, when they were supplied so much to their advantage otherwise." It is thought,

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diligent reformation of all those provoking evils mentioned therein, according to the true intent thereof; that so the anger and displeasure of God, many ways manifested, might be averted; and his favor and blessing obtained."

It cannot be supposed that a reforming Synod could accomplish a universal reformation.—Nevertheless it must be mentioned to the glory of God, that the admonitions of the Synod were not without desirable effects upon many. Faithful ministers were thereby strengthened and emboldened in testifying against the sins of the times; and private Christians were awakened unto a more exact walk with God. No part of the recommendations of the Synod had more happy effects than the renewal of the covenant, which was attended by many of the churches; in some by the communicants only: in others by baptized persons who had not come to the communion, joining with the communicants, and very remarkable was the blessing of God upon the churches which renewed covenant, not only by a great advancement of holiness in the people; but by a great addition of converts to their holy fellowship.

The Massachusetts colony was not alone in such essays of reformation; but the colonies of Plimouth and Connecticut showed themselves in like manner concerned, that they might avert the tokens of the divine displeasure. The rulers both in church and state had their serious deliberations with one another; and they together enquired of the Lord, at the oracle of his written word, what might be the grounds of the divine controversy. The ministers drew up the results of their deliberations, which the magistrates recommended to the consideration of the inhabitants of the several jurisdictions; and the pastors of the churches earnestly endeavored to prosecute the ends of these admonitions.—Magnalia B.v p.85.96.

that the last sermon he ever preached was on a public fast, when he fed his people with a very distinct, and useful exposition of the eighty-third Psalm: and he concluded with an apology, begging his hearers to "pardon the poorness, meanness and brokenness, (as he called it,) of his meditations; but added, my dear brother here will, by and by, mend all."

But though he thus dismissed himself, as one so near to the age of ninety might well have done from his public labors; yet he would not give over his endeavors in a more private sphere to do good unto all. He had always been an enemy to *idleness;* and was troubled when he saw how much precious time was devoured about things which do not profit: and now he was grown old, he was desirous of being actively useful to the last: the less time he saw left, the less was he willing to have lost. Sometimes he would say, with an air peculiar to himself, "I wonder for what the Lord Jesus Christ lets me live: he knows that now I can do nothing for him." And yet he could not forbear *essaying* to do something for his Lord: He imagined that though the *English* could not be benefitted by any gifts, which he now fancied himself to have only the ruins of; yet who can tell, but the *Negroes* might? He had long lamented it with a tender passion, and sometimes with an ardent one, that the English used their Negroes but as their *horses* or their *oxen;* and that so little care was taken about their immortal souls. He looked upon it as a prodigy, that any, wearing the name of Christians, should so much have the heart of infernal spirits in them as to prevent and hinder the instruction of the poor *blacks*, and confine the souls of their miserable slaves to *destroying ignorance*, merely for fear of thereby losing the benefit of their vassalage: but now he made a motion to the English, within two or three miles of him, that at such a time and place, they would send their Negroes once a week to him; for he would catechise them and enlighten them in the things of their everlasting peace: however, he did not live to make much progress in this undertaking.*

He also projected plans of more private charity, that he might be useful to the extent of his bodily strength and mental abilities; but death soon put an end to these good designs and attempts.

The prosperity of the churches of Christ lay constantly near his heart; and the care of them was the last thing he put off. With an apostolical temper he was continually solicitous about them; but he was not so solicitous, as to distrust the guardianship of Divine Providence. He indeed used most affectionately to bewail the death of *all* useful men, whether in church or state; yet if one brought him notice of such a thing with any despondencies; or said, "O sir, such an one is dead, what shall we do?" He would answer, "Well, but God lives; Christ lives; the old saviour of New-England yet lives; and he will reign, till all

* Mr. Eliot was born about the year 1604, and died, May 20, A. D. 1690 in the 86th year of his age, having ministered to the church of Roxbury almost sixty years.

his enemies are made his footstool."

He had in the latter scenes of life, and quite to the last, a firm hope and almost unshaken assurance, that he was prepared for death, and should soon enter into the joy of his Lord. He would often speak of his dissolution with freedom and complacency. For many months before he died, he would often cheerfully tell his intimate friends, "That he was shortly going to heaven, and that he would carry a deal of good news thither with him. He said, he would carry tidings to the old founders of New-England, who were now in glory, that church-work was yet carried on among us—that the number of our churches was continually increasing; and that the churches were still kept as big as they were, by the daily additions of those who shall be saved."

While he was making his retreat out of this evil world, his discourses from time to time ran upon *the coming of the Lord Jesus Christ;* of this he prayed, and for this he longed. At last his Lord for whom he had been long wishing, long preparing, and long ready, came and gratified his ardent desires.

He fell into some languishments attended with a fever, which in a few days brought him into the *pangs*, (may I say, or joys) of death: and while he lay in these, his colleague, Mr. Walter, coming to him, he said to him, "Brother, thou art welcome to my very soul; pray retire to thy study for me; and give me leave to be gone;" meaning that he should not, by petitions to heaven for his life, detain him here.

Mr. Eliot, after much speech of and for God in his life time, uttered some things little short of oracles on his death bed; and it is matter of regret that they were not more exactly regarded and recorded. Those that have taken the pains to collect the remarkable sayings of the dying have been very serviceable to the living: But the speeches of a dying Eliot must have had in them a grace and strain truly extraordinary. Many were the gracious words which he dropped: His last breath was employed in the service of that God to whom he had dedicated his life; but sufficient care was not taken to transmit his dying speeches to posterity. He closed life with great serenity. Some of his last words were, *welcome joy!* And as he expired, he called upon those that stood by in these important words, *pray, pray, pray;* which was a devout exercise, in which he employed a large portion of his time thro' a long life; and to which he excited others with his dying breath.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

"The righteous shall be in everlasting remembrance."

(To be continued.)

A concise view of some of the reasons, why the Holy Scriptures are held in high estimation, and greatly delighted in, by the godly.

THE fact, that the truly pious set a high value on the word of God, and peruse and study the scriptures with great delight, is sufficiently at-

tested by those sacred writings. The Psalms of David in particular, abound with strong and expressive declarations of this import. Of the blessed, the godly man, it is affirmed in the first Psalm, "His delight is in the law of the Lord; and in his law doth he meditate day and night." And in the hundred and nineteenth Psalm the pious penman says expressly, "My soul breaketh for the longing that it hath unto thy judgments at all times. Thy testimonies also are my delight and my counsellors. I will delight myself in thy commandments which I have loved. Thy statutes have been my songs in the house of my pilgrimage. The law of thy mouth is better unto me than thousands of gold and silver. O how love I thy law! It is my meditation all the day. I love thy commandments above gold, yea above fine gold. Mine eyes prevent the night watches, that I may meditate in thy word. I rejoice at thy word, as one that findeth great spoil."

Such is the language of the truly pious heart with respect to the word of God contained in the scriptures: Such his esteem of them and delight in them. And well it may be. There are abundantly sufficient reasons for it.—For

I. The Bible gives the most important information of any book in the world. It makes the most important discoveries, and is the means of conveying to the mind the knowledge of the most important and infinitely interesting truths and objects.

More particularly,

1. It reveals the infinitely glorious character and perfections of God, and his grand designs, in a vastly clearer manner than they are otherwise revealed, and is the means of conveying to the mind vastly more clear and just and exalted ideas thereof, than are ordinarily conveyed by any other medium. Though the eyes are opened by the spirit, to behold these wondrous things; yet the word of God is the medium by which they are seen, when the eyes are opened.

Mankind are principally indebted to the scriptures for the knowledge of the only true God. This might be clearly proved by facts. The scriptures teach, with the greatest plainess and decision, that there is one, and but one living and true God, the creator, preserver, proprietor, lord and governor of heaven and earth and all that is therein. And according to the scripture representations of the one true and living God, he is a being of absolute, unlimited perfection—possessed of every possible excellence both natural and moral in infinite perfection. These sacred writings present us with the idea of a God, who is eternal, independent and self-existent, omnipresent, omniscient and omnipotent, infinitely and unchangeably wise and holy, just and good, true and faithful, gracious and merciful—a just God, and a Saviour—the hater of sin, and, at the same time and in perfect consistence with himself, the Saviour of sinners.

Such an idea of God hath never been entertained by mankind in any part of the world, in any age, country or nation, savage or civilized, where it has not been derived, either mediately or immediately, from the scriptures, or from the divine

revelation which is now exhibited in the scriptures. But in every age and nation in every part of the known world, they who have formed their ideas of Deity, without any assistance from this source, have entertained ideas extremely irrational and absurd, low and despicable, and even vile and abominable.—Hence, I conceive, we have a clear proof that the scriptures contain a divine revelation—that they are the word of God.

This information, which the scriptures give us, of the one living and true God, is certainly of the highest importance. And on this account they are held in the highest estimation by the godly; and their delight is in them.

2. The word of God is the means of conveying a vastly more clear, just and perfect knowledge or idea of the rule of duty in general, and in all particular cases and circumstances, conditions, characters and relations, than is revealed by any other external medium. This renders the Bible a precious book to the godly, which they read, and hear, and think upon, with great delight.

3. The word of God contains very important and interesting information respecting ourselves, or our own character and state. It teaches with great plainness what creatures we are by nature and practice, what our character is, as seen by God, and in what a condition we are. Right ideas of our own character and state are certainly of great importance.

4. The scriptures also discover and reveal the only possible and an infinitely excellent and glorious way of salvation for us, guilty, self-ruined, self-destroyed creatures, and plainly distinguish it from all those false and destructive ways, to which we are naturally inclined, exposed, or liable—a way absolutely undiscoverable without supernatural revelation.

By the word of God the all-glorious Redeemer and Saviour, the Lord Jesus Christ, is placed in clear view before us, as having made a complete atonement for sin, and brought in everlasting righteousness, and as being able to save to the uttermost all those who come unto God by him. It therefore gives a plain and satisfactory answer to the most distressing, important and interesting inquiry, "Wherewith shall we come before the Lord, and bow ourselves, with acceptance, before the high God?" The divine word teaches how such as are dead in trespasses and sins may be made alive unto God—how a guilty creature may be accepted and treated as though he was righteous, by a just and holy God—yea, how he may become really righteous and holy, and how they who deserve eternal death may become partakers of, and inherit eternal life.

What information can more highly interest us than this?—But this leads me to say,

5. The word of God describes the character—the temper, spirit and practice of such as are in the way to salvation, and may warrantably view themselves as being in a state of peace and acceptance with God, and heirs of eternal life. On this account it is greatly helpful to the people of God, and highly esteemed and rejoiced in by them.

6. It reveals and declares the

certainty of a future state of retribution, and most clearly and strikingly marks the infinite difference and contrast between that of the righteous and that of the wicked.

7. It clearly and fully ascertains a universal, determining, decisive providence, directed by infinite wisdom, holiness, justice, goodness and faithfulness. It therefore proves, that all things shall finally issue in the greatest glory and happiness of the moral system, and actually shows, in some measure, how the evils which take place, are and will be made subservient to this end, and helps to account for many things very surprising and perplexing, and otherwise utterly unaccountable.

Thus the word of God, on account of the infinitely important discoveries which it makes, and of the most necessary and important knowledge which it is the great medium of conveying, and which is not to be expected, to be sure in ordinary cases, without the help of this medium, is indeed of unspeakable value and importance.—Were we wise for ourselves, we would all cordially concur in the resolution expressed by Dr. Watts, in the following lines—

"Nor shall thy word be sold,
"For loads of silver well refin'd,
"Or heaps of choicest gold."

And such in fact is the value which the godly set upon the word of God, and so great their esteem of it and delight in it, that no worldly treasures whatsoever, not all the riches of the earth, could induce them to part with and be wholly divested of this inestimable treasure.

Under this first general observation, it might have been remarked with propriety, that the bible, *considered as a history*, is the most ancient and comprehensive, authentic and infallible, instructive and useful, necessary and important, and, to the godly, the most entertaining and satisfactory, of any in existence.—

But I proceed to observe,

II. The word of God is highly deserving of esteem and worthy to be delighted in, on account of the exceeding great and precious promises which it contains.

The great and precious promises contained in the scriptures are very numerous, and admirably adapted for the direction, encouragement, support and consolation of the people of God in all their exigences, in all conditions and circumstances, and under all the variety of trials, afflictions and sufferings through which they are called to pass in the present life. These promises import, that God hath graciously condescended to engage, that they shall receive all the grace really needful and best for them, on the whole, upon properly asking it of him—that he will not suffer them to be tempted above what he will enable them to bear—that he will never leave them nor forsake them—that nothing shall separate them from his love—that they shall be finally delivered from all evil—yea that all things shall work together for good to them that love him—that such as forsake all for Christ's sake and the gospel, though they suffer persecutions, shall receive an hundred fold, now in this time; and in the world to come, eternal life—that they shall be kept by the power of God thro'

faith unto salvation—that he will guide them by his counsel, and afterward receive them to glory, &c.

How ineffably precious and animating, entertaining and delightful, to the believing and faithful, must these and such like most gracious promises render the holy scriptures in which they are exhibited in great abundance, and variously expressed in strong and decisive language!

III. The people of God highly esteem and greatly delight in his word, because it is an important medium of their correspondence and communion with him. And,

IV. Because it is not only subservient to the conviction and conversion of sinners, but also a great means of promoting the sanctification and growth of the godly.

Christians, "with open or unveiled face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the spirit of the Lord." They accordingly "desire the sincere milk of the word, that they may grow thereby."

On the whole, it may be said in general terms, that the holy scriptures are highly esteemed and greatly delighted in by the godly, because they contain and exhibit the *only rule*, which God hath given to direct us, how we may glorify him, and enjoy him for ever; and are greatly instrumental, conducive and subservient to this highest and last end of our being.

Is not this implied in Paul's words to Timothy? viz. "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work."

They who view the word of God in the light which has been mentioned, and highly esteem and delight in it for the reasons which have been stated, will, as the natural consequence, make it a subject of their daily meditation and study. Hence, therefore, we may pertinently remark,

1. Distaste to the scriptures, and indisposition to attend to them, argue a great degree of spiritual blindness, and a very corrupt and vitiated moral taste.

2. They who set but a small value upon the scriptures, and find it rather irksome and painful, than agreeable and pleasurable, to read and hear them, and meditate on the things which they reveal, teach and inculcate, appear to be greatly deficient in one of the distinguishing characteristics of the pious, the truly blessed and happy man.

3. To be deprived of the use of the scriptures, and secluded from the instructions derived from them, would be to the godly a sore trial indeed! and to any of mankind such a deprivation would be in reality, however they might view it, a great calamity, an awful judgment. As such it appears to have been threatened by God to Israel by the prophet Amos. "Behold, the days come, saith the Lord God, that I will send a famine

in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 11, 12.

4. When, in some, there is a growing hatred and malignity toward the scriptures, producing great efforts to destroy their influence and to render them generally despised and rejected —when, by considerable numbers, they are held in contempt —and when they are becoming, in any place or country, more and more generally disregarded and neglected, religion, and even morality, is on the decline, and the state of things exhibits a very threatening aspect, and that in particular with respect to the rising generation, and loudly calls for the most engaged exertions of the friends of truth, to preserve the faith once delivered to the saints.

Thoughts on the Divine Government.

NO. III.

(Continued from vol. vi. p. 456.)

THAT the Lord reigns, is at once a most joyful and instructive consideration. It is an assurance which the Christian would not exchange for the uncontroled possession of the universe. All the duties and the comforts of religion spring from this root. This needs only to be duly realized and applied, to check every murmuring sigh—to soothe every turbulent passion—to smooth the furrowed face of affliction, and produce the sweet smile of resignation. Here is a sovereign balm for every wound, a cordial for our fears. Here every unbelieving doubt may be solved, every feeling of anxiety removed; and though we cannot unveil the mysteries of providence, for, *clouds and darkness are round about him;* yet, that faith which overcomes the world, will fully conquer our natural jealousy and distrust of God, and triumph in the assurance, that *righteousness and judgment are the habitation of his throne.*

However dark and mysterious the providences of God may appear to us, under any circumstances, because we are unable to discern their immediate tendency, connection and design; yet that which is the most important for us to know, as more especially affecting our duty and interest, *viz.* the general tendency of the divine government—the principles upon which it is administered, and the ultimate end to which it is directed, are revealed and made known to us. These are clearly contained, either expressed, or implied, in those emphatical words, we have taken for our theme, *righteousness and judgment are the habitation of his throne.* These important points are involved in no mystery. All the clouds and darkness resting upon *them*, are dispelled by the light of divine revelation—so that they are clear and visible to the eye of faith, and present a rich source of comfort and instruction to the believing and understanding heart. To the serious, contemplative mind, this subject forcibly impresses the following points of

important practical instruction, viz.

1. If righteousness and judgment be the habitation of God's throne, then no one of his dealings with his creatures, is such as affords them the least ground to complain of tyranny or injustice. A government that is exercised in righteousness, is conducive to the general happiness, and is therefore deserving of the esteem and confidence of all its subjects.

The three great requisites of a perfect government, are *wisdom*, *goodness*, *and power*.—*Goodness*, to be actuated by a benevolent regard to the happiness of the subjects—*wisdom*, to devise the best plans for effecting the best ends; and *power*, sufficient to put in execution the plans thus devised. It is only through the deficiency of some, or all of these, that any government ever fails of answering the highest and best end, the promotion and security of the general good and happiness of its subjects. If *wisdom* be wanting, the measures of government, however well intended, and however faithfully executed, yet, as they are laid in ignorance and folly, must prove abortive, and fail of their end.

If *goodness* be wanting, wisdom would be but craft and cunning, and power terminate in tyranny.

If *wisdom* and *goodness* both were wanting, government would be dreadful in proportion to its power—it would become a perfect despotism, and be directed to no other end, but the misery and ruin of its subjects.

If *power* were wanting, government would be but a name; the best laws would not be executed; wisdom and goodness would be exercised in vain, and operate to no end.

But these three united constitute the perfection and happiness of government, and exclude the possibility of tyranny and oppression. And who can doubt of these requisites of supreme magistracy belonging to that great and good being, who is infinite in every perfection? The sovereignty of God, therefore, is not oppression and despotim. It doth not represent the most high as an almighty tyrant sporting with the happiness of his subjects, without reason or rule, but because he hath power to do it. Earthly sovereigns may, and often do want wisdom, or goodness, or both—yet *sovereignty* hath no connection with folly and malevolence, and implies no such imperfections in the character and government of the most high God

2. If righteousness and judgment be the habitation of God's throne, then we may know, for certain, that whenever God in his providence, visits us with corrections, the rod is an assured token of his holy displeasure against us for our sins—that we are guilty creatures in his sight, and deserving of his frowns and chastisements. If the divine government be administered in righteousness, this inference is most certain and unavoidable. The subject cannot be viewed in any different light. It would be perfectly inconsistent with reason. A *good* father will not be displeased with, nor correct an *innocent* child—one who has never offended him—never transgressed his will. It is sin only which excites the anger of God, and draws down the judg-

ments of heaven upon the children of men. It is that abominable thing which is the parent of every evil we suffer. Sin shuts us out from the favorable presence of God, and veils the face of our heavenly Father with threatenings and frowns. It is sin which draws the sword of justice against the finally impenitent and kindles the unquenchable flames of hell.

"Hear ye the rod, and who hath appointed it," saith God by the prophet. Observe, it is not only to be felt, but *heard*. The rod is not only an instrument of pain, but a medium of communication from God to man. The rod is represented as speaking while it wounds, and instructing while it afflicts. It speaks in a language more clear, determinate and forcible than words. And what is the import of its language, or the instruction it gives? Can any one be at a loss? Does it not speak to the ear of reason, and common sense, as well as of faith? What does the rod of an earthly parent say in the act of correcting his child? What does it give spectators to understand? What language does it speak to the child? The same which our heavenly Father expresses by his rod, and which he has declared in his word to be the language, end and design of it.—His rod is a token of his anger—a testimony of our guilt, a call to repentance and submission, reformation and obedience. It is also a fruit of infinite goodness—a promised covenant blessing to his people. God doth not afflict willingly nor grieve the children of men. He never useth the rod, but when there is an absolute necessity for it, in order to support the honor of his government and the good of his moral kingdom.—Hence,

3. Whenever the divine rod is inflicted upon us, it should bring all these things to our view. We should hear the rod and Him who hath appointed it. We should feel a deep and thorough conviction of our sins, and strive to humble ourselves in the dust before our God, with a sincere and hearty acknowledgment of his righteousness and our guilt. The soul that is under affliction should eye the hand of God, and feel more affected by his sins than by his sufferings. It should grieve him that he has given the Lord occasion to correct. He should feel and acknowlege from the heart, I have sinned, and God is displeased—I am guilty, and God is just. I accept the punishment of my iniquities. My sufferings are but the proper fruit of my own evil doings.—I deserve all this, and infinitely more at the hands of that holy God whom I have dishonored and provoked. How small a part of that evil do I feel, which my sins have a natural tendency to produce, and which, but for the over ruling power and wisdom of God, would have effected? How just is it therefore, that this portion of it should rebound and alight upon my own guilty head—and how much mercy and tender compassion are to be seen, in that it is no greater. Hence,

4. We may be led to see what resolutions, a soul, thus affected under divine chastisement, will form, and what course pursue for the acquisition of comfort. He will not wrangle

and complain, and charge God foolishly—nor will he sink down inconsolable under the heavy pressure of his grief—nor will he seek to fortify his heart against the keen sensations of distress by a still more impenetrable shield of stupidity—nor will he affect to rise above misfortune, in the pride of that vain philosophy, which refuses to see or acknowledge the hand of providence, and ascribes calamity to *fortune*, *luck* or *chance*—nor, will he derive a selfish comfort and satisfaction from the superior sufferings of others—No. He will pursue none of these courses as the line of duty, or the road to comfort; but emptied of himself, and convinced of the insufficiency of the creature, his trust and confidence is in God; for he believes and feels that "righteousness and judgment are the habitation of his throne." He looks to himself, and to his God, and is concerned about nothing, but his sin and his duty. His afflictions, instead of driving him from God, bring him nearer to him; and instead of blinding him to himself, remove his stupidity, and open his eyes to a clear view, an heart affecting and soul humbling sense of his own wickedness and guilt. Wide is the difference between the nature of worldly and of godly sorrow; and as different are their effects. The one worketh death—the other worketh repentance unto salvation There is an unspeakable sweetness in godly sorrow, which none but the good man can taste; and this he may enjoy under trials and afflictions, in a much higher degree than in circumstances of worldly prosperity—

"The soul that's fill'd with virtue's light
"Shines brightest in affliction's night,
"And sees in darkness, beams of grace." WATTS.

Thus while he mourns, he rejoices. His very sorrow is his comfort, and the deeper his repentance, the higher his spiritual joys arise. He longs for a clearer view, and a deeper sense of the evil of sin; and nothing gives him so much comfort, as to abhor himself and repent in dust and ashes. He loves to feel the most humbling sense of his own infinite vileness, and to lie low at the foot of God; and he cannot lie low enough, to satisfy his own feelings.

How different is this from the proud, self exalting, self justifying spirit of the men of the world! How wretchedly mistaken are they in their views, who look upon repentance and sorrow for sin as a gloomy, unhappy and miserable distress of mind, and begetting that pain and anguish, which self condemnation brings to those under the unsubdued power of pride! Whereas, it is directly the reverse, as every true Christian can witness from his own experience. The soul that truly loves holiness, will hate sin, and will feel the highest satisfaction, when in the deepest exercise of repentance. When he has the clearest discoveries of the sinfulness of sin, the glory of Christ is proportionably exalted in his view, and this it is which fills him with joy and peace in believing. When he sees Christ glorified, his soul is satisfied, and he wants no more.

This, the writer conceives to be the true nature, and these the blessed fruits of repentance and

what every holy soul in some degree experiences. This, it is fully believed, constitutes the joys of the blessed above, who dwell in the midst of the paradise of God, and unitedly chaunt that eternal anthem of praise, "Alleluia, for the Lord God omnipotent reigneth."

ASAPH.

The Catholic Doctrine of a Trinity, &c.

CHAPTER III.

THE PLURALITY AND TRINITY OF PERSONS.

(Continued from vol. vi. p. 471.)

I.

THE *Hebrew* name so often used in the *Old Testament*, which we have translated by the word *God*, is *Elohim*, a noun substantive of the *plural* number, regularly formed from its *singular*, and very frequently joined with plural verbs and plural adjectives, to express a *plurality* in the divine nature: Though for another obvious reason, it is generally construed with verbs and pronouns of the singular number, and gives a good sense, though the Grammar of it be somewhat irregular.

The *Jews* would persuade us not to consider this word as a plural noun, but on some particular occasions. Whoever will be at the pains to examine their reasoning, will find it to be very childish and inconsistent, wholly owing to their hatred against the divinity of *Jesus Christ*, and the notion of a Trinity. But when the *Jew* is become a *Christian*, and the stumbling-block of the *Cross* removed out of his way, he can allow the name *Elohim* to be *plural* as readily as other men; and it is one of the principal points he chuses to insist upon, to convince the world that his eyes are open, and he is sincere in his profession of the *Christian* religion.

John Xerese a *Jew*, converted here in *England* about forty years ago, published a sensible and affectionate address to his unbelieving brethren, wherein he lays before them his *reasons for leaving the Jewish religion and embracing the Christian.* "The Christians, "(says he*) confess *Jesus* to be *God*; and it is this that makes us "look upon the Gospels as books that overturn the very princi- "ples of religion, the truth of which is built upon this article, the "*Unity of God.* In this argument lies the strength of what you "object against the Christian religion." Then he undertakes to prove that the unity of God is not such as he once understood it to be, an unity of *Person*, but of *Essence*, under which more persons than one are comprehended; and the first proof he offers is that of the name *Elohim.* "Why else, says he †, is that frequent "mention of *God* by nouns of the plural number? As in *Gen.* i. 1.

* Page 58. † Page 57.

" where the word *Elohim*, which is rendered *God*, is of the plural " number, though annexed to a verb of the singular number ; " which demonstrates as evidently as may be, that there are seve- " ral persons partaking of the same divine nature and Essence."

II.

Gen. i. 26. And GOD said, let US make man in OUR image, after OUR likeness.

No sensible reason can be given, why God should speak of himself in the *plural* number, unless he consists of more persons than one. Dr. *Clarke* contrived the plan of his *Scripture Doctrine* so as to leave out this difficulty with many more of the same kind. Others there are who tell us it is a figurative way of speaking, only to express the dignity of God, not to denote any *plurality* in him. For they observe it is customary for a king, who is only one person, to speak of himself in the same style. But how absurd is it, that God should borrow his way of speaking from a King, before a man was created upon the earth ! And even granting this to be possible, yet the cases will not agree. For though a King or Governor may say *us* and *we*, there is certainly no figure of speech that will allow any single person to say, *one of us*, when he speaks only of *himself*. It is a phrase that can have no meaning, unless there be more persons than one to chuse out of. Yet this, as we shall find, is the style in which God has spoken of himself in the following article. Though it be impossible to apply this plural expression to any but the Persons of the Godhead, there is a writer who has attempted to turn the force of it by another text, in which, as he says very truly, *the weakness of the argument will appear at sight*. God invites the people by the prophet *Isaiah*, and says, " Come now and *let us reason* together." Chap. i. ver. 18. Upon which he remarks, that, " if this form of expression puts " the children of *Israel* upon an equality with God, then we may " allow some force in this argument‡."

And so we may if it does not. For *let us reason* refers to an act common to all spirits ; and therefore no Christian ever thought of arguing from it. But *let us make man* refers only to an act of the Godhead. All spirits can *reason :* but only the supreme Spirit can *create*. Therefore the author, instead of answering the expression, hath only brought together two texts as widely different as God and man.

If the King were to say to another, " let us *see*," or " let us " *breathe*," no man would be so weak as to think that the expression denoted any equality or co-ordination in the person so spoken to. But if he should say, " let us pardon a malefactor con- " demned by the law," then the expression would admit of such an inference. And the objector might have been aware of these distinctions, if he had not prematurely settled his faith before he had consulted the Holy Scripture.

‡ See an Appeal to the Common Sense of all Christian People, p. 139.

III.

Gen. iii. 22. And the LORD GOD said, behold the man is become like ONE OF US.

The *Jews* are greatly perplexed with this passage. They endeavor to put it off, by telling us, God must here be understood to speak of himself and his *council*, or as they term it his *house of judgment*, made up of angels, &c. to which there needs no answer but that of the prophet, *who hath known the mind of the Lord, or who hath been his* counsellor ?*

IV.

Gen. xi. 6, 7. And the LORD said—let US go down and there confound (*Heb.* let US confound) their language.

Another instance of this occurs in *Isaiah* vi. 8. *I heard the voice of the* LORD, *saying, whom shall I send, and who will go for* US ? Upon the plural word *nobis*, us, there is a short note of *Junius* and *Tremellius*, which contains the substance of all that can be said upon the occasion——"*Nam consilium est Dei Patris, Filii, & Spiritus Sancti*" *For this* (say they) *is a consultation of God the Father, the Son, and the Holy Ghost.*——And it shall be proved to be so, in a proper place, from an inspired comment upon this Chapter of *Isaiah*.

V.

Genes. xx. 13. And it came to pass when GOD *caused me to wander* from my father's house, &c.

The *Hebrew* is——*Deus errare facerent*——*God* they *caused me to wander :* which, however strange it may sound to an *English* hearer, is the strict grammatical rendering of the original. And the expression is affirmed by *Junius* and *Tremellius*, with other commentators out of number, to respect the plurality of the persons in the Godhead. They have a short note upon it to the following effect——*Plurale verbum cum Dei nomine, ad indicandum* S. Triados *mysterium :* which I mention, not in the way of an *authority*, but only to shew how clear the case is to an *Hebrew* reader, whose mind is without prejudice. And though others may have attempted to conceal such evidence as this under an heap of critical rubbish, yet if we are to come to no resolution till those who dislike the *doctrine* of a Trinity have done disputing about the *words* that convey it, the judgment itself would find us undetermined. And if we would but attend to this state of the case, and apply it also to other points of doctrine, I am well convinced it would shorten many of our disputes, and make the word of God a much more easy and intelligible book than it passes for at present.

VI.

Gen. xxv. 7. Because there GOD *appeared* unto him, &c.

* Rom. xi. 34. and Isaiah xl. 13.

Here again the *Hebrew* verb is *plural*——*Deus revelati sunt*——*God* they *appeared*, or *were revealed to him.* So again in 2 *Sam.* vii. 23.——*even like Israel whom* God went *to redeem:* which in the original is——*iverunt Deus ad redimendum;* the verb being in the *plural.* A celebrated *Latin* translator* of the Old Testament has ventured to render it——*iverunt* Dii *ad redimendum:* but *Dii* in Latin is not answerable to *Elohim* in the *Hebrew;* and, in strictness, may be thought to countenance the notion of *Tritheism* or a plurality of *Gods;* which is abhorrent from the express doctrine of the scripture; and against which the name *Elohim* is purposely guarded, by its being connected so very often with verbs and pronouns in the *singular.*

VII.

Deut. iv. 7. What nation is there so great, that hath GOD *so nigh* unto them? &c.

In the two preceding articles we have seen the name of God connected with *plural verbs:* it is here joined to a *plural adjective,* whose termination is the same with its own; for the original has it——*Elohim Kerebim*——*Deus propinqui*——*God who* are *so near.* Another instance of which we have in *Josh.* xxiv. 19. *Ye cannot serve the Lord, for he is an* holy God. For the *Hebrew* reads it——*Deus* sancti *ipse,*——*he is a God who* are holy ones. And again, *Psal.* lviii. 12. *Doubtless there is a* God that judgeth *the earth:* the Hebrew of which is——*Deus* judicantes *in terra*——*a God* (i. e. divine persons) *who* are judging *in the earth.*

VIII.

Several other nouns there are beside the name *Elohim,* as well adjective as substantive, that are set down in the plural number, where it cannot be denied that the Being of *God* is to be understood by them.

Mal. i. 6. If I be a MASTER, where is my fear? The *Heb.* is *Adonim,* in the *plural*——*If I am* masters, &c.

Isai. liv. 5. *For thy Maker is thine husband, the Lord of Hosts is his name.* Here also the Hebrew substantives for *thy maker* and thy *husband,* are both plural.——And to prove that *gnoshyk* cannot signifiy *thy maker,* in the singular number, it is also found connected with the word *Jehovah* in its singular form, without the *y* inserted; as in *Isai.* li. 13. *And forgetest the Lord* thy maker.——

Eccl. xii. 1. *Remember* thy Creator *in the days of thy youth,* &c. The Hebrew of which is——*Remember thy Creators,* in the plural. And there is nothing strange in this, when we can prove so easily that the world and all men in it were created by a *Trinity.*

Instead of the usual names of God, *adjectives* expressing some divine attribute are very frequently substituted: and these also occur in the plural, as in the following examples.

Prov. ix. 10. *The fear of the Lord is the beginning of wisdom, and the knowledge of the* HOLY ONES *is understanding.* Anoth-

* *Pagninus* in his interlineary version published by *Montanus.*

er instance of which may be found in Chap. xxx. 3. see also *Hosea* xi. 12. in the *Hebrew*, xii. 1.

Eccl. v. 8. *There be* HIGHER *than they.* The Hebrew is *high ones*, in the plural; and is understoood even by the *Jews* themselves to mean the *holy and blessed God. Junius* and *Tremellius* put *altissimus* in their text, but acknowledge the Hebrew to be *alti——plurale pro singulari superlativo, mysterium* S. Triados *notans.*

Psalm lxxviii. 25. *Man did eat* Angels *food.*

The word *mighty* ones, is never used for *Angels;* and must in this place signify *God*, for the two following reasons: 1. Because *Abir* in the singular is several times used absolutely as a name of God; who is called *Abir Israel*, the *mighty one of Israel*, and *Abir Jacob*, *the mighty one of Jacob. Gen.* xlix. 24. *Psal.* cxxxii. 2. where the LXX. have rendered it Θεῷ. 2. Because our blessed Saviour, in discoursing upon the *Manna*, *John* vi. 31——33. quotes this part of the Psalm, and calls that *the bread of* God *from heaven*, which in the Psalm itself is called the *bread of the* mighty. Therefore *Abirim* is put for *Elohim*, and is taken in the *plural* because God is plural.

IX.

Dan. iv. 26. And whereas THEY *commanded* to leave the stump of the tree-roots, &c.

At the 13th verse of this chapter we read only of one *watcher* or *holy one* coming down from heaven, of whom it is said that HE *cried——leave the stump of his roots in the earth.* Yet the number is here very remarkably changed from *he said* to *they commanded.* And though the words of the curse upon *Nebuchadnezzar* were pronounced by A *watcher* and An *holy one*, in the singular; nevertheless, at the close of the speech, this *matter* is declared to be by the *decree of the* WATCHERS *and the demand by the word of the* HOLY ONES.* Now it is very certain that the judgments of God are not founded upon the *decree* and *word* of Angels, or of any created beings; therefore this *watcher* could be no created angel, but a person in the Lord *Jehovah*, who condescends to *watch over*† his people, and is called the *keeper of Israel, that neither slumbereth nor sleepeth.* The change of these verbs and nouns from the singular to the plural, can be accounted for upon no other principle: it is a case to which there is no parrallel in any language, and such as can be reconcileable only to the Being of *God*, who is *one* and *many.* We are to collect from it, that in this, as in every act of the Godhead, there was a consent and concurrence of the persons in the Trinity; and though there was *one* only who *spake*, it was the *word* and *decree* of *all.* There is an instance of this sort in the New-Testament. The Disciples of *Christ* were commanded to *baptize in the name of the Father, and of the Son, and of the Holy Ghost.* And, without doubt, the baptism they administered was in all cases agreeable to the

* Verse 17. Compare this with Prov. ix. 10. cited in No. VIII. of this chapter.

† Jer. xxxi. 28.

prescribed form. Nevertheless we are told of some, who were commanded to be *baptised in the name of the Lord**, and particularly, in the *name of the Lord Jesus*† so that there was a strange defect either in the baptism itself, or in the account we have of it; or the mention of one person in the Trinity must *imply* the presence, name, and authority of them all; as the passage is understood by Irenæus—*in Christi nomine subauditur qui unxit, & qui unctus est, & ipsa unctio in qua unctus est. Lib.* III. *cap.* 20.

X.

Dan. v. 18. The most high GOD *gave* to *Nebuchadnezzar* a kingdom and majesty and *glory* and honour.

Ver. 20. And THEY took his *glory* from him.

Here again, the word *they* is a plain relative to the *most high God.* Nor can it otherwise be agreeable to the sense of the history, or the reason of the thing itself, considered as a matter of fact. For who was it that *took away* the *glory* of the king? It was not the work of *men*, but a supernatural act of *the most high God;* to whom *Nebuchadnezzar* himself hath ascribed it——*those that walk in pride* HE *is able to* abase.

I might here subjoin in proof of a *plurality*, those numerous passages of the Old Testament, wherein God is spoken of, or speaks of himself, as of *more persons than one.* I will produce a few of them, to shew that such are not wanting. *Gen.* xix. 24. *The* Lord *rained upon Sodom and upon Gomorrah brimstone and fire* from the Lord *out of heaven. Psal.* cx. 1. *The* Lord *said unto my* Lord, *sit thou on my right hand*, &c. *Dan.* ix. 17. *Now therefore*, O our God, *hear the prayer of thy servant——for* the Lord's *sake. Prov.* xxx. 4. *Who hath established all the ends of the earth? What is* his *name, and what is his* Son's *name, if thou canst tell? Isai.* x. 12. *When the* Lord *hath performed* his *whole work upon Jerusalem I will punish, &c. Ibid.* xiii. 13. I *will shake the heavens, and the earth shall remove out of her place, in the wrath of the* Lord of Hosts, *and in the day of* his *fierce anger. Ibid.* xxii. 19. *And* I will *drive thee from thy station, and from thy state shall* he *pull thee down. Ibid.* lxiv. 4. *Neither hath the eye seen*, O God, *beside* thee, *what* he *hath prepared for him that waiteth for* him. *Hos.* i. 7. *I will have mercy upon the house of Judah, and will save them by the* Lord their God. *Zech.* ii. 10, 11. *I will dwell in the midst of thee, saith* the Lord; *and many nations shall be joined to* the Lord *in that day and shall be* my *people; and I will dwell in the midst of thee, and thou shalt know that* the Lord of Hosts *hath sent* me *unto thee. Ibid.* x. 12. *And I will strengthen them in the* Lord, *and they shall walk up and down in* his *name, saith* the Lord.

The Passages hitherto produced in this Chapter are designed only to prove an *indefinite* plurality in God. In the remaining part of it, I shall bring forward another class of texts, which shews this plurality to be a *Trinity.*

* *Acts* x. 48. † *Ibid.* viii. 16.

(To be continued.)

From the Christian Observer.

The Death-Bed of a modern Free-Thinker, exemplified in the last hours of the Honorable Francis Newport, son to the late Lord Newport.

AT sixteen the honourabe Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages; where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at——, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you who pretend to reason, cannot count laughter a conclusive argument; if religion be so absurd, as you would hare me believe, why do not you give some fair reasons against it?" This some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations, and a fair estate, enabled him to be.

When he was taken ill, he found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

This made him throw himself upon a bed, and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after-retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any one could restore me to my ancient guard of piety and innocence! Wretch that I am! whither shall I fly from this breast? what will become of me?"

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied, "It is you and your companions who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?" —"So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he;

"I desire you to engage that gentleman that sits there, and prove to him that the soul is not matter nor mortal." This I endeavored to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprised at such an effect; and desired to know the reason.—"Alas! Sir, said he, you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul: now you have assured me of that, you have ascertained me of a hell, and a portion among those who have apostatized from their Religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what Religion was; then I had never denied my Saviour, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but, as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of CHRIST, as if they were not sufficient for the redemption of the greatest sinners. This may be a delusion of the devil: if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world; now you have some time to prepare for your welfare."

To which he replied—"As to the mercies of GOD in CHRIST, I once knew and tasted what they were; which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me, who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of GOD; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone strait to hell in my old opinion, I had endured but one hell, whereas I now feel two; I mean not only an inexpressible torture which I carry in my own breast, but an expectation of I know not what change. O that I were in hell, that I might feel the worst! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered—"As the damned in hell, who lift up their eyes in torments, and behold afar off the saints in Abraham's

bosom, have thereby their torments doubled, first, by reflecting on the misery they are in; and, secondly, by observing the happiness they have lost: so I, knowing myself to be hardened, and sealed to damnation, hearing the prayers of the righteous, to which GOD's ears are ever open; this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth for ever."

"Pray, Sir, said I, "consider there is a vast difference between you and them in hell; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon; you are yet alive, and have the promises in common with other sinners: Christ died for sinners; and GOD hath sworn by himself, *As I live saith the Lord, I would not the death of a sinner; but would rather that he turn from his wickedness, and live.*"

He replied, with his usual earnestness, "I will grant as much difference between me and those in hell, as between a common devil and a devil incarnate: if these are irrecoverably lost, without opportunity of reprieve or hopes of pardon, and I am yet alive, what then? what is the consequence? Not that the promises belong in common to me with other sinners, nor to any sinners, but such as believe and repent. If Christ died for sinners, it was such as repent and believe; but though I would, I can do neither: I have outstood my day of grace, am hardened and reprobate. If GOD delight not in the death of sinners, it is of such sinners as repent and turn to him; but his justice will vindicate itself on such obstinate sinners as me, who have denied his power and providence both in my words and actions. Now he has met with me for it; and O! it is *a fearful thing to fall into the hands of the living God.* If GOD was not against me, I should not care though all the power and malice of men were joined against me; though all the legions of hell continued to torture me with the most consuming pains: but when an irreconcilable GOD looks down upon his creature in wrath, and consigns him over to eternal vengeance, this is intolerable, inexpressible! ah, who can dwell with eternal burnings? Oh, ye that have any hope, that have not yet passed the day of grace, cry mightily to GOD day and night: think no labor too much to secure you from the wrath of GOD. *O! who can stand before him when he is angry?* What stubble can resist that consuming fire?" This, and more to the same purpose, he spoke with so deep a concern, the tears all the while trickling down his face, that no one in the room could forbear weeping.—Which he perceiving, said, "If ye weep at the image and bare relation of the effects of God's wrath, what then do I suffer, who actually lie under the very weight of his fury? Refrain your tears, for it is in vain: pity is no debt to me; nothing is so proper for me as some curse to complete my misery, and free me from the torment of expectation." Here he paused a while; then looking towards the fire, he said, "Oh, that I was to lie

and broil upon that fire a thousand years, to purchase the favor of GOD, and be reconciled to him again! But it is a fruitless wish; millions of millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity eternity; who can discover the abyss of eternity? Who can paraphrase upon these words, *for ever and ever?*"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened: there were with him three or four divines, who had been at prayer: which, they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favor.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his Holy Spirit so often that he has taken him from me and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favor, but which he turned another way.

While we were thus musing, he cried out with the utmost vehemence, "How long, O Lord, shall thy wrath burn for ever against me? Shall thy eternal justice exact upon a poor, despicable worm? What is my value or worth, that thou shouldest pour out full vials of wrath upon me? Oh, that thou wouldest let go thy hand for ever, forget, and let me fall into my first nothing! As my righteousness could have profited thee nothing, so my impieties can have done thee no hurt; therefore annihilate me, and let me perish. Be not angry that I thus expostulate with thee; it will be but a little while before thy wrath shall force the dreadfullest blasphemies from me. Oh, that thou wouldest take away my being or misery: neither can increase or diminish thy happiness; and therefore let them both cease, and let my name be known no more. But if I must be, and be immortal, and thou wilt punish me because I have despised thee, let a privation of thought suffice, and let me pass my eternity in a dream, without ever being awakened by the pangs of torment, or by the gnawing of the worm that never dies. But, oh, fruitless desires! I am expostulating with a God that for ever hath shut out my prayers; and only protracts my breath a little longer, to make me an example to others. O! ye rocks and mountains, that ye would cover and hide me from the wrath of an incensed God: but I cannot flee from his presence:

what he hath begun he will finish. He will extend his wrath against me for ever and ever."

Here some one knocked at the door, and it proved to be the postman, with a letter for him: which being told him, "How," said he, "a letter for me! A little longer, and I expect another sort of message: I am very shortly to give an account of every secret action I have done; and I have a mind to make an experiment to see how I can bear it. Pray, Sir," added he to me, "do me the favor to read me this letter. The contents I know not, but I suspect it comes from some of my old acquaintance." I desired to be excused, alleging there might be something in it improper to be divulged. "Nothing," replied he, "can affect me now; I have no honor, no reputation, and, what is yet worse, no heaven to lose by this or any other act." Upon this I broke it open. The letter received was as follows:

DEAREST SIR,

"Understanding you are dangerously ill, and that it has had a melancholy effect upon you, I could not (considering our strict friendship) but endeavor to remove those evils your mind may be under; which perhaps is an office no less grateful, than making the body sound. Sickness and death are the common lot of mankind; and to repine and grieve at this lot, is to combat the laws of nature, and fight against impossibilities. What wise man repines at the heat in summer, or the cold in winter? A common evil ceases to be an evil. But perhaps your melancholy suggests to you, that it is a dismal thing to launch into an unknown abyss. I answer: Sometimes I dream of dreadful things, but when I awake, all vanishes. Thus if we examine death and its consequences by our reason, those formidable monsters grow tame and familiar to us. I would demand of him who asks me, what estate I shall be in after death? What estate he was in before life? Pain and pleasure will leave their impressions upon a human spirit. If I was either happy or miserable before I was born, I must still retain the impression: but I do not now, therefore I shall not hereafter: I came out of nothing, and shall return into it. As the flame of an extinguished candle dissolves and loses itself in the circumambient air, even so the taper of life vanishes into æther, and is no more, when once the laws of the vital union are broken.—Death itself is nothing, and after death is nothing; take courage, man: either die like yourself, master of your own fate and happiness, so long as it is to be kept; or else recover, and live worthy the character of a person, who knows how either to live or die. So wishes, &c."

This letter was but fuel to the tormenting flame before in the breast of the sick gentleman; who immediately dictated the following answer:

SIR,

"Being not able to use my own, I have borrowed another hand, to answer yours. You say well, it is a more grateful office to endeavor to remove the disorders of the mind than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the

common lot of Atheists. Now your argument cannot reach my case, unless you first prove that Atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences by our reason, those formidable monsters grow tame and familiar: if, by our reason, you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar the more we think of them: since no reason shews what an unexperienced death is, or what the change consequent upon it, how can we judge if things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted; which I would desire you to believe, that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it I would: all I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no impostor, heaven and hell are real, and the immortality of the soul as certain as the existence of the body: for a time we have officiously deluded and cheated ourselves out of Religion and happiness; and God, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent Christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a God, I know, because I continually feel the effects of his wrath: that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast: that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you or any other of our acquaintance, I presume, is, because I have been more reli-

giously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very Being; when at the same time, without this GOD, every such wretch would immediately fall into nothing, being without him not able to exist one moment? What vile ingratitude is it scurrilously to reflect on his Religion, who died to reconcile such reflecters to himself? Do not mistake yourself; it is not a light matter to contend with the GOD of Nature, to abuse Religion, and deny its Author, and (what is worst of all) to apostatize from it, as I have done. GOD has met with me for it, after a long forbearance of my inveterate impieties and profaneness. Let me intreat you to leave off your sins; who knows but GOD may yet receive you? I speak not this out of any love to virtue, or hatred to vice (for I am hardened and impenitently reprobate); but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, that if it does not reclaim it will enhance your guilt, possibly to be overtaken in this world, as I am by the just judgment of God; if not, be sure you will be met with hereafter, which is all, from, &c."

As soon as the letter was read and sent, the night being far worn, we all took our leave of him, wishing him good rest, and a happier condition the next day. To which he replied, "Gentlemen, I thank you, but my happiness is at an end; and as for my rest to night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the daytime I wish for the night, and in a fearful expectation of my dissolution, and the account I must make upon it. But, Gentlemen, good night to you; and remember me, to confirm you in the Religion I have disowned, that you may stand more cautiously by my folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country. Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin and bone, the agonies he lay under doing the work of the quickest consumption.

He answered, "I am obliged in common civility to thank you all: but who are my relations? Our Saviour said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had

heard he was distracted, hearing him deliver himself in such terms were amazed, and began to enquire of some of us, what made him talk at such a rate: He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of GOD overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; 'if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking-for of judgment and fiery indignation to consume the adversary.' 'There remains no more sacrifice for sin,' that is the wound that pierces my soul. CHRIST JESUS was the only expiatory sacrifice GOD would accept; I not accepting, I would say, I despising this, there remains no other for me to accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of JESUS, whereby we may be saved, and it is that JESUS whom I have reproached, and ridiculed, and abused in his members; nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprise, you would bid me hope and believe, and supplicate the mercy I have abused, because JESUS CHRIST came to save sinners, and to bring to repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath of GOD obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure;* I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under great condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery and bid me be happy, without affording me any

power of being so! Indeed, should JESUS CHRIST say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call up the dead to rise out of their graves, and challenge their estates and honors again. How idle is it to bid the fire not burn when fuel is administered, and command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to GOD that the cause of my complaining would cease! The cause of my complaining? this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me: but whither am I going?"

As he said this, he fainted away, and lay in a swoon for a consideable time; but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others, especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more.—Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of GOD, which includes the fury of devils and men; this being derivative from, and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living GOD? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family, and provide for as much secrecy as was possible.

They therefore conveyed him by night to new lodgings. But he was grown so weak, that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or your reasons for so doing.—It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I see that dismal hour just at hand, when I must bid you all farewell."

The physicians were now sent for again, but they still declared

they could do nothing for him; they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I enquired of his friend how he spent his time. They told me he had had little company: and his expressions were much shorter than before: but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did?

He replied. "Damned and lost for ever." I told him, the decrees of GOD were secret; perhaps he was punished in this life to fit him for a better. He answered, "They are not secret to me, but discovered; and my greatest torment, my punishment here, is for an example to others. Oh, that there was no GOD, or that this GOD could cease to be, for I am sure he will have no mercy upon me!"—"Alas," said I "there is no contending with our Creator, and therefore avoid such words as may provoke him more."—"True," replied he, "there is no contending; I wish there were a possibility of getting above GOD, that would be a heaven to me." I entreated him not to give way to such blasphemous thoughts, for——. Here he interrupted me. "Read we not in the Revelations of them that blasphemed GOD, because of their pains? I am one of their number. Oh, how do I envy the happiness of Cain and Judas!"—"But," replied I, "you are yet alive, and do not feel the torments of those that are in hell."

He answered, "This is either true or false; if it be true, how heavy will those torments be, of which I do not yet feel the uttermost? But I know it is false, and that I endure more than the spirits of the damned; for I have the very same torture upon my spirits that they have, besides those I endure in my body. I believe at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I do. How gladly would I change my condition for hell! How earnestly would I entreat my angry Judge to send me thither, were I not afraid that out of vengeance he would deny me!" Here he closed his eyes a little, and began to talk very wildly, every now and then groaning and gnashing his teeth: but soon after, opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath, the last pulse, that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell? Oh, I find it is just now at hand! and what shall I say now? Am not I afraid to die? Ah, the forlorn hopes of him that has not GOD to go to! Nothing to fly to for peace and comfort!" Here his speech failed him: we all believing him to be dying, went to prayer; which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing.—Perceiving this we gave over.

As soon as he could speak

(which was not till after some time) he said, "Tigers and monsters, are ye also become devils to torment me, and give a prospect of heaven, to make my hell more intolerable?"

"Alas, Sir," said I, "it is our desire of your happiness that casts us down at the throne of grace; if GOD denies assistance, who else can give it? if he will not have mercy, whither must we go for it?"

He replied, "Oh, that is the dart that wounds me! GOD is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another GOD as he, who would patronize my cause; or was I above GOD, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But oh! this cannot be, for I ——."

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, OH, THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!" and then expired.

V. D.

Donations to the Missionary Society of Connecticut.

June 3.	A friend of Missions, Westville, N. Y.	3 00
17.	Do. in Canton,	1
19.	A maiden lady of Stamford,	4 25

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A Sermon delivered at Wethersfield, before the General Association of Connecticut, June 17, 1806. By Benjamin Trumbull, D. D. Pastor of the Church in North Haven.

Heb. xiii. 17. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account: that they may do it with joy and not with grief: for that is unprofitable for you."

THE relation between ministers and the people of their charge is exceedingly interesting and momentous. It is designed to glorify God, in the perfecting of the saints, in the edifying of the body of Christ, and in turning sinners from darkness to light, and from the power of Satan unto God. To some it will be a savor of life unto life, and to others a savor of death unto death. The conduct of both ministers and people will be reviewed at the judgment of the great day, and its consequences will extend themselves equally with eternity. They will be unspeakably and eternally joyous or sorrowful. These ideas are implied in the words proposed for our present consideration, which point us directly to the judgment seat, to the account then to be rendered, and to its momentous, eternal consequences. The first clause in the verse imports an important government, which the ministers of Christ have in the churches, not for destruction but for their edification. It teaches us, that it is not left to the option of the people whether they hear or forbear; whether they will obey the instructions, doctrines and discipline of Christ's faithful ministers, preaching, and maintaining them in the churches. No; they are bound by the authority and commands of Almighty God to submit to them. They are required to hear the word preached, not as the word of man, but as indeed the word of God; and to submit to discipline, administered according to the will of Christ; knowing that whatsoever his ministers thus bind on earth

shall be bound in heaven, and that whatsoever they shall loose on earth shall also be loosed in heaven. To despise their instructions and doctrines is to despise Christ, and is high treason against the king of heaven. "He that despiseth you despiseth me: and he that despiseth me despiseth him that sent me†." With what propriety, therefore, hath the apostle said, "Obey them that have the rule over you, and submit yourselves?" How cogent are the motives urged in the text to engage people in the practice of the duties required! "For they watch for souls as they that must give account." That is, ministers are watching, preaching and praying, with tears night and day, for the peace, comfort and eternal life of the souls of their hearers. They employ themselves in these exercises and labors, with that seriousness, fear and trembling which become those who are watching for the life of souls; and as those who know that they must give an account of themselves, and of their hearers, at the judgment seat of Christ. Mr. Pool remarks on the text, "How "great, are the night watchings "and day cares, and tears, stu- "dies, exhortations, reproofs, "comfortings, preachings and "prayers of ministers, with tears, "and strong cries to God for "their souls?" What forcible reasons are these that the flock should hear and obey? Especially since they must meet their pastors in the presence of their judge, and they will there give an account of them, witnessing for, or against them; according as they have received, or rejected their instructions. Since also the account which the pastors shall give of them, in that day, in which all things shall be made manifest, will be matter of unspeakable joy or sorrow to them as well as to their pastors. It will be infinitely unprofitable to them if they shall be found disobedient to the truth. For that, saith the apostle, is unprofitable for you.

† Matt. x. 40.

In this general view of the text, it will be natural to observe,

I. That it is the solemn work of gospel ministers to watch for souls.

II. To represent the manner in which they ought to watch for them.

III. That ministers will meet their people at the general judgment, and give an account of them before the judgment seat of Jesus Christ.

I. It is the solemn work of ministers to watch for souls. Their labors and watchings respect not the affairs of human life, not the concerns of worldly kingdoms and empires, but the far more weighty concerns of immortal souls. Christ hath appointed them to watch for the instruction, edification, comfort and salvation of men. Every soul committed to their care is more valuable than a world. If it be lost it will be lost without remedy, lost for ever. For what shall it profit a man, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? They must watch against all errors, practices, temptations, enemies and things which may injure and destroy their own souls, or the souls of others. They must also watch all means, opportunities, doctrines and

things by which their people may be instructed, warned, reproved, awakened, effectually called, edified and saved. Hence, from the very nature of their office, they are termed watchmen, are commanded to watch, and to warn men of their sin and danger, and to employ all means for their salvation. Ezek. iii. 17. "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me." Isaiah lxii. 6. "I have set watchmen upon thy walls, which shall never hold their peace day nor night." In this view, the apostle Paul gave it in commandment to Timothy, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry*. The commands, instructions and exhortations given to ministers in the New Testament; the titles which are given them, laborers, watchmen, workers together with God, ambassadors for Christ; the example of the Saviour, of the apostles, and of the primitive ministers of the gospel, teach us, that the ministerial office challenges the greatest vigilance, labor and diligence. It is not only a work of great labor and watchfulness, but it is a solemn work. Solemn, as it is a watch for souls; for their eternal life, and a work to be reviewed and accounted for at the judgment day. Solemn, because if souls be lost through the sloth and unfaithfulness of ministers, their blood will be required at their hands. Life must go for life. Ezek. iii. 18. "When I say unto the wicked man, thou shalt surely die; and thou givest him not warning, the same wicked man shall die in his iniquity; but his blood will I require at thine hand." It is solemn, as it is a work in a peculiar manner appointed by God, who is infinitely great and holy; as he is omniscient and omnipresent; as his eye will ever be upon his servants; as his glory, for which he is ever jealous is peculiarly concerned in it. It is solemn, as it is employed in the most solemn things, the doctrines, duties, sacraments, promises and threatenings of the gospel; and as it has an immediate respect to death, judgment and eternity. It is performed at solemn times, and in solemn places, on the Lord's day, and in his house, which is none other than the gate of heaven, than the pillar and ground of faith; at the Lord's table; in the chambers of the sick and dying; in the house of mourning; at the funerals and graves of the dead. Solemn, because the consequences of it will be eternal life or death, both to ministers and all their hearers. Solemn, momentous watch and work!!! How can ministers or their hearers contemplate it without fear and trembling? Without the greatest solicitude, with respect to its final, eternal consequences to them respectively? I proceed.

II. To represent the manner in which gospel ministers ought to watch for souls.

To watch, in the most natural sense of the word, is to avoid all sleep, drowsiness and sloth. It is to be all awake, to discover the first appearances of an enemy, or to give an alarm of danger, and to guard against them: It implies that men be all alive to

* 2 Tim. iv. 5.

duty, to labor, exertion and diligence, in the work to which they are called. In general the manner of ministerial watching is expressed in the text, in these words, "as those who must give account." The words imply, That ministers should have a full persuasion of the reality of the great and general judgment, and keep it near to them; and of the account which they have to give of themselves and the people of their charge at that day: and that they should labor and watch in that solemn, active, prayerful and diligent manner, which they would do under proper impressions of these vast and astonishing realities. In this solemn, active, diligent manner, it behoves them to watch in all things which respect their ministry, the salvation of their own souls, and of the souls committed to their charge. They must watch their own hearts, tempers and example; they must watch, and guard against all errors, evil practices, evil men, temptations, and things which may obstruct the salvation of their hearers; and watch for times, means and opportunities to do them good, and to glorify God in their salvation. This is the divine command, "Watch thou in all things†."

Particularly, they must watch with respect to themselves. The precept, "Take heed to thyself," respects every gospel minister, no less than it did Timothy. It highly concerns them to take heed to themselves that they be Christians indeed, born of God, sincerely and ardently loving him, and our Lord Jesus Christ, and constantly maintaining the life and power of godliness in their own souls. They must, at all times, watch their own spirit, conversation, and example; and keep themselves in the love and fear of God. These are fundamental to all right watching for souls. If they know not how to keep their own vineyard, how will they know how to keep the vineyard of their mother's children? They should have some proper sense of the worth of souls, longing for them in the bowels of Christ. They should seek the glory of God, in their salvation; the happiness of their families in time and in eternity; the good of society in general; and especially the peace and prosperity of Jerusalem. This they ought to prefer to their chief joy. These are the general principles, views and ends with which ministers of the gospel ought to labor, watch and pray always. To these great ends they ought to sacrifice all sinister interests, and make the honor of God, the salvation of their flock, and the general good, the governing objects of their pursuit.

With these principles, views and aims, they will take heed to their doctrine, that it be uncorrupt, holding fast that form of sound words which they have been taught in Christ Jesus. They will not shun to declare all the counsel of God, and keep back nothing from the flock, which may be profitable unto them. They will watch at all times against error in themselves, and among the people. Especially, at times when any of the peculiar doctrines of the gospel are denied, and their hearers are imbibing, or in danger of imbibing gross errors,

† 2 Tim. iv. 5.

such as Arian and Socinian doctrines, Arminianism, Universalism, and other corrupt doctrines, tending to perdition, they will laboriously watch, pray and guard against them. They ought to employ all scriptural and rational arguments, to fortify their hearers against, and to dissuade them from error, and to induce them to renounce it with abhorrence. Seeing the danger, they should sound the alarm, and give the people warning. They should warn them against corrupt books and men, customs and conduct, which may endanger them, and employ all means for their instruction, edification and salvation. This should be done laboriously, faithfully and perseveringly. It should be done prudently, at the best times, and in the best manner. It should be done prayerfully, and zealously, with firmness and Christian fortitude.

Further, ministers in watching for souls, must take heed to the whole flock, to know its state, its dangers, temptations and wants, that they may give to them all a portion in due season. They must watch and guard all evil tempers and corrupt manners, among a people, which are destructive of soul and body. If a litigious, contentious spirit, an unforgiving, inexorable spirit, a spirit of hatred, envy, malice and revenge prevails, destroying the peace of individuals, and of society in general, marring its beauty, and tending to confusion and every evil work, they will not fail to notice it, and give the people warning from God. If a spirit of murmuring against him, his providence, the rulers and the teachers which he hath set over them, at any time becomes prevalent, they will watch, pray and guard against it, and in a strong point of light represent its sinfulness, the dishonor which it does to God, how it awakes his displeasure, and exposes them to his righteous judgments. When the people corrupt themselves, become ungodly, unrighteous, wanton, intemperate, hate the righteous, resist lawful government, and become heady and high minded, and gross iniquities abound, they will, like the prophet lift up their voices like a trumpet, and show unto the people their transgression, and to the house of Jacob their sins; declaring unto them that because of these things the wrath of God cometh on the children of disobedience.

They will observe the signs of the times, and teach the people how to improve the days of prosperity and adversity, faithfully representing to them the duties and dangers of each.

Further, in watching for souls, ministers will, in a peculiar manner, watch all times of awakening and tenderness of mind, among the people in general, and with respect to individuals in particular, to show them their danger, their perishing need of the Saviour, and his salvation; to give them all necessary instruction, and to press upon them immediate repentance, and sincere religion. Sometimes God is pleased in the greatness of his mercy, to revive his work. He comes down in the influences of his Spirit, like rain upon the mown grass, and as showers that water the earth. There is a shaking among the dry bones; sinners in Zion are afraid, and fearfulness surpriseth the hypocrite; and a general

enquiry is heard, What must we do to be saved? There is a serious and general attention to the word. Numbers are born of God, and are pressing into the kingdom of heaven. These are precious harvest seasons. Fruit is now gathered unto life eternal. The righteous flourish. They enjoy the fresh anointings of the Spirit, revive like the corn and grow like the vine, and the churches are filled with joy and praise. More may be done, in a few months or weeks, for the divine glory, and the salvation of men, than in whole years at other times. Whoever watch for souls, as they who must give account, will be sure most faithfully, vigilantly and zealously to improve every such opportunity. They will be alive to duty. They will preach the word, be instant in season and out of season. They will preach clearly and powerfully, distinguishing real religion from all counterfeits and false appearances. They will closely and pungently apply divine truths to the conscience. They will by all means encourage the work, and spare no pains to gather the people unto Christ.

At times when there is no general awakening, individuals, like Peter's hearers, will be pricked in their hearts, hear with great attention and seriousness. They will earnestly enquire the way to Zion. Such seasons with them, will be watched, and the utmost prayerfulness and exertions will be employed for their assistance, direction and salvation.

Further, the days of childhood and youth are favorable seasons, to form men for religion and usefulness. This is the time to instill good principles, to form good habits and to guard against those evil ones, which may lead to shame, sorrow and death. This is the time to lay the most permanent foundation for usefulness, dignity and happiness, in time and eternity. Ministers, who watch for souls, will be all awake to feed the lambs of the flock. They will instruct them abundantly, press them by all means, to remember their creator, in the days of their youth, and to seek first the kingdom of God and the righteousness of it. God commands, "Train up a child in the way he should go and when he is old he will not depart from it." They will call in parents, masters, and all instructors to their assistance, in training them up in the nurture and admonition of the Lord.

Times of affliction and sorrow, with particular families and persons, when their minds are made solemn by sickness, apprehensions of death, or by the loss of dear enjoyments, are opportunities to be watched and improved for spiritual good. Persons, now, if ever, will be solemn, thoughtful and tender. They will hear instruction, and awake to the concerns of eternity. Now faithful instructions and admonitions may make deep impressions, and be of everlasting advantage. In the chambers of the sick and dying, at the graves and funerals of the dead, among a train of mourners, instructions and consolations may be given more precious than rubies, more refreshing and consolatory to wounded spirits, than gentle dews and showers to the thirsty earth. Ministers should be so enriched with pious and various matter, as that they may be able to give every one, on these vari-

ous occasions, and differing circumstances, a portion in due season; and that out of the abundance of their hearts their mouth may speak. They should alarm the dying sinner, and press him to immediate repentance, lest his dying agonies should terminate in the more intolerable pains of eternal death. They should plainly and concisely preach the gospel to him, and strongly represent to him, how inexcusable and miserable he must be eternally, if he neglects the great salvation. They should comfort and animate dying saints, by representations of the sufficiency, faithfulness and glory of their Redeemer; of the gain and blessedness of dying in the Lord; by an exhibition of him as the resurrection and the life; and of the dignity and blessedness of awaking in his image; and of being in soul and body for ever with him. They should be like Job, as one who comforteth the mourners. Ministers should watch on all these occasions, to honor God, and do good to souls.

They should maintain a constant watch and prayerfulness, with respect to the tenor of their preaching and sermons, that they be not general and superficial, formal and lifeless; but that they be well studied, enriched with evangelical sentiments; that they be instructive, experimental, solemn and impressive. They should speak with life and energy, as men entirely awake, and in clear view of the great, eternal realities of which they speak, and of that judgment seat where they must meet their hearers, and give an account of souls. Watching in these views, they will not be slothful servants, but fervent in spirit serving the Lord. They will not preach themselves, not the commandments of men, not Jewish fables, vain philosophy, nor metaphysical niceties, but Jesus Christ and him crucified.

With great concern, they will warn the erroneous, the intemperate, the wanton and profane, the covetous, unrighteous and worldly minded. They will cry aloud against all those who are at ease in Zion; detect and warn the hypocrite, and testify unto all, That except a man be born again he cannot see the kingdom of God: That in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature: That except men repent they shall all most certainly perish.

In a word, watching for souls implies a general concern and care for the churches of Christ universally, that they may be enlarged, purified and built up in the faith and order of the gospel. It implies a general concern for the spiritual interests of all men, and that we employ all means, in our power for their salvation. Our divine Lord has commanded, "Go ye into all the world, and preach the gospel unto every creature." This command lies upon us, no less than it did upon the apostles. It is no less applicable to us than the promise made to them, "Lo, I am with you alway even unto the end of the world." We should therefore devise and adopt all means in our power, for the universal propagation of the gospel. The common law of benevolence, "Thou shalt love thy neighbor as thyself," demands this. We should therefore employ all means to spread the gospel, as far as possible,

among all nations; so that pure incense may be offered, on God's altar from the rising to the setting sun, and that all flesh may see his salvation."

(To be continued.)

On the reasonableness of an immediate Repentance.

(Continued from vol. vi. p. 415.)

13. IN confirmation of my last argument, it may well be considered, that the conversion of one person is very frequently the means of awakening and converting many more. Such an event operates in many different ways, some of which we cannot trace on account of our imperfect knowledge, and some of which are plain and open to the eye of every observer. When a man of a careless, worldly, formal or profane character, suddenly changes his conduct, and invariably exhibits the spirit and the actions of a fervent, animated, and zealous follower of the Saviour, all his acquaintance must see the alteration, and ponder upon the cause. And who is there that has not many friends and neighbors, who might derive benefit from the display of Christian benevolence? The most depressed and obscure individual might reflect the rays of the Sun of Righteousness, so as to communicate light and joy to a neighborhood, or a village. It is so ordered by the all-wise Governor, that while we are pursuing our daily avocations, we may at the same time prove the efficacy of a virtuous example; and by the same actions we may show obedience to our Maker, a regard for ourselves and our families, and kindness to our fellow men. Who is there, then, that can limit the happy influence which his own religion may have in the world? How much rather ought we to strive with a glorious emulation, that our influence may be enlarged, and entirely devoted to the service of God? The slightest events, not unfrequently, produce amazing consequences under the divine government; what incalculable consequences, then, may result from an event so important as the delivery of a soul from the bondage of Satan, and its admission into the glorious liberty of the sons of God? How many opportunities do the various offices of life afford a man to be useful. The same person may discharge the duties of a child, a husband, a father, a friend, an active member of society, and perhaps of a magistrate, or a professional man; and in all these relations, may advise admonish, reprove, exhort, and instruct, as occasion may require. And though no very splendid or powerful success should attend his efforts in the cause of truth, yet he may confidently expect, that by perseverance in well-doing, considerable influence may be acquired, both in restraining wickedness, and encouraging virtue. Good and evil are of a diffusive nature; and, as one sinner destroyeth much good, so the man who is instrumental in converting a single soul, begins a series of good, the extent of which can be neither foreseen nor conceived.

14. The religious man is pursuing the only rational course of conduct in order to be happy in this life. To the truth of this

assertion, the conscience of every man, who is not utterly destitute of reflection and principle, must involuntarily assent. It may be well, however, to mention some of the reasons why we must conclude a real believer to be happier, than a careless sinner.

In the first place, *observation* is sufficient to convince us, that this is the case. Among those whom charity numbers with the followers of Christ, every man may see that there is less contention, less indulgence of wrath, revenge, and other inordinate passions, and a less violent attachment to things which perish with the using, than is found in the hearts and conduct of those who neglect religion ; while, in the same persons, there is more kindness, more desire for the happiness of others, more brotherly love, and a more diligent attention to the performance of all relative duties. These things always tend to happiness ; their opposites always produce misery. It is true many worldly people put on the appearance of great pleasure, and would be thought to live in continual mirth. Their conduct strongly resembles that of the man who exhilarates his spirits with the intoxicating draught ; and as most drunken men know their situation, so these votaries of pleasure are as unable to deceive themselves, as to impose upon others. The paroxysms of noisy mirth leave the soul empty, cheerless, and forlorn.

We shall form the same conclusion, if we attend to the *attestations* of those best qualified to know the truth. Where can the religious man be found, who will not affirm that *wisdom's ways are pleasantness, and all her paths peace ?* That as far as he keeps the Divine law, he receives an abundant reward, a reward *which this world is too weak to take away ?* Let it be remembered, that most religious men have experienced both the opposite courses of life, and are therefore the most competent judges. But if we refer to the wicked, their almost unanimous declaration corroborates the testimony of the believer. For tho' they may not acknowledge Christians to be happy, they are far from asserting themselves to be so ; and not unfrequently express themselves with much strength on the vexation, unsatisfying nature, and misery of this world.

If we turn our attention to the last scenes of life, when every motive to deception and artifice is driven far from the mind, and the soul is just about to make an awful entrance into eternity, we behold the impenitent sinner reviewing his past life with horror, declaring all its enjoyments to have been vain and worthless, and looking forward with anguish inexpressible ; while the good man with composure assures us, that all which he can call happiness has fallen to him in the paths of virtue, and that he most willingly commits his soul to the hands of his faithful Creator.

Nor shall we be induced to alter our opinion, if we consider religion and the world as to their respective claims upon our service, merely on the ground of reason, laying aside, for the present, all other motives of determination. The world is constantly varying, ever deceitful, utterly unable to fulfil any of its

engagements, of very short duration, and always under the direction of Him who can disappoint the counsels of the crafty, and bring to nought the wisdom of the prudent; and it must ever be seen to be of this unlovely character: while religion is firm and stable, abundantly fulfils all its promises, is dependent upon no created being, can be frustrated by no chance, disappointed by no plots of an enemy, is of eternal duration, and continues like its author, *without variableness or shadow of turning*. No man can be at a loss which has the most powerful demand on our hearts, did we only regard the happiness of this life.

But farther, the Scripture itself is the most powerful pleader for the excellency of religion; I will therefore quote a number of passages, out of many more, which directly affirm the truth of the proposition I am endeavoring to establish. After a fervent supplication to the God of all grace, the inspired Psalmist exclaims, "*For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.*" What can be more desirable, what can more contribute to a happy serenity of mind, than to be assured, amid all the uncertainty and disappointments of the world, that we are compassed with the shield of Him, who is infinitely able and willing to protect his own. "*Great peace have they that love thy law; and nothing shall offend them,*" is the devout exclamation of David, after taking a full view of the religious man's state and prospects. Peace, in its largest and most important sense, is an uncommon guest in this world, yet so great a blessing is promised to the righteous without exception.—"*Happy is the man that findeth wisdom, and the man that getteth understanding. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace.*"—What Solomon meant by wisdom no person who reads his Bible need be informed; and a more ample or more beautiful attestation to the happiness which attends religion even in this life cannot be required. An apostle has informed us, that godliness has the promise of the life that *now is*, as well as of the life to come; and He that is greater than Solomon, or the apostles whom he sent forth, has told us with his own mouth, that "there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more *in this present time*, and in the world to come life everlasting."

C. Y. A.

(To be continued).

A view of Paul's exhortation to Christians to walk worthy of their vocation, recorded in Ephesians iv. 1—6.

IN the preceding part of the epistle, the apostle had treated in a clear and affecting manner, of the free love and grace of God, according to his eternal purpose, as the original source and first moving cause of the recovery and salvation, the holiness and happiness of the whole church, and exhibited a summary view of many of the capital

truths of the gospel. He had described the awful state of depravity, guilt and misery, in which all are involved by nature and practice, and how God had called the saints of Ephesus out of it, by quickening them together with Christ, bringing them nigh to himself, and introducing them into his family, and uniting believing Jews and Gentiles in one body, and building them on the same foundation. And in the latter part of the third chapter he expressed a most sublime and comprehensive prayer for them, with which he bowed his knees unto the Father of our Lord Jesus Christ, closed with one of the grandest doxologies recorded in the scriptures.—Hence, he proceeded to a practical improvement of the glorious truths which he had stated, earnestly entreating and directing them to an answerable and becoming conversation and behaviour. He said, "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

In this passage we may more particularly notice the following things, viz.

I. That Paul, though he wrote, and addressed the Ephesians, as *an apostle* of Jesus Christ, would have it particularly noticed, that he was then *the prisoner* of the Lord. He was then a prisoner, in bonds at Rome, not for any crime which he had committed, but for his faithfulness to the Lord Jesus Christ in preaching the gospel in its full extent, to both Jews and Gentiles; and he was a prisoner by the wise disposal of the Lord, for the further advancement of his interest and glory, not only by preaching the gospel at Rome; but also by bearing the most honorable and convincing testimony to it, and contributing to its support and propagation by suffering in its defence. This consideration, that the apostle was thus a prisoner of the Lord when he wrote, was suited to render his earnest entreaty and exhortation peculiarly moving, affecting and forcible.

II. The great thing, to which the apostle directed and earnestly entreated and pressed them, was, to walk worthy of the vocation, that is, the calling wherewith they were called.

The *calling* of Christians is variously expressed and exhibited in the New Testament, as in the following passages. Rom. i. 6, 7. "Among whom are ye also *the called of Christ Jesus*—*called to be saints*." Rom. viii. 28, 29, 30. "We know that all things work together for good to them that love God, to them who are *the called* according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also *called*; and whom he *called*, them he also justified; and whom he justified, them he also glorified." 1 Cor. i. 9. "God is faithful, by whom ye were *called* unto the fellowship of his

Son Jesus Christ our Lord." Phil. iii. 14. "The high *calling* of God in Christ Jesus."—2 Thess. ii. 13, 14. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto *he called you by our gospel*, to the obtaining of the glory of our Lord Jesus Christ." 2 Tim. i. 9. "Who hath saved us, and *called us with an holy calling*." Heb. i. 3. "Holy brethren, partakers of *the heavenly calling*." 1 Pet. ii. 9. "Who hath *called* you out of darkness into his marvellous light." And chap. v. 10. "Who hath *called* us unto his eternal glory by Christ Jesus."

The vocation, the calling, with which Christians are called, is a high, a holy and heavenly calling. It comes from heaven, from God, and leads to and issues in the holiness, glory and happiness of the heavenly state. With this calling Christians are called externally, by the word of God, and internally, by the effectual operation of the Holy Spirit.

With respect to the Ephesians, to whom the exhortation under consideration was primarily and more immediately addressed, it appears from the foregoing chapters, that God had called them out of a state of death in trespasses and sins, into a state of life in union with Christ—from a state of condemnation and wrath, into a state of justification and salvation—that he had called them to himself, from whom they had been far off, and into his family, to be fellow citizens with the saints, and of the household of God, to be built together in Christ for an habitation o f God through the Spirit. To walk *worthy* of this vocation is, in general, to live and act, to converse and behave, with such a temper and spirit, and in such a manner, as is suitable and becoming, correspondent and answerable to its nature and import, and to the privileges, blessings and *obligations* implied in it and resulting from it. This brings me to observe,

III. The apostle in the next words expressed, in a summary way, several things, which are necessary to and comprised in such a walk, importing, that it is to conduct and behave "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

If Christians keep in view and maintain a proper sense of their former vile character, guilt and misery—of the infinite sovereign grace of God, by which they have been called, and from which all their present privileges proceed—of their continual dependence on God and the merits of Christ, for all their happiness—of their utter unworthiness of the favors which they enjoy, and of the good which they have in prospect, it must appear fit and proper to entertain low and abasing thoughts of themselves, to conduct with all lowliness, humbleness of mind and meekness—with mildness, candor and gentleness towards all; and also, with long-suffering, restraining their angry passions and resentments, and bearing long with affronts and provocations without retaliating or avenging themselves; and in the exercise of love to Christ and all that are his, and of benevolence to all

men, bearing with and overlooking *one another's* indiscretions, weaknesses and follies, as far as may be without encouraging or countenancing iniquity.

In this way, by such a temper and conduct, they should endeavor and make great exertions to keep the unity of the Spirit in the bond of peace—to preserve and maintain union and harmony of heart and affection, which is a fruit of the Spirit of love, and will prove like a bond to bind and hold them together in peace.

IV. The apostle having entreated them to endeavor to keep the unity of the Spirit in the bond of peace, added several particulars, which show the propriety and importance of this, and which ought to operate as arguments and motives to it, viz.

1. There is one body. The church of Christ is one body, of which he is the head and they the members. God hath given Christ to be head over all things to the church, *which is his body.* So Paul taught the Ephesians; and to the Colossians he said expressly, "He is the head of the body, the church."

2. There is also one Spirit appertaining to this one body. The same Holy Spirit, the Spirit of Christ the head, is communicated to and influences the whole body and every member of it, though in different measures and degrees, and produces some measure of the same benevolent and holy temper in every member. They are all sealed with the same Holy Spirit of promise, and so certain is it, that every real disciple of Christ is a partaker of his Spirit, that the apostle expressly affirms, "If any man have not the Spirit of Christ, he is none of his." Rom. viii. 9. Hence union of heart and affection highly becomes them, and is necessary to and implied in such a walk as is answerable to the nature, duties and privileges of the calling with which they are called.

3. The hope of their calling is also one—"Even as ye are called in one hope of your calling."

Paul told the Thessalonians, that God had called them to his kingdom and glory. The object of their hope is one, the same kingdom and glory of God, the same heavenly glory and happiness. And by their effectual calling there is produced or wrought in them the same kind of hope, a hope of the same nature, and built upon the same foundation. They are now the sons of God; but it doth not yet appear what they shall be; but they know that when he shall appear, they shall be like him; for they shall see him as he is. 1 John iii. 2. Therefore they ought to be united in heart and affection, and to live in love and peace, as fellow-heirs to and expectants of the same glorious inheritance.

4. There is one Lord.—The one Lord here intended is the Lord Jesus Christ, in whom all real Christians have a common interest, and to whom they stand in a common relation, as their head, Lord, lawgiver and king. See Isai. xxxiii. 22. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king." And Matt. xxiii. 8. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

Considered as members of civil society, different persons may be under the government of different lords or sovereigns, by whom they are respectively protected, and to whom they severally owe subjection and obedience. But it is not so with Christians, the called of God, as such. But all real Christians of every country and nation, and of every order and condition, church officers and private members, freemen and servants, high and low, rich and poor, old and young, the weak and the strong, have one Lord Jesus Christ, in whom they have a common interest as the lawgiver and king of the whole church, the head, protector and saviour of the whole body and every member of it, to whom they all owe subjection and obedience, of whose kingdom they are fellow-subjects, of whose body they are fellow-members, and in whose righeousness and merits, favor and love, and unsearchable riches, they have a common interest. Hence arise to view weighty reasons, arguments and motives to love one another with a pure heart fervently, and to harmonize in their sentiments and views, affections and pursuits, endeavouring to keep the unity of the spirit in the bond of peace.

5. There is likewise one faith, common to all the members of the one body of the one Lord Jesus Christ

But is it not a notorious fact, that professing Christians are divided into many different sects and denominations, not only of different, but even of contradictory faiths? Are not their creeds and confessions of faith, not only different, but likewise contrary to one another? And must we not suppose that their *faith* is different, as well as their creeds, confessions and articles of faith? And yet is it not generally believed, that there are some real Christians, effectually called of God, among most or all of the different denominations of professing Christians? How then can it be said, that there is one faith common to the one body of the one Lord Jesus Christ?—Doubtless some hold opinions inconsistent with their being real Christians. And there is undoubtedly a considerable diversity in the opinions not only of professing and visible, but also of real Christians, in many respects, or in regard to many particulars, which may be held consistently with believing the essentials of Christianity. Of consequence, there may be a considerable diversity in the exercises of the minds of real Christians, which have some relation to or connection with their faith. But all this notwithstanding, there is one faith common to all real Christians. For,

1.) The one Lord of Christians has given for all one doctrine and rule of faith; though some of them understand it much better than others, and retain fewer opinions different from or contrary to it than others do. All real Christians believe and receive the holy scriptures as the one common rule of faith, which their Lord hath given them; and in this respect they have one faith. But their understanding of the doctrine and rule of faith is very imperfect and defective; and some of them quite mistake the meaning of some things contained in it, and entertain opinions repugnant to it.

2.) The faith of all real Christians *as such* is one in regard to its principal object, viz. the one Lord Jesus Christ, though some have vastly clearer and more just ideas of him and of the way of salvation by him, than others, and entertain less erroneous opinions concerning him. Hence,

3.) All real Christians are united in believing and building on the same essential, fundamental truths of the gospel ; tho' some place much more wood, hay and stubble, than others, in the building which they erect on the same foundation. 1 Cor. iii. 9.—15.

4.) The faith exercised by real Christians is one in its nature, the same in kind. They all obtain *like precious* faith in the righteousness of their God and Saviour Jesus Christ. And the faith of every real Christian is a faith which *worketh by love.* Compare 2 Pet. i. 1. with Gal. v. 6. Hence, Christians have a weighty argument to labor to keep the unity of the Spirit in the bond of peace. Again,

6. There is one baptism.—By one Spirit. all the effectually called are baptized into one body, whether they be Jews or Gentiles, bond or free. 1. Cor. xii. 13. In this respect, the baptism of all is one,—the same in its nature, tendency and fruits, though shared in different degrees by different members of the same body. And the external baptism, by which the internal is represented and signified, is one in its general nature and import. Without any discussion of the different opinions of professing Christians, with respect to the subjects and mode of batism, it may be said in general, that one baptism is instituted by Christ for all the members of his body or church, whereby they are visibly consecrated to, and bound to acknowledge and cleave to, and serve and trust in the Father, and the Son, and the Holy Ghost, as the one only true God and their God. Mat. xxviii. 19, 20. Hence, by their baptism they are bound to be of one heart and one soul, and to act accordingly. The apostle adds,

7. " One God and Father of all, who is above all, and through all, and in you all." Since God created all things without exception, and upholds and governs all, and his influence pervades all, he may be said to be the Father of all things, above, and through, and in all. Yet I conceive the apostle, in this place, has a special reference only to all Christians—to all who are comprised in the one body of the one Lord, as intimated by the restrictive clause, " *in you all.*"—One and the same God is, in a peculiar and distinguishing sense, the covenant God and Father of all whom he hath effectually called—of all real Christians without distinction. They all stand in the same relation to him as *his people*, yea, as his spiritual offspring and adopted children, and have a common interest in him as their God and Father. He is infinitely superior to and above them all, in his nature and perfection, authority and dominion. They are nothing in comparison with him. In him they all live and move and have their *spiritual* as well as *natural* being. And he is through them all. His influence pervades the whole mystical body of Christ, and every part and member of it, to uphold and govern, guide and nourish

them ; and *in* them he dwells by his Spirit. Hence it is peculiarly fit and important that they should, and they are under special obligations to acknowledge and cleave to and trust in and obey him, with united hearts and affections, as their God and Father, as children of the same common parent, loving and treating one another as brethren, and members of the same spiritual family, and joint-heirs of the same glorious inheritance.

This view will be closed with a few very brief reflections.

1. Into what an honorable and happy state and relation are Christians called ? And how great and distinguishing are their privileges ?

2. How numerous and weighty are the reasons and motives for *all real* Christians to maintain and exhibit a humble, meek, patient, condescending and mutually forbearing and forgiving temper and conduct—to cultivate and express the spirit of love to one another,—of union, harmony and peace, as though they were of one heart and one soul ?

3. How greatly would it recommend Christianity, and how amiable would it appear, if the professors of it did generally walk worthy of the Christian vocation, in such a manner as is answerable to and becoming the calling with which real Christians are called by God ! But,

4. How unlike to what the walk of Christians ought to be, is the visible walk of the greater part of those who bear the Christian name ? And what a melancholy view doth this present before us ?—May professing Christians of every denomination be hence led to a serious and impartial self-examination,—receive instruction, and give all diligence to walk worthy of the vocation with which they profess to be called !

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

BEING fully persuaded that you are desirous of obtaining all the information, which will contribute to raise devotion and gratitude in the hearts of Zion's friends, and to force conviction on the minds of infidels and unbelievers, I take the opportunity to give you the following account of the conversion of an infidel in this place ; wishing you, if you think proper, to give it a place in your useful Magazine.

A CERTAIN man from New-England, about a year and a half ago, settled a near neighbor to me ; and as my practice is among my parishioners, I went and paid him an evening visit. I soon introduced religious conversation, which continued till late in the evening. By conversing, I found him to be a violent opposer of religion and the doctrines of grace. He would not admit the truth of revelation. Some part of it, he said, was true. But those passages, which did not comport with his carnal reasoning, he conceived to be priestcraft, or the work of some cunning deceiver.

He said that there were typographical mistakes, especially where the doctrine of decrees

and election were mentioned. If this was not the case, he could not believe that the apostles believed as they wrote; and the only plea he could make for his opinion was, that the sentiments did not look reasonable to him; therefore he could not believe them. He said that the divinity of Christ was contrary to reason. Reason does not teach me that such a conception could be, and that a God could be clothed with humanity.

The doctrine of the Trinity had no place in his creed. This was also an absurdity, imposed upon men by cunning priestcraft. He believed in the immortality of the soul, but denied man's accountability. He believed, that when men die, they go to rest. He denied the necessity of a change of heart, for that man had never committed a crime deserving of eternal punishment. This led me to enquire his views of the divine law, and the nature of a breach of it. He said, the law of God was but a finite law given to a finite creature, and a transgression was deserving of but a finite punishment. There now appeared to be an opportunity to confound him in his own scheme. I embraced it, and granted him the supposition.—I told him, it was good reasoning then, to suppose that obedience to a finite law, was deserving only of a finite happiness. He found himself now difficulted, and his favorite scheme over-turned, and knew not how to rectify it but by flying from this to some other subject.

From a review of our evening's conference, I concluded him to be a Deistical Universalist; as he afterward acknowledged.—This interview made some considerable impression on his mind, but not so as to make him sensible of the importance of an internal change. He afterward constantly attended divine service, and gave special attention to what was said. I occasionally preached the distinguishing doctrines of grace, which appeared the height of folly to him. He often mentioned his dislike to these doctrines, especially to his son who was a member of the church.

The solemnity which appeared in his countenance, and the constant attendance upon divine worship attracted the notice of the church and people. And it was said by some, that he attended meeting by far more constantly, than ever before in his life.

There was nothing more very especial which appeared until about the first of July last, when his wife united with the church. She had experienced a work of grace, some time before, but by reason of the opposition she met with from her husband, she never offered herself to a church before. I asked him if he was willing she should be propounded to the church. He said he was willing, if she thought herself a fit subject.

Her uniting with the church was the first thing that awakened him, as he afterwards acknowledged.

He reflected upon the thought of his wife's being a Christian and going to heaven, while he was left behind.

This passage struck his mind with force: "Two shall be in the field, the one shall be taken, and the other left."

This he could not endure, and

resolved, from this time to seek an interest in Christ. He strove to conceal his convictions. About the 23d of August we had a preparatory lecture, and after that a church conference, which we usually do, in which he tarried. He appeared uncommonly solemn, as though he would sink into the earth. I felt for him, but said nothing to him. The Tuesday following, I preached at the funeral of a child, from these words: "Have I not a right to do what I will with mine own?" Which made no small impression upon his mind. I visited him in the evening, and found him as distressed a creature as almost I ever saw.

I desired to know his wants. He said, he wanted the pardon of sin. I am a sinner, such a great sinner, that there is no mercy for me. Christ cannot have mercy on such a wretch as I am, I have denied him so often. I asked him if he did not wish, or expect to do something to justify him before God. Have you never done any thing that is good? have you no goodness at heart? He answered, No. If ever I am saved it will be by faith in Jesus Christ. I do not wish to be saved any other way. I have never done any thing good. And there is no goodness in me; I am filled with sin and rebellion.

His whole cry was, Lord Jesus, have mercy on me a sinner. His tears bespoke the feeling of his heart. I exhorted him as I thought proper, and besought him to put his trust in Christ, and believe in him to the saving of his soul. As I was about to leave him, he desired me to pray with him. I felt my soul considerably drawn out for the poor man, groaning under a sense of guilt. A number of the church visited him, and his wife acted the part of a faithful Christian wife. His distress increased; his couch was watered with his tears; his sleep departed from him. His cries and groans were painful to hear. He could neither eat, rest, nor labor. He read the Bible constantly, and by turns Dr. Belamy's works, and Dr. Doddridge's Rise and Progress of Religion. These all condemned him, but he could not lay them aside.

I frequently visited him; his burden was almost intolerable. The doctrines of the gospel appeared dreadful to him, especially decrees and election. I labored with him, and strove to turn his mind to those things which more immediately concerned him; but all in vain. The great Head of the Church designed he should be brought to believe these truths, by becoming a Christian indeed.

I strove then to lead his mind into a belief of these doctrines, and unfolded them to him as clearly as possible. I gave him a sermon to read, preached by the Rev. B. Hotchkin, before the Presbytery of New-Lebanon; and one by the Rev. D. Porter, of Catskill, on free agency and moral necessity. And also an ordination sermon, by the Rev. S. Fuller, on the gospel the mean of salvation. He still remained unconvinced. It truly belongs to the Holy Spirit, to guide men into all truth. At a certain time I conversed with him upon the subject of prayer. He informed me that he prayed in secret. I desired to know what he thought of the duty of family prayer. He said he knew

it to be a duty, and it was so impressed upon him that he had attempted it with his wife. But the cross was so great that he could not pray before his children. However, shortly the Lord opened his mouth. There still remained the want, in his own apprehension, of an interest in Christ, and the burden at times was rolled with double weight upon him, till it seemed he must die; when one night he sat up late to read and pray after his family was retired, until at last, being worn out, the flesh being weak, he retired and some time elapsed before he fell asleep. As soon as he awoke in the morning, it appeared to him he was in a new world; that burden of guilt by the grace of God, was removed. He now had a comfortable assurance, that Jesus Christ hath power on earth to forgive sins. This was the happiest morn he ever saw. Every thing now praised God; and it was now that he experienced the truth of that saying,—"Sorrow continueth for a night, but joy cometh in the morning." He now saw the loveliness of the divine character and law. He now believed in the truth of God's word, and felt himself a witness of God's electing love. He felt no longer disposed to wrangle with the doctrines of the gospel, but appeared cordially to embrace them. He felt it a duty to profess Christ publicly before men. He made application to the church, and on the first Tuesday in January, he related a work of grace in a public assembly, and answered many questions in theology, to the full satisfaction of the church. He was propounded, and on the 26th of the same month he appeared in a crowded assembly and assented to the doctrines of grace as contained in the Bible. He was cordially received into the bosom of the church, and has since appeared to walk worthy of his vocation. Our hopes are, that he will, according to the ability given him, be a worthy member in Christ's church.

That the work of God may revive, the gospel be preached with success, and the blessing of God attend your endeavors to promote piety by your useful Magazine, is the prayer of your affectionate brother in Christ Jesus.

WILLIAM WILLIAMS.

Worcester, (Otsego Co. N. Y.) Feb. 18, 1806.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

SHOULD it appear that the insertion of any part, or the whole, of the following short narrative in your useful publication, may in any way contribute to the honor of the great Redeemer, it is cheerfully submitted to your disposal. A. C.

MRS. Jerusha Catlin, the wife of Doctor Abel Catlin 2d. of Litchfield, was the third daughter of the Rev. Richard Ely of Saybrook.

The goodness and power of God were remarkably displayed in making her an early subject of serious and religious impressions. The death of a beloved brother (next older than herself) that took place before she was four years old, was apparently the cause of such early and

serious enquiry. From that time, until her decease, *secret prayer* was constantly practised. With a mind naturally investigating, and thus inclined, her knowledge in spiritual things far exceeded children in such an age. With a constitution uncommonly feeble and delicate, she was through life, subject to long and painful sickness. Before she was twelve years of age, she suffered at one time three years of very distressing sickness and confinement. In this period, her patience and submission were remarkable.

At the age of about sixteen, she suffered a time from darkness and doubts, probably more so, than at all other periods of her life; but the time was short, being enabled to put her entire dependence on *Him*, who having once loved, loves unto the end.

For the last twenty years of her life, few, perhaps, can be found to equal, none to exceed her in the enjoyment of pure and intimate converse with her God and Redeemer. With the graces of the Christian she possessed, in a conspicuous degree, a sweetness of temper, and a mind clear and discriminating, and well stored with useful information. The scriptures were her daily study, her knowledge of them was great; she was surpassed by few in ability to defend the grounds of the Christian faith and hope against the cavils and sophistry of infidels. She took great delight in sacred poetry, and was able generally to repeat on every occasion, a pertinent passage.

In her birth-day reflections, that occurred in the year 1799, she says, "At the age of eighteen, I entered the list of the 'followers of the Lamb, and 'subscribed myself a friend to 'the blessed Immanuel? But 'alas, how cold and hard has 'my heart been to the best of 'friends, to the Saviour of my 'soul, to the preserver of my 'body! The bed of sickness 'on which I have a long time 'been laid the year past, has 'not suitably drove me to the 'fountain of health and peace 'that is ever full, and overflowing with love!

'Health, peace and competence have been bestowed; 'my proud heart has sought 'too much its gratifications in 'the enjoyment of earthly good, 'and been prone to forget 'that better country, the heavenly inheritance. The rod of 'affliction, in removing a tender 'and beloved mother from this 'world, has been suffered to light 'upon me, which I have not 'duly regarded. Sickness, pain 'and distress have been sent 'and brought me to the side of 'the grave, and placed eternity 'full in my view, and the voice 'of Almighty power hath eased, 'released and healed me from 'time to time. O my soul! what 'shall I render to the Lord for 'all his benefits! What hath 'the Lord required of me, but to 'do justly, love mercy and walk 'humble with my God." In the summer of 1800, she was suddenly attacked with a sickness, which she noticed in the following manner, "A sudden 'indisposition attacked me the 'summer past, which apparently threatened me with immediate death. Some of my 'senses were suspended, (though 'blessed be God, my reason did 'not depart) when some that 'stood around my bed, said my

'pulse ceased to beat, they tho't 'I was gone—I understood their 'language, and thought proba- 'ble the next morning sun 'would shine on my breathless 'corpse! And though darkness 'was spread over my eye-balls, 'rays of heavenly light seemed 'to break in upon my soul, 'which enabled me to see the 'blessed Saviour stand as a 'surety between an angry *God* 'and a sinful, polluted worm; to 'plead his own spotless purity. 'And more than ever did I 'discover the pollution of my 'heart, and how insufficient 'were the best services of sin- 'ners to acquit them in the day 'of judgment.

"The blood of Christ, and that alone
"Hath power sufficient to atone."

'The Lord was pleased to 'restore me again to health. I 'still remember my sufferings, 'but alas! how is my sinful 'heart prone to forget the source 'from whence every temporal 'and spiritual blessing flows!"

After two or three years of sufferings from the complaint that ended her days; she remarks, "The great disposer of 'all things sees fit still to contin- 'ue me in this state of probation, 'I may add severe trial! His 'hand is heavy upon me, and 'I am sore broken from day to 'day by bodily pains and accu- 'mulated distress, yet his faith- 'fulness faileth not. He doth not 'permit the adversary, to try 'me by doubts and darkness as 'to an interest in Jesus Christ, 'and acceptance in the beloved. 'Preserve me, O Lord, from 'self-deception in the most im- 'portant of all things, and the 'only thing of importance."

In the winter of 1805, in her birth-day reflections, she says, "As my frail and mortal frame 'in the past year has received 'new tokens of decay, new 'threatenings of dissolution, it 'may be, nay it is probably writ- 'ten in the decrees of the King 'of heaven, "this year thou 'shalt die"—probably of distres- 'sing pain and loathsome dis- 'ease!! I have ever thought 'that death by a cancer puts on 'its most terrible array. But I 'fear the grim tyrant has receiv- 'ed commission in that *array* to 'bring me to the dust of death! 'Thou, Lord, who knowest my 'heart knowest assuredly that I 'would not dictate to the Al- 'mighty, or oppose my will to 'thine any more than my pow- 'er, who am frail dust and 'crushed before the *moth;* yet 'if consistent with thy *will*, pre- 'serve me from such a painful 'death; but not my will but *thine* 'be done! If greater honor and 'glory may redound to thy holy 'name in any way by my bodily 'sufferings, I humbly resign it 'to thy will from whom I first 'received it. And grant, that 'while suffering pains in my 'flesh, my spirit may be purifi- 'ed from its original and actual 'sins, and that I may never 'faint under thy chastening hand! 'I ask of Thee the graces of 'patience, humility and charity; 'may they abound in my heart, 'and produce a life of holy fear, 'a jealous watchfulness over all 'my words, actions and tho'ts, 'and cause me to adorn that 'holy religion which I have pro- 'fessed, and may I never cast 'a stumbling block in the way 'of others! May I always 'watch and pray, lest I enter 'into temptation!" In about six weeks after writing this last reflection, her complaint increas-

ed to that degree, that rendered her confinement complete, and every day appeared as though it would be her last. Her pains and distress were very great. Being visited one day by an aged clergyman, and finding her writhing in extreme pain, he asked her about her *faith* and views of death; she replied to this purpose, "O Sir, I feel 'myself sure on the merits of 'a Saviour, and am thankful that 'my great work is not to be 'done at this time, the pains of 'my body would engross too 'much of my attention; I should 'be in a poor situation to pre-'pare for eternity—the sick and 'dying bed is a poor and uncer-'tain place to make preparation 'for death and judgment."—After nearly three months, she had for a few days a partial relief, that gave some ground of expectation of a recovery. On one of those days, a friend found her at a time much affected; being importuned to know the cause, after much intreaty, she said, "I fear it is the will of 'my heavenly Father to further 'try my faith and patience, by 'sending me back into life again, 'without a prospect of useful-'ness—I hoped my journey 'was nearly done, pain I can 'bear, but I long to be free from 'indwelling sin.—I feel like the 'mariner who has suffered a 'long and tempestuous voyage, 'and just come in sight of the 'desired haven, and is again 'driven to sea. I thought I was 'near my *Haven*, my desired 'port where God and my Saviour 'live, *where my best friends and 'kindred dwell.*" She remained in a very painful and helpless condition from March to the 22d of October following. Tho' her sufferings were great, she never was heard to utter a murmur, or a sigh—she considered all as from Him who never willingly afflicts or grieves—but corrects in mercy.—She retained for the most part, the entire use of her reason, for which she always expressed great thankfulness. She conversed with cheerfulness on every subject, particularly on such as related to her great change. The systematic care and accuracy for which she was through life distinguished, were remarkable to the last. As the change was taking place, she was sensible of it, and wished the family to be called to witness the event, and without a sigh, or a groan, we humbly trust, breathed out her soul into the arms of her God and Saviour.—Perhaps an extract from the Sermon on the occasion of her death, by her reverend Pastor, may further illustrate her character.—The discourse was from St. Paul to the Hebrews, "That ye be not slothful but *followers of them, who through faith and patience inherit the promises.*"

After reading some extracts from her writings, he proceeds, "Her uniform appearance, in her 'confinement throughout, which 'was about six or seven months, 'was in accordance with the 'sentiments here expressed.—'Though for the greater part 'of this time, she was racked 'with distressing pain, rarely a 'groan or a sigh was heard to 'escape her. Her faith seem-'ed to carry her above all bodily 'sufferings, and to inspire her 'with that patience which was 'necessary to go through all, 'with which it seemed good to 'her heavenly Father, to try

'her. Thus supported, she 'went through it, not with the 'stout-hearted fortitude of a 'philosopher, but with the hum-'ble resignation of a Christian. 'That naturally amiable and 'sweet serenity and cheerful-'ness, which always, while in 'usual health, made those a-'round her happy, never forsook 'her to the last. It was often re-'marked of her, on a sick bed, 'that she received and enter-'tained her friends, with all her 'usual affability and attention. 'When standing by her bed-side, 'and observing her countenance 'serene, I have asked if I was 'mistaken in supposing her 'free from bodily pain, to which 'she has often replied that every 'limb and joint was affected 'with severe and distressing 'anguish. Faith and patience, 'great is thy power! great is 'thy consolation! Armed with 'these our departed sister was 'raised completely above the 'fear of death.

'During the whole period of 'her last confinement, she was 'uninterruptedly blessed with a 'cloudless sky; with the sun 'of righteousness illuminating 'her inward man, warming 'and cheering her affections, by 'his heavenly beams. Raised 'above fears or doubts, she had 'the most longing desire to de-'part, I ever heard expressed. 'Being uniformly favored with 'clear and satisfactory views, 'she could say, "*Lord now lettest 'thou thy servant depart in peace, 'for my eyes have seen thy salva-'tion.*" Never did I see more 'joy, in the countenance of a 'child, when, after long absence, 'it was about to be restored to 'the embraces of its fond pa-'rents, than I saw expressed in 'hers, when, a few weeks before 'her death, her neighbors came 'in expecting to see her breathe 'her last; and when she herself 'supposed her hour of release 'had come. Her desires to de-'part, however, as she one day 'very accurately remarked to 'me, were not desires to be 'released from pain, so much 'as from remaining sin which 'was her greatest burden. They 'were the desires of faith, pro-'perly tempered with quiet and 'patient submission to the will 'of God. But the bed of lan-'guishing does not exhibit all, 'nor the greater part of the 'excellency in her character, 'worthy of imitation. The 'things already mentioned are 'but single stars in that constel-'lation of virtues, that adorned 'her character. All who knew 'her, well remember, and will 'long remember how the do-'mestic and social virtues shone 'conspicuous among a host 'of others. All acquainted 'with her, know with what pro-'priety she filled the station 'alloted her in life; and in 'how exemplary a manner she 'discharged the respective offi-'ces of a wife and head of a 'family, and guide and instruc-'tress of youth, and of the friend 'and neighbor. As she lived, 'so she died at last in the tri-'umphs of that faith which had 'been so often tried, and of that 'patience, in the exercise of 'which she had been so long 'waiting *to inherit the pro-'mises.*"

"Reader, may'st thou obtain like precious faith,
To smile in anguish, and rejoice in death."

From the Christian Observer.

TO THE EDITOR.

SIR,

THE narrative which you lately published of the last hours of the Hon. Mr. Newport, speaks with so powerful a voice, as can scarcely fail to command the serious notice and consideration of all who are not judicially hardened into inattention. While we shudder at the dreadful scene, we recognize the mercy as well as the terrors of the Almighty, who doubtless intended, that the extraordinary manifestation of divine vengeance in the sufferings of this unhappy man, should deter all who should see or hear of them, from entering into those infidel paths which had so fearful a termination.

The lessons indeed, which this story inculcates, are so clearly as well as so convincingly taught, as to require no commentary or illustration.

The history of this unhappy man has powerfully, however, enforced on me one conclusion, on which I am desirous of troubling you with a few thoughts; the rather, because its importance appears to me to be commonly too little regarded in practice, even by those from whom it might be expected to receive the greatest attention. I mean the extreme importance of thoroughly grounding young men, especially those who are to mix much with the world, in the evidences and proofs of the truth of revelation in general, and of its leading doctrines and principles. This ought to be considered as a fundamental part of education; indeed, as by far the most important part. Surely, this is a truth too obvious to be questioned. Are we forming the future member of a civilized community? We are also training an heir of immortality. Here he is to be but a stranger and a pilgrim, who is on his way to a better country, where he is to dwell for ever. What but insanity then, would deliberately employ all the care and attention in making preparations for the transitory passage, with an utter neglect of all that should be necessary after the journey should have been completed, for the utility or happiness of his future life? or rather, to put the case more accurately, with utter inattention to the only means by which that future life can be secured from the certainty of extreme and never ending misery?

But it may be replied, we would imbue our young man with principles, and habits of Christianity, though we cannot think it necessary to make him master of the proofs and evidences of its divine original. There is also a strange notion too commonly current, that studying the evidences of Christianity often tends to infuse doubts and objections which would not otherwise occur, thereby producing at first a disputatious and captious turn of mind, which often leads at length to downright scepticism. All the foundation there is for this argument, is grounded on the circumstance of our sometimes meeting with certain shallow characters, who falsely pretend to a degree of reading which they do not possess, and of consideration which they have never exercised. It is the ignorance however, not the knowledge of these smatterers which

has been injurious to them. Here in the language of the poet,

'Tis shallow draughts intoxicate the brain,
But drinking largely, sobers us again.

In truth, it would be strange indeed, if the case were otherwise. The Almighty has compounded our minds of two great faculties, the understanding, and the will, which last comprehends the affections; and should we not therefore, prior to experience, be led to presume, that our holy religion, in vindicating its claim to a divine original, would address itself to both these faculties: That while it should appeal to the heart, and provide for its reception by the holy and happy affections which it should there call forth, so it should also produce arguments and proofs, to which it should require our attention, and the serious consideration of which should lead us to recognize more clearly its character of heavenly wisdom. But it is well worthy of remark, that the heart cannot be powerfully affected, unless the understanding be first thoroughly convinced, and the assent decisively obtained. The great masters of oratory among the ancients well knew this, and one of their most important rules was grounded on the principle. In truth, every day's experience might alone serve to impress the same conclusion. What can be the cause, why men, sufficiently wakeful to their interests in other cases, are continually hearing, and almost falling asleep from mere indifference while they are hearing, of the terrors of hell and the joys of heaven? Is it not that some secret and sceptical doubt of the truth of these things has tainted the mind, and rendered the feelings inaccessible? So long as men acknowledge the reality of these invisible things, there is some hope of them; the way to their feelings is at least open; we may expect, in some favorable concurrence of circumstances, to animate their hopes or alarm their fears; but when once become sceptical, the very ground on which we should place our battery, is cut from under us, and our assault is at an end.—Let this truth be ever borne in mind, by all whose profession renders it their duty to endeavor to influence the hearts and work on the feelings of men;—and let them, if they observe their hearers remain unmoved, while considerations, in their own nature and importance the most affecting, are urged on them, strive to discover, whether there may not be some lurking principle of unbelief, more or less strong, which bars all approaches to the heart. Let people remember also, in their own practice, the important position which I have been laying down; and let them be aware, that the unbelief of which I have been speaking, may produce powerful effects, though it may not assume the shape of a formal argument, or the substance of a distinct objection. Such is the nature of the human mind, that a mere floating cloud of incredulity, the confused hesitating suggestion of a hope, that all may not be true, or not true at least to the extent of what is stated, may be sufficient to impair or destroy the efficiency of arguments and statements otherwise the most powerful and affecting. But to quit this subject, on which, on account of

its extreme practical importance, I hope I shall be forgiven for dwelling so long; in examining whether or not we ought to make ourselves masters of the evidences of the truth of Christianity, we need not argue, as we have hitherto done, from probability only, what we might expect to be the case. Let us rather declare what the fact actually is. It has pleased God to furnish many strong evidences both external and internal of the truth of Christianity, and surely this alone is a sufficient indication of his will, that we should carefully observe and seriously consider them. We know how heavy a charge is laid against those "who consider not the operations of the divine hand," and it is expressly mentioned as a crime in others, that they neglected the inferences afforded by the ordinary course of nature, of the being and providences of God; and can it then be otherwise than criminal, to be inattentive to those evidences and proofs, which God himself has graciously furnished of the religion which comes from him? Again, the Almighty has graciously raised up, from time to time, men, whose understandings and researches have been successfully devoted to this honorable service; and is not this an intimation on his part, that we should listen to their lessons? And it is farther worthy of remark, that proofs of the divine authority of Christianity have generally been furnished, in proportion as, from the peculiar circumstances of the times, they might seem to be wanted. In our own days, for instance, when, from various causes which it is not difficult to assign, but the enumeration of which would occupy us too long on the present occasion, infidelity has widely diffused itself, it has pleased God to favor us also with a more full and particular, and I had almost said a more *decisive* summary, of the proofs of the divine authority of Christianity, than was ever before vouchsafed to man.

But the word of God affords a *direct* confirmation of these arguments from probability. It is remarkable, that throughout the whole scriptures, God deals with us as with reasonable beings. And let it be remembered, that our Saviour's answer to the rich man in the parable, does not imply, that it was wrong to require sufficient evidence of the truth of revelation; but only, that there was already a sufficiency both of proof and of instruction, in the writings of Moses. The injunction of the apostle also should not be forgotten, as fully involving the conclusion for which I now contend, and it will be no mean argument to those who know how to estimate its force, "that we should be always ready to give an answer to every man that asketh us a reason of the hope that is in us."

Those persons especially, are called upon to arm their minds with the best proofs that can be obtained of the truth of our holy religion, who, from their destination in life, are likely to be thrown into the society of the irreligious or the sceptical, or to have much intercourse with foreign countries, where, besides the infidelity which prevails, they are but too likely to contract, perhaps insensibly, that indifference to religion in

general, which is apt to arise in the minds of those who reside long in countries where the establishment and form are different from our own. This indifference first insinuates itself into the mind under the specious name of liberality, and is conceived, perhaps, only to weaken the bigotted attachment of the nursery to our own peculiar forms; but it too soon discovers its real character, by producing a fatal lukewarmness in religion altogether*.

But in truth, let the line of life and prospects, the connections and circumstances of a man be what they may, and however little he may conceive himself to be likely to fall among sceptical associates, he may still, perhaps, find abundant cause hereafter to deplore his neglect of the opportunities afforded him of grounding himself well in the evidences of Christianity, or to rejoice in having availed himself of them. Our temptations, even the suggestion of infidel doubts and difficulties, proceed not always from others; our own hearts and imaginations often become our most powerful tempters, and here probably, our great and spiritual enemy is peculiarly active. A late eminent Christian, Mr. Milner, of Hull†, a man of vigorous understanding and considerable learning, when several years after his entering into orders, he began to obtain correct views of the great doctrines of Christianity, and at the same time a new warmth of earnestness for the souls of men, then also first began to be assailed with sceptical doubts, and for several years he was grievously tormented by them. The great Mr. Baxter tells us himself, in the history of his own life and times, that he likewise was extremely harassed with doubts of the same kind, even in the close of life, when he had been for many years a most successful laborer in the Christian vineyard. If such men as these were thus assaulted, let none of us conceive that it is unnecessary precaution to arm ourselves with such weapons as Providence has graciously provided, against the objections with which infidelity may attack our faith. It is here, as in other instances; a Christian must make up his mind to endure with constancy the hour of trial. He is never promised a life of ease and security; on the contrary, he is plainly forewarned, that the way to heaven is straight and dangerous; he has a fight to maintain, and powerful enemies to encounter; but he is provided with heavenly armour, and if he faint not by the way, he is assured of victory: if he be faithful unto death, he is promised a crown of everlasting life and glory.

But were it less necessary for a Christian, on his own account, to make himself master of the proofs of our holy religion; yet has he no duties to perform to others? And if he would qualify himself solicitously to be useful to his fellow creatures in

* The writer of this article was assured by the late Dr. Maclean, whose situation at the Hague during 10 years, gave him an opportunity, which no man was more disposed or better qualified to employ, of judging of the effect of foreign travel on the religious and moral character of youth, that in a great majority of instances it produced, even in those who had been religiously educated, infidel principles and loose morals.

† Author of the Church History and other works.

other ways, will he neglect the opportunity of enabling himself to render them a service, the effects of which may last for ever? In truth, Sir, it is here as in many other instances; love, if really vigorous, would supply the place of argument, and would urge us powerfully to the study I have been recommending; and here, according to the gracious ordination of Providence in general, while chiefly intent on promoting the happiness of others, we should be most effectually securing our own. I remain,

SIR,

Your faithful servant,

EUBULUS.

The Catholic Doctrine of a Trinity, &c.

CHAPTER III.

THE PLURALITY AND TRINITY OF PERSONS.

(Continued form p. 29.)

XI.

Psal. xxxiii. 6. By the WORD of the LORD were the heavens made, and all the host of them by the *breath* (*Heb.* SPIRIT) of his mouth.

The *breath* or spirit of the Lord's *mouth*, does undoubtedly mean the third person of the Trinity; who is called, *Job.* xxxiii. 4. *The* Spirit *of God and the*, Breath *of the Almighty*. And it should here be remembered, that when Christ communicated the *Holy Ghost* to his disciples, he did it by *breathing* upon them*: a demonstration that *Christ* our Saviour, who, as a *person*, is the *word* of the Lord, is in *nature* the Lord *himself*; because the spirit or *breath* of the *Almighty* is also the *breath* of Christ. And this fact is also decisive for the word FILIOQUE, so much controverted in the *Nicene* Creed.

XII.

Isai. xlviii. 16. And now the LORD GOD and his SPIRIT hath sent ME.

The speaker in this verse is no other than *Christ*, who at ver. 12. calls himself the *first and the last*, and does here declare himself to be *sent*, not only by the *Lord God*, but also by his *Spirit*: which should be taken some notice of, because the *Arians* have objected to the co-equality of the *Son* with the *Father*, because he is said to be *sent* by him. But if this should hold, it will follow that *Christ*, for the same reason, is also inferior to the *Spirit*. The author of an *Essay on Spirit*, whose violent proceedings in the Church have chiefly moved me to draw up these papers, is warm in the pursuit of this argument, that *Christ* is inferior to the Father, because he was *sent* by him. "We may therefore,

* John xx. 22.

" says he, fairly argue, as our Saviour himself does upon another " occasion—that as *the servant is not* equal *to his Lord, so neither* " *is he that is sent* equal *to him that sent him**." Not quite so *fairly :* for here is a gross misrepresentation, of which, and of many other things, this author should give us some account, before he proceeds any father in the work of *reformation ;* it being a maxim, I think, with the wise and learned, that a man should always reform *himself,* before he undertakes to reform the world. Upon the occasion he refers to, our Saviour has said——*The Servant is* NOT GREATER *than his Lord ; neither is he that is sent* GREATER *than he that sent him*†. But in the place of this, he has ventured to substitute another reading that comes up to his point, and agrees better with the intended work of Reformation—" *he that is sent is* not equal *to him that sent him ;*" printing the word *equal* in a different character to make it the more observable ; and then puts an objection of his own *forging* into the mouth of our blessed Saviour. He professes himself a great enemy to *human compositions :* and we have reason to believe him, where those compositions are not *his own.* But his making so free with this and many other texts, does not look as if he was any great friend to the compositions of the *Holy Ghost ;* and can do but little credit to a *Vindicator* of the *Holy Scriptures* from the cavils and scoffs of an Infidel.

XIII.

Isa. xxxiv. 16. Seek ye out of the Book of the *Lord* and read—for MY mouth it hath commanded, and HIS SPIRIT it hath gathered them.

In these words, there is *one* person speaking of the *Spirit* of *another* person : so that the whole *Trinity* is here included.—Whether God *the Father* or God *the Son* is to be understood as the speaker, it is neither easy nor material to determine. I am rather inclined to think it is the *former.*

XIV.

Numb. vi. 24, &c.

The LORD bless thee and keep thee.
The LORD make his face to shine upon thee, and be gracious unto thee.
The LORD lift up his countenance upon thee, and give thee peace.

After this form the High Priest was commanded to bless the children of Israel. The name of *the Lord,* in Hebrew *Jehovah,* is here repeated *three* times. And parallel to this is the form of Christian Baptism ; wherein the three personal terms of *Father, Son,* and *Holy Ghost,* are not represented as so many different names, but as one *name ;* the one divine nature of God being no

* P. 98. † John xiii. 16.

more divided by these three, than by the single name of *Jehovah* thrice repeated. If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three persons taken in the usual order of *the Father*, *the Son*, and *the Holy Ghost*. The *Father* is the author of *blessing* and *preservation*. Grace and *illumination* are from the *Son*, by whom we have *the* light *of the knowledge of the* glory *of God in the* face *of Jesus Christ*. *Peace* is the gift of the *Spirit*, whose name is *the Comforter*, and whose first and best *fruit* is the work of *Peace*.

Petrus Alphonsi, an eminent *Jew*, converted in the beginning of the 12th Century, and presented to the font by *Alphonsus* a king of *Spain*, wrote a learned treatise against the *Jews*, wherein he presses them with this Scripture, as a plain argument that there are *three persons* to whom the great and *incommunicable* name of *Jehovah* is applied. And even the unconverted *Jews*, according to *Bechai*, one of their *Rabbies*, have a tradition, that when the high Priest pronounced this Blessing over the people—*elevatione manuum sic digitos composuit, ut* Triada *exprimerent*—*he lifted up his hands, and disposed his fingers into such a form as to express a* Trinity. All the foundation there is for this in the Scripture, is *Lev.* ix. 22. As for the rest, be it a matter of fact or not, yet if we consider whence it comes, there is something very remarkable in it. See *Observ. Jos. de vois.* in *Pug. Fid. p.* 400, 556, 557.

XV.

Matth. xxviii. 19. Baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST.

XVI.

2 *Thes.* iii. 5. The LORD (the *Holy Ghost*, see c. 2. art. 4. 18.) direct your hearts into the love of GOD (*the Father*) and into the patient waiting for CHRIST.

XVII.

2 *Cor.* xiii. 14. The grace of our LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST.

In this and the foregoing article, the *order* of the *persons* is different from that of *Matth.* xxviii. 19. The Holy Ghost having the *first place* in the former of them, and Christ in the latter: which is a sufficient warrant for that clause in the Creed of St. *Athanasius*—"In this Trinity, none is afore or after other." And Dr. *Clarke*, I presume, apprehended something of this sort; because he has corrected the Apostle, and transposed the order of the persons in 2 *Cor.* xiii. 14. without the least apology, or giving his reader any warning of it. §. LV. 377.

XVIII.

1 *John.* v. 7. There are THREE that bear record in heaven, the FATHER, the WORD and the HOLY GHOST—

There has been much disputing about the authenticity of this Text. I firmly believe it to be genuine for the following reasons: 1. St, *Jerom**, who had a better opportunity of examining the true merits of the cause than we can possibly have at this distance of time, tells us plainly, that he found out how it had been adulterated, mistranslated, and omitted on purpose to elude the truth. 2. The divines of *Lovain* having compared many *Latin* copies, found this text wanting but in five of them; and *R. Stephens* found it retained in nine of sixteen ancient manuscripts which he used. 3. It is *certainly* quoted twice by St. *Cyprian*†, who wrote before the council of *Nice*: and also by *Tertullian*; as the reader is left to judge after he has read the Passage in the Margin‡. Dr. *Clarke*, therefore, is *not to be believed* when he tells us, it was "never cited by any of the *Latins* before St. *Jerom*‖." 4. The sense is not perfect without it; there being a contrast of three witnesses in heaven to three upon earth; the *Father*, the *Word*, *and* the *Holy Ghost*, whose testimony is called the *witness of God*; and the *Spirit*, the *water*, and the *blood*, which being administered by the Church upon earth, is called the *witness of men*. He that desires to see this text farther vindicated from the malice of *Faustus Socinus*, may consult *Pool's Synopsis*, and Dr. *Hammond*; and I wish he would also read what has lately been published upon it by my good and learned friend Dr. *Delany*, in his volume of Sermons, p. 69, &c.

But even allowing it to be spurious, it contains nothing but what is abundantly asserted elsewhere; and that both with regard to the Trinity in general, and this their divine *Testimony* in particular. For that there are *three* divine persons who *bear record* to the Mission of Christ, is evident from the following Scriptures:

John viii. 17, 18. *The testimony of two men is true.*
I am ONE *that bear witness of* MYSELF.
The FATHER *that sent me beareth witness of me.*

John v. 6. *It is the* SPIRIT *that beareth witness.* And Christ has also mentioned, upon another occasion, a *plurality* of witnesses in heaven, —— WE *speak* (says he) *that* we *do know, and testify that* we *have* seen, *and ye receive not* OUR *Witness*§! which can be no other than the *witness* of the *Trinity*; because it is added—— *no man has ascended up to heaven, but he that came down from heaven*; therefore no *man* could join with *Christ* in revealing the things of heaven to us.

* Præf. ad Canon. Epist.
† De Unit. Eccl. 109. Epist. LXXIII.
‡ Connexus patris in filio, & filii in paracleto. tres efficit cohærentes, alterum ex altero; *qui tres unum sunt*, &c. *adv.* Prax.
‖ See the text in his 2d Edition.
§ *John* iii. 11.

XIX.

Isa. vi. 3. And one cried unto another and said, HOLY, HOLY, HOLY is the LORD OF HOSTS. See also *Rev.* iv. 8.

"They are not content (says *Origen*) to say it *once* or *twice*, "but take the perfect number of the *Trinity* thereby to declare "the manifold *holiness* of God; which is a repeated intercom- "munion of a threefold holiness; the holiness of the *Father*, the "holiness of the only begotten *Son*, and of the *Holy Ghost**." And that the *Seraphim* did really celebrate all the three persons of the Godhead upon this occasion, is no conjecture; but a point capable of the clearest demonstration.

The prophet tells us, ver. 1. *he saw the* Lord *sitting upon a throne;* and at ver. 5. that *his eyes had seen the king, the Lord of Hosts.* Now if there be any phrase in the Bible to distinguish the true God, it is this of the *Lord of Hosts.* I never saw it disputed by any *Arian* writer. The author of an *Essay on Spirit* confesses it (*p.* 65); and Dr. *Clarke* supposes the name *Lord of Sabaoth* (Jam. v. 4.) proper to the *Father* only. So that in this *Lord of Hosts*, sitting upon his Throne, there was the presence of *God the Father.*

That there was also the presence of *God the Son*, appears from *John* xii. 41. *These things said* Esaias, *when he saw his* (Christ's) *Glory, and spake of him*†.

And that there was the presence of *God the Holy Ghost*, is determined by *Acts* xxviii. 25. *Well spake the* Holy Ghost *by Esaias the Prophet unto our Fathers, saying*, &c. then follow the words which the prophet affirms to have been spoken by the *Lord of Hosts.*

(To be continued.)

* Non eis sufficet semel clamare sanctus, neque bis; sed perfectum numerum Trinitatis assumunt, ut multitudinem sanctitatis Dei manifestent; quæ est trinæ sanctitatis repetita communitas; sanctitas patris, sanctitas unigeniti filii, & spiritus sancti. *Orig. Hom. in loc.*

† It is written at ver. 3.——*Holy, holy, holy is the* Lord of Hosts, *the whole earth is full of* HIS GLORY. This St. *John* has affirmed to be the *Glory of Christ;* but it was the glory of the Lord of Hosts: therefore Christ is the Lord of Hosts. And if the parallel passage of *Rev.* iv. 8. be compared with this, it will appear (as it hath already Chap. I. Art. XXIII.) that he is the *God Almighty* spoken of in that Book. The Greek version of the LXX. hath it thus:

αγιος, αγιος, αγιος Κυριος σαβαωθ.

In Rev. iv. 8. it is, αγιος, αγιος, αγιος Κυριος ο Θεος ο παντοκρατωρ. Whence it evidently appears, that Κυριος ο Θεος ο παντοκρατωρ, is equivalent in the language of heaven to *Jehovah Sabaoth:* therefore as *Christ* is the *Lord of Hosts* of the Old Testament, he is thereby proved *ipso facto*, to be the *God Almighty* of the New. Which shews the weakness of those frequent remarks Dr. *Clarke* has bestowed upon the word παντοκρατωρ, as the great term of distinction between the person of *Christ*, and that of *God the Father.*

Extracts from the Minutes of the General Association of Connecticut. At their session in Wethersfield, June 17, 1806.

AT a Meeting of the General Association of the State of Connecticut, holden at Wethersfield, June 17, 1806; present,

Rev. Messrs. Rufus Hawley, Salmon King, from Hartford North Association. John Marsh, Cyprian Strong, D. D. Hartford South. Benjamin Trumbull, D. D. Abraham Alling, New-Haven West. James Noyes, John Elliott, New-Haven East. Joseph Strong, Samuel Nott, New-London. John Noyes, Horace Holley, Fairfield West. Elijah Waterman, Jehu Clark, Fairfield East. Eliphalet Lyman, Asa King, Windham Original. Andrew Lee, Elisha Atkins, Windham East. Alexander Gillet, Jeremiah Hallock, Litchfield North. Azel Backus, Zephaniah Swift, Litchfield South. Samuel Mills, Aaron Hovey, Middlesex. Diodate Brockway, Nathan Gillet, Tolland.

Ashbel Greene, D. D. James F. Armstrong, Joseph Clark, delegates from the General Assembly of the Presbyterian Church.

Mr. Elliot was chosen Scribe, —Dr. Cyprian Strong, Moderator,—and Mr. Backus, assistant Scribe.

REPORT of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at Wethersfield, the third Tuesday of June, 1806.

REVEREND FATHERS AND BRETHREN,

FROM a variety of circumstances, the annual Report of your Trustees, to the Society, of the state of missions, and their own proceedings, for several years after the first institution of the Society, was necessarily more lengthy than it need be at present. It may this year be comprised in very few words.

The printed Narrative contains all the information concerning the state of Missions, during the year, which can be of any material consequence. As is our custom, we transmit herewith a copy of this Narrative to each member. The statement of the funds subjoined exhibits a view of the Accounts as audited the first of January 1806. A list of the Contributions of May last, so far as returns have been made to the Treasurer, accompanies this Report. From these returns it appears that the Contributions, this year, are generous, and equal to those of the last year. We find that the friendship of the people of the State to the missionary cause is not diminished. They manifest a laudable zeal and affection to it, by their readiness to minister to its support. In all suitable ways, the Legislature of the State afford countenance and encouragement to the Missionary Society. And, by annual Contributions, the people are manifesting the continuance of their ardor to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. From one time to another, particular individuals, by generous donations, either in Books or Money, are exercising themselves in the same blessed work. The funds are increasing; and a pleasing hope may, therefore, be indulged, that still greater and greater good may be done.

Agreeably to a vote of the Society, the Trustees have laid

the Treasurer under bonds of $6000 for the faithful discharge of his duty. And, in consequence of the death of John Porter, Esq. late Auditor of the Society, they have appointed the Rev. Abel Flint, Auditor; the act of Incorporation requiring that if the office of Treasurer or Auditor shall become vacant within the year, the Trustees shall forthwith fill such vacancy.

To distribute pious books, Bibles, Testaments, and suitable religious tracts, among the new settlements, is a work of great difficulty; but is esteemed so important, that no pains are spared in attempting to carry it into effect.

The profits arising from the sale of the Connecticut Evangelical Magazine are nearly the same as in preceding years. On the whole, heaven seems to smile propitiously on the various means used to raise a fund, the sole purpose of which is to spread the glories of the Redeemer's name.

Concerning the benighted heathen, on our borders, no effectual door of hope appears to be open, to carry among them the good news of life and salvation. Your Trustees are however anxiously waiting for a merciful God, in his all-surrounding Providence, to dispose things, in such a manner, as to hasten the moment to preach to them the unsearchable riches of Christ. —When their perishing and wretched condition is realized, can the tear of Christian commiseration be withholden, or the fervent prayer cease to ascend to the throne of grace!—

The printed Narrative, to which we beg leave to refer the Society, gives an account of the names and numbers of our Missionaries,—the fields of their missions,—the success of their labors,—and the gratitude of those among whom they labor. Since its publication nothing new has taken place to lay before the Society, except the Rev. Mr. Badger's refusal, to serve any longer as a Missionary in the County of Trumbull, State of Ohio, where he has for several years been a faithful, diligent, and, we trust, successful servant of the Society. His appointment to that service for the current year was accordingly revoked.

The Christian world is remarkably alive on the subject of sending the gospel where now unknown. In Europe and America an ardent zeal is manifested to this great end. Missions are constantly forming. The number of Missionaries is increasing. The prospect of success is encouraging. Missionary institutions are continually rising up. THAT in this State has been prospered beyond the hopes of the most sanguine. Where success has been granted, let all the praise be ascribed to that Almighty being whose mercy endureth for ever. Your Trustees feel animated, and present their congratulations to the Society, on the spirit of vital piety and missionary exertion, which manifests itself, both in Europe and America, uniting Christians of various denominations in design —charity—ardor—and prayers for the enlargement of the Redeemer's kingdom. May we not hope that the *set time to favor Zion* hastens on?

In reviewing the past success of our missionary exertions, and the present very favorable state of our institution, is there not the greatest encouragement still to

increase in our diligence ?—and in our prayers to the God of all peace and consolation, that he would arise in his majesty, and plead more powerfully his own cause, and frustrate the design of all the enemies of Christianity ? Blessed are those who are instrumental of advancing the interests of truth and righteousness ! In this blessedness may the Society, and all the pious and benevolent, who by their prayers and liberality are ministering to the support and spread of the gospel, share !

The Trustees would finish this Report, by imploring on the Society, during their session, the divine blessing. May wisdom guide your measures, and a gracious God cause all your proceedings to issue in his glory, and the advancement of the Saviour's cause !

In the name of the Trustees,

ABEL FLINT, Secretary.

Hartford, June 12, 1806.

The report of the Treasurer of the Missionary Society of Connecticut was exhibited, by which it appeared that the contributions in May last amounted to $2560 84, and that donations to the Society since January 1, 1806, amounted to $444 95.

The Honorable Messrs. John Treadwell, Oliver Ellsworth, Roger Newberry, Aaron Austin, Jonathan Brace, and John Davenport, Esquires—and the Rev. Messrs. Cyprian Strong, D. D. Elijah Parsons, Nathan Strong, D. D. Nathan Perkins, D. D. Samuel Nott, and Calvin Chapin, were chosen Trustees of the Missionary Society of Connecticut, for the ensuing year.

Andrew Kingsbury, Esquire, was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Society for the year ensuing.

The report of the Delegates at the General Assembly was received, which this Association is happy to find exhibits a pleasing view of the state of religion within the limits of the General Assembly.

The Association proceeded to choose Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, on the third Thursday in May, 1807, and made choice of Mr. Amos Bassett and Mr. Yates ; Mr. Welch and Mr. Nott were chosen substitutes.

The Rev. Holland Weeks was chosen Delegate to the General Convention of Vermont ; and the Rev. Eben. Porter his substitute.

Voted, That Dr. Dwight be requested to transmit, to the Register of the General Association, the papers in his hands relative to the union of this body with the Presbyterian Churches.

Enquiry was made with respect to the state of religion, in the Churches with which we have connection, from which it resulted, that although much coldness and lukewarmness, in spiritual concerns, appear in many places, yet in others, the spirit of vital piety eminently prevails ; and various parts of the vineyard are watered and enriched with heavenly dews. The friends of real religion have much cause to render praise to the great Lord of the vineyard, and to persevere in prayer that showers may descend in plentiful effusions.

The report of the Committee with respect to small tracts was received, accepted and approved.

It is as follows,

"The Committee who were appointed by the General Association, June 1805, to issue subscription papers for the purpose of distributing gratuitously, among the inhabitants of this state, small religious tracts, and to superintend the printing and distribution of the tracts, being directed to make report of their doings to said Association, do accordingly report,

That the Subscription papers issued were 300, of which there were returned in season 19; that the amount of subscriptions on said papers was $200, the average sum for each paper being about $10. The tracts printed by order of the Committee were 4000, to which the printer added, at his own risque 2000, amounting to 6000. Tracts already delivered to subscribers 3611. Several subscription papers have since been returned, but the tracts required for them have not yet been delivered. Should one fourth of the subscription papers, which have been issued, be returned, and the sum subscribed on them be proportioned to those that have already been received, there will be a necessity of reprinting, in order to furnish tracts to satisfy demands on said papers. All which is respectfully submitted.

Nathan Perkins,
Amos Bassett,
Andrew Yates, } Com.

Voted, That the Rev. Messrs. Nathan Perkins, William Robinson, Benjamin Trumbull, Matthew Noyes, Joseph Strong, Isaac Lewis, David Ely, Moses C. Welch, Andrew Lee, Samuel J. Mills, Dan Huntington, Elijah Parsons, and Nathan Williams, certify the regular standing of preachers travelling from this state into other states.

Voted, That Doctor Cyprian Strong be requested to preach the Concio ad Clerum.

Voted, That the Rev. Messrs. Ephraim T. Woodruff, Henry A. Rowland, William Robinson, Bezal. Pinneo, Matthew Noyes, Zebulon Ely, Samuel Nott, John Noyes, Jehu Clark, Andrew Lee, Alexander Gillet, Azel Backus, and Elijah Parsons, be receivers of money in their respective Associations, for the support of Delegates to the General Assembly of the Presbyterian Church and to the General Convention of Vermont, and for other purposes.

The following is a list of unsettled ministers and candidates preaching with licences from the district Associations, and presented to the General Association; viz. Rev. Tho's Robbins, Norfolk; Rev. Ezekiel J. Chapman, Saybrook; Rev. Israel Brainard, Guilford; James W. Robbins, Norfolk; Moses Gillet, New Hartford; Abel M'Ewen, Winchester; Thomas Punderson, New-Haven; Prince Hawes, Warren; Eli Hyde, Franklin; Daniel C. Banks, Fairfield; John Niles; Daniel Crocker, New-Haven; Rev. David Avery, Mansfield; John Dorrance, Brooklyn; Timothy Williams, Woodstock; Rev. Tho's Williams, Pomfret; Abiel Russell, Greenwich; Rev. Timothy Field, Guilford; John Judson, Ashford; Rev. Simeon Backus, Guilford; Andrew Rawson, Brattleborough, Ver.; Rev. Calvin Ingals, Stafford; Levi Collins, Somers; Andrew Elliott, Fairfield; Hosea Beckley, Berlin; Rev. Aaron Kinne; Mark Mead, Greenwich; Samuel Whittlesey, Litchfield; Noah Porter, Farmington; George Colton, Hartford; Elijah G. Welles, New-Hartford; Henry Chapman, Tolland; Nathan Strong, jun. Hartford; John Hough, Canterbury; Richard Williams, Lebanon; Aaron Dutton, Waterbury; Mills Day, Washington; Ezra Ely, Lebanon; Rev. Joshua Perry, Bristol; Rev. Hercules Wes-

ton, Kent; Jeremiah Osborne, Lenox; Oliver Wetmore, Hartford; Thomas Adams; Luke Wood, Somers; George Hall, East-Haddam; Silas Higley, Simsbury; Nathan Johnson, Southborough; Roswell R. Swan, Stonington; Rev. Allen Olcott, East-Hartford; Rev. Henry Channing, N. London; Rev. Jabez Munsell; Jonathan Bird, Berlin; Rev. Aaron Cleveland, Hartford.

Voted, That a Committee be appointed to report on the subject of the belief of the divinity and atonement of Christ, and whether it shall be regular to exchange ministerial labors with any one who openly denies those doctrines; and that Doctor Trumbull, Mr. Armstrong, Mr. Nott, Mr. Strong and Mr. Backus be the Committee for the above purpose.

The Committee appointed on the subject of the divinity and atonement of Christ made the following Report, which was accepted.

"Whereas a few individuals in the ministry have openly denied the divinity and personality of our Lord and Saviour Jesus Christ, *Voted*, That this Association, feeling it a duty to bear testimony against principles so subversive of the pillars of Gospel truth, of vital piety and morality, do recommend to their brethren in the state, earnestly to contend for the faith once delivered to the saints; to hold no communion, and to form no exchanges in ministerial duties with preachers of this character."

The following motion was made and approved:—Whereas the relation between a Minister and his people is one of the most solemn that can be formed in this world, *Voted*, That this Body do disapprove of the growing usage in the Churches, by which this relation is dissolved, without making public the true reasons of discontent in the parties, as tending, on the one hand, to shield the immoralities and erroneous opinions of a minister, and on the other, to gloss over the unreasonable discontents and vices of a people.

Attest, JONN ELLIOTT, *Scribe.*

Anecdote of Dr. Darwin.

THE anecdote in a late number of the magazine of a disciple of Darwin, I read, not with surprise, but with pity for the unhappy man, and an increased disgust with that pernicious philosophy, by which it is to be feared thousands are ruined.

However high the character of Dr. Darwin may stand in the estimation of mankind, as a physician, a philosopher, or a poet, the following anecdote sufficiently demonstrates his obduracy and degradation as a father, and as a man.

Anna Seward, from whose biographic pen the life of Dr. Darwin has been exhibited, informs us, that his eldest son had "a gentle, ingenuous, and affectionate heart," and that, on his death, he left "an untainted reputation for probity and benevolence; beloved, respected, and mourned by all who knew him." Mr. Darwin, "while his profession in life was undetermined, expressed a wish to go into the church rather than the law.—That preference was repulsed by parental sarcasms upon its indolence, and imputed effeminacy. From infancy to his last day, Mr. Darwin had shrunk, with pained sensibility, from his father's irony."

This young man, having met with some embarrassment in business, "on a December evening cold and stormy," went down to the river Derwent, which ran at the bottom of his garden, and terminated his existence amid its waves. The discovery, shortly after, of Mr. Darwin's hat and neckcloth, created alarm. Boats were sent out. Dr. Darwin, the father, was summoned. Each spectator probably expected to discover in his countenance, all the

risings of parental surprise and wretchedness.—Far otherwise. "He staid a long time on the brink of the water, apparently calm and collected. The body could not be found till the next day. When the doctor received information that it was found, he exclaimed in a low voice, "*Poor insane coward,*" and it is said never after mentioned the subject." "It excited," and well it might excite, "universal surprise to see him walking along the streets, the day after the funeral of his son, with a serene countenance and his usual cheerfulness of address." Nay more, as if to show, that the privation of natural affection was a virtue, "He took immediate possession of the premises his son had left, laid plans for their improvement, took pleasure in describing those plans to his acquaintance, and determined to make it his future residence, and all this *without seeming to recollect to how sad an event* he owed their possession."

Let the reader contrast the insensibility of a Darwin with the amiable grief of a David. 2 Sam. xviii. 33. "And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said; O my son Absalom, my son, my son Absalom, would to God I had died for thee, O Absalom, my son, my son!" But as to the philosopher,

"Num fletu ingemuit?—num lumina flexit?
"Num lachrymas victus dedit?"

Let the infidel beware lest the stoicism he boasts prove, in its issue, to be that "hardness, and impenitence of heart, which treasures up unto itself wrath against the day of wrath and revelation of the righteous judgment of God."

Religious Intelligence.

The *General Synod of the Associated Reformed Church in North America* have manifested their concern for the church, and their zeal to furnish well qualified pastors and teachers, in the following act for establishing a Theological Seminary, passed at Philadelphia, June 4, 1805.

"WHEREAS the ministry of reconciliation is the great means instituted by the Lord Jesus Christ for perfecting his saints, and edifying his body; and, whereas, he has required in his word that they who are called to this excellent and important work, be furnished with gifts, and graces above those of other believers; especially, that they be faithful men; apt to teach; workmen who need not to be ashamed, rightly dividing the word of truth; wise stewards to give the household their portion of meat in due season; able to convince gainsayers, to stop the mouths of unruly and vain talkers; to reprove, to rebuke, to exhort, with all long-suffering and doctrine and authority; and to know how they ought to behave themselves in the house of God, ruling well, and being ensamples to the flock: and, whereas, the aforesaid qualifications, since the miraculous effusions of the divine Spirit have ceased, cannot be obtained in any other way, than by his blessing upon the cultivation of natural talents, sanctified by his grace; which cultivation consists in a good acquaintance with those various branches

of literature which are necessary for understanding, expounding, defending, and applying all the parts of revealed truth: and, whereas, seminaries erected for the special purpose of instructing the rising ministry in things immediately connected with their holy vocation, are the most probable means of attaining the proposed end, have been cherished by the Christian church with much affection from the earliest ages; and have been remarkably owned of God, for the preservation of her purity and glory. And, whereas, the Lord has been graciously pleased to incline the hearts of Christians, both at home and abroad, to assist the Associate Reformed Church in the design of establishing such a seminary: Therefore,

The ministers and elders in general synod convened, do hereby *direct and ordain*,

That their seminary be forthwith established in the city of New-York, for the sole purpose of preparing for the work of the ministry such young men as, having passed through a previous course of liberal education, shall resolve to consecrate themselves to the service of God in the gospel of his Son.

And the synod further direct, That the course of instruction in said seminary be conducted by a professor in theology: to be chosen by their ballot at all times hereafter, and to hold his office and emoluments until removed by a vote of two thirds of the General Synod: which vote shall not pass till a meeting subsequent to that at which it shall have been proposed; provided, that this shall not be construed to impair the power of the synod, on any charge of gross error or immorality, to suspend a professor from the exercise of his functions, till judgment be definitively given.

And the synod further direct, That the outline of instruction in the seminary be as follows: viz.

1. The Scriptures themselves shall be the great subject of study.

2. The period of study in the seminary shall be four years; and the session shall continue for seven months successively; that is to say, from the first Monday of November till the first Monday of June.

3. These four years shall be divided into two equal parts; and the course of study shall proceed as follows:

Every student shall begin and close the day with exercises of secret devotion; uniting to prayer the reading of a portion of God's word: and using as a help some book of impressive practical religion. In these exercises he is to read the scriptures not as a critic, but as a Christian; as a *saved sinner*, who knows no other way of peace but that which belongs to him in common with the least of God's redeemed; and who lives by faith, for daily counsel, and strength, and consolation upon that Saviour, whom he is afterwards to preach to others.

Such a portion of every day, (the Lord's day excepted) shall be devoted to the study of the scriptures in the original tongues, and of that literature which facilitates this study, as by a faithful improvement of time, may enable the student, at the expiration of his course, to read the originals with tolerable ease.

The holy scriptures in our common version shall be read in such daily portions, as shall finish the whole during the first period of two years: and to render the reading thereof more profitable, the professor of theology shall direct the student to succinct treatises, on scriptural subjects, as they occur; and shall carefully examine him on these subjects.

Having completed this first reading of the scriptures, the student shall

commence a second course of the same nature; dividing it in such a manner as to finish it at the expiration of his last year. He shall now consult the originals, step by step, as he goes along; and have his course of biblical reading extended under the direction of the professor.

With his third year the student shall commence the study of systematic theology: and, as a basis for it, he shall commit to memory, during the previous two years, the whole text of the confession of faith and larger catechism. He shall read, on each topic, such proper books as may be digested within the time allotted, and may give him an acquaintance with the substance of the system.

The professor shall also lecture upon the primary topics of the system, following the general order of the confession of faith. That his students may enjoy the benefit of his whole course of lectures; he must not fail to complete it within two years. And on the other hand, that this time may be sufficient, his lectures are to be concise and dense, accommodated to the principle, that his work is not so much to furnish his pupils with thoughts, as to set them upon a proper train of thinking for themselves.

In the fourth year of the course, the professor shall also deliver critical lectures; which are to embrace, not merely the philology of the context, but also its connection, scope, and argument. No authority is to be admitted in these lectures but that of the originals, the student shall have them before him, and turn to the parallel text cited by the professor. These texts are to be few, and well selected.

Every student shall prepare in his third year, two of those discourses commonly called lectures, and two popular sermons; and in his fourth year, three of each; neither to exceed half an hour when deliberately spoken. All the scriptural proofs cited by a student in any exercise of his fourth year, must be referable to the originals.

Hours of study must be so distributed as to leave a suitable portion to miscellaneous reading, such as history, morality, belles lettres, &c. and to healthful bodily exercise."

☞ The professor was to commence his course of instruction on the first Monday in November 1805; at which time the superintendants were to meet in New-York for the purpose of organizing the seminary.

At the time the foregoing act was established, the synod

"Resolved, that the different presbyteries be forthwith informed of the establishment of a seminary for the instruction of youth in the knowledge of theology, and enjoined to send their students to the city of New-York, at the time appointed for opening said seminary.

Resolved, That measures be immediately taken to have all our ministers supplied with the scriptures in the original tongues, and with proper helps for prosecuting the study of them.

Resolved, That every minister be enjoined to pursue, in so far as it shall be applicable to his circumstances and consistent with his engagements, a course of biblical reading similar to that which is recommended in the report on the plan for the seminary, to which they are referred.

Resolved, That every presbytery be, and they hereby are directed, to devote a suitable portion of time, at least once in six months, to the investigation of portions of the original scriptures, previously selected for the purpose: that at least one of their number, taken in rotation, shall, at such meeting, deliver a critical dissertation upon some scriptural subject to be previously assigned him; and that they keep a regular journal of their literary transactions, and preserve the dissertations among their papers."

The superintendants of the seminary are, the Rev Messrs. ROBERT ANNAN; JOHN M'JIMSEY; ALEXANDER PROUDFIT; JAMES GRAY, D. D.; and JAMES LAURIE.

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A Sermon delivered at Wethersfield, before the General Association of Connecticut, June 17, 1806. By Benjamin Trumbull, D. D. Pastor of the Church in North Haven.

(Continued from p. 48.)

III. MINISTERS will meet their people in the judgment, and give an account of them to God. The text imports a judgment day, when ministers and the people of their charge shall meet together, in the presence of Christ; and that ministers will then give an account of their people: of the manner in which they treated the gospel, and how they lived, and died. As an account must be given, so there must be a time when it shall be given, or a judgment day. That there will be a general judgment of all moral agents, principles, exercises and actions, the scriptures are express.

In this awful day, ministers and their people will meet together; their former meetings will all be reviewed, and their designs, views, aims and conduct in them will be examined; and the eternal state of ministers and their hearers will be determined according to them. All their meetings in this world, in the house of God, at the houses of mourning, at the graves and funerals of the dead, and on all occasions of prayer, instruction and conversation, had reference to this, and will all have a momentous influence on its decisions. This meeting will be wonderfully different from all the former. They met then in time; but now they will meet in eternity. They met then in an assembly of neighbors and fellow mortals; but now they will meet before the judgment seat of Christ, before angels, men and devils. They met then, saints and sinners undistinguished, in the house of God, at the Lord's table, in the same seats and places; but now they will be distinguished and separated.—Their different characters, as saints and sinners, will now be made manifest; and they will have different places on the

right and on the left of their judge. The wicked will no more stand in the congregation of the righteous. They met together in this world, to prepare for judgment; but now to be judged.

They had many solemn meetings in this world. They have met together for prayer and praise, to preach and hear the word, to fast and pray, to attend the sacraments, to maintain the discipline of Christ's house, to converse on the concerns of their souls. They have often met each other at the house of mourning, and at the graves of their departed friends, where every thing conspired to make them thoughtful, tender and solemn. These were interesting and solemn meetings; but in comparison with this last meeting they had no solemnity at all. They here met in a state of trial, or probation. It was an accepted time and day of salvation. But at this meeting the harvest will be past, and the summer will be ended. Nothing can now be done for the soul. Now he that is holy will he holy still; and he that is filthy will be filthy still. Hypocrites and wicked men, whether teachers or hearers, will now be made manifest, and be gathered out of the kingdom.

Ministers will now give an account not only of themselves and of their ministry; but of all the souls committed to their care. This is implied in the text. "For they watch for your souls as they that must give account." As ministers and people have been in a peculiar manner related to each other, so they, in an especial manner will be brought face to face, at the judgment seat of Christ, and will there accuse and condemn, or witness for and justify each other. The scriptures teach us, that they will know each other, and the relation in which they stood one to the other; and that they will be an occasion of exceeding sorrow or joy, to each other: That with respect to some, ministers will render their account with joy; and with respect to others with grief:—That with respect to some it will be unprofitable. The apostle in his second epistle to the Corinthians, 1 Chapter and 14 verse affirms, "We are your rejoicing, even as ye also are ours in the day of the Lord." And 1 Thessalonians ii. 19, 20. "For what is our hope, or joy or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy." With respect to those who have been born again, obeyed the gospel, been edified and saved through the instrumentality of their faithful pastors, they will be matter of their exceeding joy, and add eternal lustre to their crown. They will joyfully present them to the Lord, saying here are we, and the children whom thou hast graciously given us. They will testify their obedience to Christ and his word, their zeal and constancy in attending divine institutions, their prayers, faith and charity, and bless the Lord for his grace bestowed upon them; and that he hath given them to be their joy and crown. The saints will testify the zeal, labours, care and faithfulness of their pious pastors, before their judge, and the whole rational creation. They will publicly manifest how they watched over

them, instructed, edified and comforted them. They will acknowledge them, as the happy instruments, by whom they believed and were saved. Oh, how will they cluster round them, pronounce their blessings upon them, and bless God for them! What an eternal glory and joy will they be to each other, in the presence of Christ? How will those who have been wise to turn many unto righteousness, shine as the brightness of the firmamentand as the stars for ever and ever?" Nay, as the sun in its strength in the kingdom of their father?

With respect to the wicked, the faithful ministers of Christ will testify their obstinacy, impenitence, ungodliness and wilful rejection of Christ and the salvation of the gospel. They will testify how they warned, instructed, counselled and intreated them: how they have pleaded with them to forsake the foolish and live: how they have pleaded with them the love of Christ, the mercies of God, the worth of their souls, the blessedness of a pardon, of peace and communion with God, that they would be reconciled to him. They will declare how they have testified against their sins, and persuaded them by the terrors of the Lord. They will testify, That they would not hear; that they despised all God's counsels, and would none of his reproof. In this world, ministers loved their people; they greatly desired, that they might be converted to God; they longed exceedingly for their salvation; they prayed and besought the Lord even with tears, in secret, private and public for their salvation; they covered their faults with a mantle of love, and hoped the best concerning them; they watched all opportunities to do them good; but now they will testify against them, and faithfully declare their wickedness; they will judge and condemn them. And the consciences of impenitent sinners will accord with the testimony of their faithful pastors. Such sinners will therefore mourn at last, saying, How have we hated instruction, and our heart despised reproof? And we have not obeyed the voice of our teachers, nor inclined our ear to them that instructed us.

With respect to slothful and unfaithful servants in the ministry, and blind guides of the blind, they will now all be made manifest. The souls which perished, under their ministry, and had not been warned, nor taught the truth as it is in Jesus, or had been taught error and wickedness, will rise up and testify against them, and charge their blood upon them. They will curse them as instrumental of their perdition. The judge will condemn them, and command, "Bind them hand and foot, and take them away, and cast them into outer darkness*." "He will cut them asunder, and appoint them their portion with hypocrites: There shall be weeping and gnashing of teeth†." No plea of office, of gifts, or privileges, now avails any thing. The sentence will be executed. The judge hath premonished us, That many will say unto him in that day, "Lord, Lord, Have we not prophesied in thy name? And in thy name cast out devils? And

* Matth. xxii. 13.
† Matth. xxiv. 51.

in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity‡.

The manner in which we have been discoursing will naturally lead to a solemn and interesting improvement.

I. What an incalculably arduous and momentous employment is the work of the gospel ministry? What eminent degrees of grace, and what various gifts and qualifications are necessary for its due performance? With what prayerfulness, fear and trembling ought ministers to undertake and fulfil it? How necessary is it that God should give unto them, as he did to the apostles, the spirit of power, and of love, and of a sound mind? What need have they constantly to be deriving strength from Christ, through whose strengthenings they can do all things? How necessary is it that all their brethren should pray for them? And that they should keep the judgment seat of Christ, and the account they must give, and its eternal consequences in view, to stimulate them to their work?

II. With what attention, reverence and godly fear, should the meetings of ministers and their people be attended, in the present world, since they have reference to the final judgment, and will all be reviewed, and attended with eternal consequences in the future world? How should ministers preach, and people hear, as though they were going to judgment, and must give an account?

III. Since ministers are required to watch for souls, as those who must give account, how ought their hearers to watch and pray always, that the account to be given of them, at the last day, may not be grievous nor unprofitable to them. How should they watch against all error, every wicked principle and habit, against evil company, and every thing which may have a tendency to destroy their souls? How should they watch all opportunities of instruction, and attend all divine institutions? How should they watch all revivals of religion, all the strivings of the divine spirit with themselves? How careful should they be not to turn their backs on the gospel feast, and go to their farms and merchandize? Not to be found among those who receive seed by the way side, nor in stony places, nor yet among thorns? How should they watch that they be not among those who, after they appeared to run well, have been hindered, or among those who draw back, in whom God has no pleasure! How incalculably important is it that they should obey their teachers, and be not only hearers but doers of the word?

IV. With what deep attention and seriousness should ministers, and the people of their charge, be looking forward to that awful and interesting period, when they shall stand together face to face, before the Son of man? How should they examine themselves, with respect to their conduct towards one another? And what preparation they are in for the judgment day? With what deep impression and seriousness, as in the presence of our omniscient Saviour, does it become us, whom he hath put into the ministry, to examine ourselves whether we are watch-

‡ Matth. vii. 22. 23.

ing with those principles and views, and in the manner which has been represented? Do we indeed love God and our Lord Jesus Christ? Do we long for the salvation of our people as in the bowels of Christ? Is it indeed our hearts' desire and prayer to God for them, that they may be saved? Have the great objects of our ministry been the glory of God and the salvation of men? Do we watch in that deeply impressed, serious and zealous manner which becomes those who must account for souls?

It indeed concerns all my hearers in view of this subject, most seriously to enquire what preparation they are in to go to judgment, and meet their teachers in eternity? You have all a deep concern in the subject. You have enjoyed the gospel, you have been instructed, warned and besought, in the name of Christ, to be reconciled to God. Have you obeyed the gospel? Do you live godly in Christ Jesus? Or do you live in impenitence and unbelief? Are you not going securely, in all your sins, to that judgment in which the ungodly cannot stand? I beseech you to enquire how this is. It is not a vain thing, it is for your life. I press it upon you, that you may know yourselves, and that your souls may be saved, in the day of the Lord Jesus.

V. I wish to improve the subject to the further quickening of myself, and my reverend brethren in the ministry.

Reverend and dear brethren.

I have considered the ministers of Christ as one of the most useful and important classes of men upon earth. I have esteemed them for their piety and nearness to Christ, and for their work sake, above any other. I have, through a long ministry, enjoyed their confidence, respect and brotherly assistance, far beyond my deserts. For these things I take this opportunity, my reverend and dear brethren, to return you my public and sincere acknowledgments. I have now outlived my three score years and ten, and never expect again to meet this venerable body, in the present world. But we shall all have a more solemn meeting, with the people of our respective charges, at that tribunal to which this discourse has been pointing us. I confess to you, that it has been the design of it to quicken myself and you to greater zeal, watchfulness and exertion in our work, and to be instrumental of our more happy preparation to stand together, in the presence of our Lord with triumph and joy: That God may be more glorified in us; that the seals of our ministry may be more numerous, and our crowns and joys more glorious. We are fallen upon an evil day. Iniquity abounds, and the love of many waxeth cold. The enemy, corrupt men, corrupt books, error and abominable practices, are coming in like a flood. It is of high importance that a firm, prudent and persevering opposition, be made to them. The days which are coming will doubtless try us, whether we will cleave to Christ, and keep our post, or flee when the wolf cometh. On our ability, zeal, watchfulness and diligence, under God, I humbly conceive, that the order, purity, beauty and perpetuation of our churches very much depend. I believe it has rarely if ever been known, that a general corruption and apos-

tacy has taken place, while the ministers of religion have been generally eminently pious, watchful, diligent and faithful. I pray you, therefore, to suffer the word of exhortation, and permit me to stir up your pure minds by way of remembrance. It will not escape our serious meditation, that no office in the church, no visible nearness to Christ, no gifts or privileges, will secure to us the grace of God, nor guard us against unfaithfulness and final apostacy: That ministers are exposed, many ways to deceive themselves, and finally to be lost: That some have made shipwreck of the faith and perished; as there was a Judas in the family of the Saviour: And that such as have prophesied in his name, cast out devils, and done many wonderful works will be disowned and rejected by him. Except we be born again, we can no more see the kingdom of God than other men. Without this we shall have no root within us. We shall never be friendly to the cause of Christ. We shall resist and quench the Spirit in our own hearts; and oppose its operations, and the work of God among others. We shall never properly watch for souls. Let us then, by all means, take heed to ourselves, that we be Christians indeed. Let us not only be Christians, but let us seek after eminence in grace, and stir up the gifts which are in us. Let us employ our utmost prayers and exertions in our work. Let us be sensible, that even though we may truly love Christ, and be in some measure faithful, yet we may greatly need quickening to still greater watchfulness and diligence. If Jesus said to his own disciples, who were good men, "O fools and slow of heart to believe," what would he say to us? If St. Paul, after all his attainments, was not perfect, how much less are we? The wickedness of the world around us, its luxury, carnal ease and worldly pursuits without us, and the remains of indwelling sin within us, greatly damp our zeal, and weaken our exertions. Do we not then need quickening from Christ, from one another, and by all means, to stir up and quicken ourselves to the arduous duties to which we are called? What happy and extensive effects might the inwrought, fervent and united prayers, and the zealous persevering exertions of such a number of ministers, spread over such a tract of country, have upon our churches? Might they not quicken them, glorify God, gladden the hearts of the saints, and turn many to righteousness? Would they not increase our inward peace of conscience, our joy in the Holy Ghost, and give us a fuller assurance of the things which are freely given us of God? If we cleave unto Christ will he not fix us as stars in his right hand, so that we never shall be moved? If we be reproached for his name, will not the Spirit of glory and of God rest upon us? If we suffer with him and for him, shall we not also reign with him? Shall we count the sufferings of the present time worthy to be compared with the glory which shall be revealed in us? Let me therefore plead with you these great motives, to quicken and animate you to watch in all things, and to be entirely awake to every branch of ministerial duty. Let me plead with you the honor

and blessedness of distinguished usefulness in the church of Christ: Of being intercessors and reformers, and of shining as lights in the world, in a degenerate age. What honor hath God put upon Noah and Lot; upon Phinehas who was zealous for the Lord when Israel were corrupting themselves; upon Elijah who brought back the people of God from the worship of idols to the Lord their God, and restored his pure worship? How honorable were the few names in Sardis, who had not defiled their garments? Will not such walk with Christ in white garments, and be counted worthy of distinguished honor and blessedness? Let me plead with you the worth of souls, what the Lord Jesus hath done for them, and what he hath done for us. If there be any thing awful, in the doom of the slothful and unfaithful servant; if any thing desirable, animating and glorious, in giving up our account with joy, in meeting the people of our charge, at the right hand of our Saviour, in their eternal plaudits and blessings, in the plaudits of saints and angels, of the judge himself, and in the awards of a blessed eternity, let me plead with you their united influence. Nay, let me plead with you the solemnities of the judgment day, when we shall stand together, with our people, before the Son of man, and give up our account. In a word, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, I beseech you, that ye all be like minded, having the same love, being of one accord, of one mind, to watch for souls as those who must give account. May the Lord make us faithful unto death, and then may we triumph in the language of the apostle, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me at that day, and not to me only, but unto all them also that love his appearing."

How can I take a final leave of this numerous assembly, as one who watcheth for souls, and must hereafter meet you at the judgment seat of Christ, without beseeching you by all the weighty motives, which have been suggested in this discourse, to be immediately reconciled to God, through Jesus Christ? Are you, dear immortals, going to judgment, to meet your ministers in the presence of Christ, to hear and witness the account which they shall give of you, and will you receive the grace of God in vain? Will any of you refuse to obey your teachers, and oblige them to give an account of you, which to you shall be infinitely unprofitable? Have you not been warned to flee from the wrath to come? Have you not long enjoyed the gospel, and been invited by all the endearments of divine love, and persuaded by the terrors of the Lord to come to the gospel feast? Have you not been instructed and warned in this discourse? Will it not witness against you, if you continue in sin? Will you be able to stand in the judgment, and bear the account which shall be given of you at that day? Oh, consider what a day it will be! The last trum-

pet will be sounding, the graves opening, the dead arising, the Judge descending, the thrones erecting for judgment, the heavens on fire, the elements melting with fervent heat, and the world and all that is in it burning up in the general conflagration! It will be the day of the perdition of ungodly men, when all the enemies of Jesus, who would not that he should reign over them, shall be brought forth and slain before him. How can you stand in such a day without a Saviour? Without a divine righteousness? How should the prospects of such a day awaken the saints to arise and trim their lamps to watch and pray always! Seeing we look for such things, says the apostle, what manner of persons ought we to be, in all holy conversation and godliness? How blissful must it be then to have your ministers and your consciences witnessing for you, that you have obeyed the gospel? To be found on the right hand of your Judge, and to go into life eternal? How tremendous to be placed on the left, and to go away into everlasting punishment? Repent therefore, and believe on the name of the Lord Jesus that your sins may be blotted out.

Thooghts on the Inability of Sinners.

A SENTIMENT advanced in an essay on the impotency of fallen man for holy exercises and affections, which was published in a late number of the Magazine,* is thought by some to be liable to material objections. The sentiment is this :—

That there is a reason resulting from *the nature and constitution* of man, of the being of certain affections, and of the voluntary exercises which flow from them, in a train; whether we consider him in his natural state, or as regenerate: or, which is the same thing, from *the different modes of divine operation*, in which God communicates to him more or less his of own fulness and perfection, in those opposite states, according to his own good pleasure: and that of course regeneration, in which a foundation is laid for holy affections, and those exercises which are their proper fruit, is not only a moral but a physical change: or, a change not of exercises merely, but of nature also. The objections to the sentiment, that a physical change is effected as well as a moral, in regeneration, are, that it supposes men to be wholly passive in regeneration, contrary to the scripture account of the matter, which supposes them active; and that it is wholly inconsistent with praise or blame-worthiness in men, and with their being the proper subjects of moral government.

That men are active in regeneration is inferred from such texts of scripture as these—"Make to yourselves a new heart"—"Circumcise your uncircumcised hearts"—"Repent and be converted"—"Turn ye, turn ye, for why will ye die"—"Be ye holy for I am holy"—"Thou shalt love the Lord thy God with all thy heart," &c. &c. with which the Bible every where abounds. But surely, no Calvinist will suppose these passages imply a power in man to

* See Magazine, for April 1806, Vol. vi. No. 10, p. 361.

repent and believe, without the special agency of the Holy Ghost. A new heart is not the fruit or effect of any human exertion, or volition; they in whom it is produced are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Psalmist prays, *create* within me a *clean heart*, renew a *right spirit* within me; and the apostle declares, If any man be in Christ he is a *new creature*; and from innumerable passages it is past doubt, that the new heart, wherever it exists, is a *new creation*, and of course the work of God alone, in which the creature has no agency, as its cause. This is equally true on the supposition that the new heart is a *renewed will*, as on the supposition that it is a *new moral sense*, or *benevolent affection*. It is in the day of *God's power* his people are made *willing*, it is when he shines in their hearts, that they have the light of the knowledge of his glory, and from darkness become light in the Lord. The passages, therefore, which imply activity in the creature in the new-birth, cannot be understood as implying a *causal activity*. God admits of no associate or co-operator in his work of creation. All that they imply is, that the effect produced is life and activity in the subjects, in which they are conformed to God in temper and conduct, and become such as he would have them to be. Spiritual action however is not the only thing produced, its principle, an illuminated understanding, or sense of moral beauty, is also produced: or, spiritual life, as well as spiritual action. We are then commanded to do what we have no power to do. Is this unjust? Yes, says the objector, if by power is meant *natural* power. It is true indeed, that natural inability will always excuse, where there is a *willing mind*, and a desire to do the thing commanded: but it is not conceded, that it will also excuse where there is an *unwilling mind*. Wherever disaffection to God exists, whatever its cause may be, whether natural or moral, there sin exists; and it will shew itself in its true nature, by disobedience to requirements that are fit and reasonable. If a holy temper be a communication from God, and something of God in the soul, then *the want* of that communication must be a state of sin; but it will be agreed by all Calvinists, that holiness is a communication from God: for holiness is love, and the scriptures testify that *God is love*; also, *that love is of God*: that is, communicated love, or love as it exists in the creature. And that *the want* or *absence* of holiness is a state of sin, is also evident, because the scriptures testify, that *without* holiness no man shall see the Lord: and sinners only are excluded from the presence of the Lord. It is in this state, that all the posterity of Adam, by natural generation, come into the world. They are all conceived in sin, and shapen in iniquity. They are formed by the hand and council of God, for wise and holy purposes in this state. He has given them understanding, he has given them conscience, has written his law upon their heart, they distinguish between good and evil in principle and conduct, but a perception of moral beauty, or holy love, he has not given them: they are wholly destitute of it.

They are as destitute of it the moment of their birth, as they ever are afterwards. God has given them many good gifts, but this *good and perfect gift* he has not given: and they will remain destitute of it for ever, unless he sees fit, in his good pleasure, to impart it: for this *good and perfect gift* is from above, and cometh down from the Father of lights. This great and essential defect is as really a defect of nature as a want of conscience in brutes, or a want of beauty, health, or understanding, in some men. Nor is it seen how its remedy depends any more on the will of man, than the remedy of any other defect of nature depends on the will of the creature who is the subject of it. But it is said, this want of holiness is *a moral* defect; and the inability to remedy it, is *a moral* inability; and this is thought to remove all difficulty at once; and the mind is set at rest. But men who thus satisfy themselves, do not seem to consider, that *moral inability* results from the nature of things as much as *natural inability*; and is as total and invincible. The moral inability of a sinner to choose God for his portion results from the nature of things, as much as the natural inability of an Ape to reason like a Newton. They are equally total and invincible; and the reason of their existence is the same. God has not given to an Ape the gift of reason, as he has given it to a Newton.—He has not given to the sinner a sense of his own moral beauty, as he has given it to an angel.—But, it will be said, if the depraved will of man were right all would be right. This however is not evidently so, in all cases. Paul says, *to will* is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that I do. But suppose it true, that if the will were right, all would be right; this would not prove, that moral depravity lies only in the will. Its rectitude would only prove that a sense of moral beauty was restored, and the affections of the heart conformed to it.—The rectitude of the will may be the effect, and not the cause of this sense of moral beauty. That this is indeed the case, may appear from the following considerations. When any object is chosen, it is chosen *as beautiful*. The perception of beauty is love, but it is not choice; it may exist without volition or choice, and often does. Volition has for its object external effect, or some alteration of our bodies or minds, or of the objects around us, which we have found by experience is connected with it, and which we judge will conduce to our happiness: It is this which terminates volition. But perception of beauty, or the perception of good, which imports the same, as here used, may excite will and endeavor, or it may not.—You may not seek to enjoy every object which you love. You may choose to mortify your members which are on the earth; to keep under the body, and to bring it into subjection; to crucify the flesh with its affections and lusts; to cut off a right hand, and to pluck out a right eye. Though these are objects of strong desire and love, still, in your choice, you may

reject them. You may renounce the pleasure which you love. Love and choice then are not the same: love may exist without choice. Will it be said, that every good man, in proportion as he is sanctified, ceases to love the objects of sense? Be it so, though this is easier said than proved: still, his love of them is not extinguished, though he denies its gratification: for, if it were, the conflict would cease before the end of life, which it certainly does not. This conflict, which every good man experiences, proves that love and choice may run counter, and in fact do run counter with respect to many objects of desire during the whole of the Christian life. A man has lived in pleasure till his lusts have gained the dominion, and then is stopped in his career, by the all-conquering grace of God. His experience will shew, that he does not forthwith cease to be a lover of pleasure, though, indeed, not more than a lover of God. David's experience, though pious from his youth, taught him, that after God had granted him all his desire, he had not subdued the love of pleasure. He was overcome, and so may others be. But, in his main course every good man will so far, through the grace of God, resist the love of unlawful pleasure, that it will not gain the will, and this opposition proves, that they are not the same but different. But if love is not essentially the same as choice, yet no object can be chosen for its own sake, but *as excellent or beautiful:* and consequently, to choose God for a portion presupposes a sense of his excellence and beauty; and therefore must be the effect, and not the cause of it; but the effect can have no influence upon the cause which produces it.—Thus it appears, *that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

But should any choose to embrace the opinion that a sense of the moral excellence and beauty of God is the same as choosing him for a portion; and that such choice is the new heart, which he requires; still, a total want of that sense, in all men by nature, infers a physical, as well as moral inability to choose him. For, as it is the gift of God, it depends on his own will and pleasure, and not on ours, whether we shall be the happy subjects of it or not. In whatever heart it exists, it is *created* there by the power of God alone, without the agency of any creature as its proper cause. In order to show that the impotency of sinners is merely moral, it must be shown that God has infallibly connected the sense of his excellence, or the new heart, with such volitions and exercises as the natural man may be the subject of: and that he has promised spiritual blessings to the doings of the unregenerate. But this, it is presumed, cannot be done; for all the promises of God are in Christ. But if there is no certain connection between the doings of the unregenerate and spiritual blessings, or a new heart, then the impotency of sinners is physical as well as moral. For, let their exercises and doing be what they may, it depends on the sovereign will of God, after all, to create a new heart within them, or not, as his wisdom shall direct. They have a natural power to do that,

and that only, which God, by a law of his own operation, has connected with their volitions. If a new heart be a sense of moral beauty, as distinguished from a renewed will, it must be the proximate cause of such a will, and consequently cannot be produced by it: and if it be a renewed will itself, still it is not, as an effect, connected with, or produced by an antecedent will of the sinner. On either supposition, he has neither a moral, nor a physical power, to produce it.

The distinction between natural and moral inability is not, that the one does, and the other does not, result from the nature and constitution of things: nor that the one is more total and invincible than the other: but it is made to discriminate between that inability which, under given circumstances, excuses, and that which, from its nature, never can excuse, the non performance of a command. Common sense teaches us, that were it possible for God to command what, though willing, we are unable to perform, and we do it not, we are not to blame, because the heart, the seat of holiness and sin, is right. But, if he command us to love him with all the heart, and we do it not, we are to blame, notwithstanding our inability, for it ought to be observed our inability is want of power, and not of capacity, to exercise love; nor have we any inability, but what total absence of love, and its being the gift of God, implies. Nothing can excuse *the want* of love to God, in a being who has a capacity for its exercise. For, this want is that defect of nature in which sin *radically*, if not *solely*, consists. It is in this want, and in the affections and exercises which it implies, that he exists an evil being: or, in other words, an enemy to God, and to all good. Now a being who, in his nature, is hostile to the universe, knowingly and willingly, is surely an odious being: and it would be fit and right for all other beings to be opposed to him: but such an opposition is punishment: it would be fit and right then that he should be punished; and if it be fit and right that he should be punished, he *deserves* punishment: and if he deserve punishment, he is a *sinner:* for, this is the very description of a sinner, that he is one who in temper and conduct is, knowingly and willingly, opposed to God and all good; and deserves to be punished by God, whose right it is to repay vengeance. If the cause, whether negative or positive, of such a temper and conduct be *out* of the sinner, and over which he has not the least controul, it alters not the case: for, desert of praise or blame, reward or punishment lies in the *nature* of agents, and not in the *cause* of that nature. In determining the question whether a being is worthy of praise or blame, reward or punishment, it is quite unnecessary to take into view *the cause* of his nature and qualities, whether it be within, or without, himself; whether it be positive, or negative. If God should, out of nothing, create a voluntary agent, with the faculty of reason and conscience, and should not give him a sense of moral beauty; or, which is the same, inspire him with the love of himself; such an agent, from the first moment of his existence,

would be a sinner: and not the less so, because he was not the cause of his own being and qualities. God, indeed, has created no being, that is noxious, considered as related to the whole system of his works; and none but what, in that relation and view, are useful, and indeed essential, to the perfection of that system. But, he has created many, who in themselves, and as related to particular parts of that system, are noxious. *He hath created the waster to destroy.* Lions, tigers and some other animals belong to the perfection of God's works, but they are noxious to men, and may be destroyed. It is fit that the serpent's head should be bruised. Being unconscious of right and wrong, they are not indeed subjects of moral government: but they may be destroyed as noxious, though not as guilty. There is a sort of congruity between the venom of the serpent and the bruising of his head, which we can feel better than express, though his spite and venom are not self-created. These creatures are but breathing dust, and when they cease to breathe, they cease to suffer; and become as innoxious as any other dust. To take life is necessary to the safety of man. All things must give way to the general good. Devils and finally impenitents among men are doubtless necessary to the perfection of God's works; otherwise, the former would have been kept in their first estate, and the latter restored to holiness and happiness by the power and grace of God, as others under similar circumstances are kept or restored. But being noxious and guilty creatures, and at the same time, immortal in their natures, it is fit that they should suffer everlasting destruction from the presence of the Lord and from the glory of his power. They are made to be taken and destroyed; and will be useful in their destruction, as vessels of wrath, as well as the holy angels and saints will be useful and glorious in their salvation, as vessels of mercy.

It is a sentiment deeply rooted in human nature, that men cannot be to blame, unless they have complete power, both natural and moral, to be, and to do, as God requires. Hence the Arminian system, that we have the power of originating all our volitions, even the first in a train —That they must spring out of a state of perfect indifference, in which the mind is wholly free from bias either for, or against, a proposed object of choice— That they must be contingent and unconnected with any thing preceding, whether a decree, or other cause, which should necessitate their existence—That they must be wholly without a cause, except such, as is to be found in their own nature: and other absurdities of the like kind, which have compelled the advocates of that system to renounce the doctrine of the decrees—of the total depravity of the human heart—of efficacious grace in the renovation and sanctification of the elect—of the perseverance of saints—of a universal and determining providence and the like, which are all clearly revealed in the Bible. And so the teachers of that system have preached another gospel, which is not another, but a subversion of the gospel of Christ: and have claimed, that in our moral con-

duct we are independent on God. The principle of this system is embraced by multitudes, who do not openly avow it. The sentiment is very general that we cannot be to blame for any principle or exercise, unless we ourselves are the voluntary cause of that principle or exercise. The thought very naturally arises in the unhumbled, when charged with wickedness of heart and life, and is sometimes expressed in so many words, *God made me so, how can I be to blame?* Thus they cast their wickedness from themselves on God, as the cause of it; not duly considering, that the wickedness of a principle, or exercise, lies not in its *cause*, but in its *nature*. Were this important truth realized and felt, it might serve to humble the sinner in view of his own baseness and deformity; and might induce him to look to God for a holy temper, that good and perfect gift, which is from above, and which is the only true beauty and glory of a rational nature.

To recapitulate in few words. We have no natural power to do that which is not, by the appointment of God, connected with our volitions. The new heart, whether it consists in a sense of moral beauty, or in a renewed will, is not, by the appointment of God, connected with any of our volitions, but it is the sovereign and uncovenanted gift of God wherever it is formed: therefore, we have no natural power to obtain a new heart. This want of power is not want of capacity, for the principle and exercises of the new heart; but is merely *a defect* of that principle and exercise, remediless by us, as much as any other natural defect; and which God alone, who is the author of every good and perfect gift, can supply. That of consequence we are wholly dependent on him for this blessing—that they who have not a new heart are enemies to God and all good: they have the *carnal mind* which is *enmity* to God, is not subject to the law of God, neither indeed *can be*—That this enmity whatever be its cause, is the essence of sin, because it tends to the destruction of universal happiness—That it is fit for God to whom vengeance belongs, as a friend to general happiness, to oppose such enemies—That if it is fit for excellence itself to punish them, they deserve punishment: or, in other words, are guilty sinners, and proper subjects of moral government. And therefore the sentiment advanced is not inconsistent with praise or blame, rewards or punishment. Thus we are brought, at last, to adopt the scripture doctrine, that God hath power and right *to make one vessel to honor, and another to dishonor.*

The *natural defect* of which we speak, may very properly be called a *moral defect*, because it respects that in the heart which is not subject to the *moral* law: or, in other words, *moral inability*; and so it is called by Divines and Metaphysicians, to distinguish it from that inability which will excuse the non-performance of a command, where a willing mind exists, or is supposed. And when the public Teachers of religion tell their hearers, that their inability to comply with the gospel is *moral*, consisting in the want of a heart, or disposition, and that

their inability, instead of being their excuse, is their sin, they tell them the truth : but, if from this representation they are led to believe, that they can repent and believe the gospel, when they please : or, that these exercises of the new heart are the fruit of their own choice, they will adopt at once the principles of the Arminian system, an error of dangerous consequence to the souls of men.

It will be remembered, that when the writer observed that a reason must be sought in the constitution or nature of man, for the existence of the affections, it was remarked, that by nature was meant the various modes and degrees of divine operation, in the formation, support and direction of creatures, fitting them for the purpose and use, designed by infinite wisdom. And it may be proper to add, that on this idea of nature, there is no necessity of supposing that the imperfections of creatures, whether natural or moral, are the fruit of *a positive* Divine operation ; these may be the result of *a defect* of such operation. Properly speaking, *perfection*, in its various degrees and kinds, as it exists in creatures, is the fruit of a positive operation of God, and *imperfection and sin* in them is the defect of his operation. God is not the Author of darkness, in the same sense, he is of light : nor of folly, in the same sense, he is of wisdom : nor of sin, in the same sense, he is of holiness. In a sense he is the Author of darkness, folly and sin, as he is the Author of creatures without which neither of them could exist, so much as in idea : but they are no emanation from him, but the want of it. On the contrary, light, wisdom and holiness, are positive existences, they are perfection, they are an emanation from God. He is the Father of Lights, light in the natural, and light in the moral world : but not the father of darkness or sin. Thus God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

This explanation seemed requisite, and the more so as the Magazine admits not of direct controversy. It is hoped, it will satisfy the candid, that the sentiment advanced is just, at least not liable to material objections, and particularly not to those which have been stated and considered.

On the Crucifixion of Jesus Christ.

Meditations suggested by, and at the time of the late total eclipse of the sun.

ON the 16th of June last, in that gloomy moment, when in a clear sky, the sun was darkened in the midst of the heavens, when the dampness of the cold air was like the falling of the evening dews, when the fowls retired to their roosts, and not a note was heard from the feathered tribes, except only from the evening bird ; when the stars appeared in mid day, when darkness covered the heavens, softened only by a faint twilight, which lay round about on the low horizon, when a few diverging rays of penciled radiance streamed from behind the

intervening orb ; when candles were lighted to dispel the gloom, and fires were seen glowing, as in the night, on the distant hills and mountains ; when every mind was irresistibly affected with the awful sublimity of the unusual scene, such as we never saw, and shall never see again——On the 16th of June, when the heavens were clothed with sack cloth, and all business ceased from the solemn appearance of the moment, how many minds were led to reflect on mount Calvary ? and how many parents said with solemnity to their children, far more gloomy was the appearance, when your Saviour hung upon the cross, and died for your salvation ? To how many minds did the words of the Evangelist recur, " And it was about the sixth hour, and there was darkness over all the earth until the ninth hour, and the vail of the temple was rent in the midst—And the earth did quake, and the rocks rent."*

Then the sun was darkened, and a general gloom hung over the face of the whole earth.—But it was not produced by the same cause, which occasioned the darkness we have lately seen. This was according to the ordinary course of nature ; but that was as preternatural as restoring limbs to the maimed, or raising Lazarus from the dead. This we see could be calculated beforehand with great exactness ; but that darkness, or eclipse could no more have been calculated, than the drying of the Red sea, or the falling of the walls of Jericho.

* Luke xxiii. 44, 45 and Matt. xxvii. 51.

Evidence that the darkness at our Saviour's crucifixion was not occasioned by a total eclipse of the sun according to the laws of nature, is easily discovered by the most satisfactory and conclusive proof. The eclipse of the sun takes place at the time of the new moon, in the instant when the moon is changing sides of the sun, as it passes from west to east. The eclipse is visible when the moon passes directly in the line between us and the sun, so as to cover and hide it from our sight. But our Lord was not crucified at the time of the new moon, but at the time of the full moon, when the moon was, as it always is at its full, on the opposite side of the earth from the sun, and at its greatest distance from it. He was crucified on the day after the passover, which according to the law by Moses was the 14th of the month ; our Lord then suffered on the 15th ; and as the Jews always began their months on the day of the new moon, the moon must have been changed fourteen days, which is the time to bring the full moon. It could not therefore have been a natural eclipse of the sun which occasioned that darkness. Besides, it is found by calculation,* that

* See the following calculation by Nehemiah Strong, formerly professor of Mathematics and natural philosophy in Yale College.

By a calculation I have made upon the principles of Astronomy, I find that the underwritten account of the Eclipse of the Moon, according to the stated course of nature, must have happened in the afternoon of the day on which our Saviour was crucified, A. D. 33, at 35 minutes and 50 seconds past 3 o'clock afternoon, April 3d—calculated for the latitude and meridian of Jerusalem, in Palestine,

according to the course of nature there must have been a total eclipse of the moon on that day, and beginning at the time when our Lord was on the cross, but on the other side of the earth from Jerusalem. The eclipse of the moon is always at the time of its full, and is occasioned by its passing through the shadow of the earth, so that the sun cannot shine upon it to illuminate it. Since then, according to scripture it was the time of the full moon, and the time also of the moon's eclipse according to astronomical calculation, it is certain this darkness could not proceed from an ordinary eclipse. Besides, the darkness then was over the whole earth, both sun and moon were darkened, but a common solar eclipse can never be seen but in a small part of the earth; the moon is so small compared with the sun and the earth, that its shadow can cover but a small part of the earth. This darkness at Jerusalem, and over the whole land, continued from the sixth to the ninth hour; but such is the magnitude and motion of the heavenly bodies, that no ordinary eclipse of the sun can continue so long, in any one place, and a total eclipse of the sun cannot continue more than five or six minutes, in the same place, even when the bodies are in the most favorable part of their orbits. The darkness at our Lord's crucifixion was therefore caused by the power of God, out of the ordinary course of nature, which made an ancient philosopher, who viewed this supernatural eclipse in Egypt, cry out, "Either the God of nature now suffers, or nature itself is coming to an end." Though that eclipse was occasioned by a cause superior to the one which we lately saw, yet this perhaps has given us the liveliest idea, that we can ever have, of the affecting gloom that was spread over nature, when the Lord of life hung on the cross, and bled and died for sinful men. Yet what we have seen is but an imperfect representation of the appearances of that day. Then the whole earth was darkened, the darkness continued three hours, perhaps was of a blacker shade; it was also attended with the convulsions of nature. The earth quaked, the rocks rent, the vail of the temple was rent in twain from the top to the bottom. The officer, and they that were with him watching Jesus, feared greatly, saying, Truly this was the Son of God. All this was agreeable to the prophecy in the 18th Psalm. "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his

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where our Lord was crucified, lat. 32 deg 20 min. N. long. 36 deg. E. This was invisible in that Meridian, as it ended before the Moon had risen, but it was total to all parts of the world where it was seen throughout.

THE CALCULATION.

	h.	*m.*	*s.*	
Beginning April 3d at	1	42	19	Afternoon.
Moon's center immerged	2	16	13	
Beginning of total dark.	3	3	0	
Middle of the Eclipse	3	35	50	
End of total darkness	4	8	34	
Moon's center emerged	4	54	7	
End and full restoration of light	5	29	21	

Whole duration 3h. 47m. 2 sec.

Duration of Eclipse of Moon's center 3h. 37m. 54 sec.

Duration of total darkness 1h. 5m. 28 sec.

Quantity of greatest immersion 13 digits 1-2.

ears. Then the earth shook and trembled, the foundations of the hills moved and were shaken, because he was wroth—He bowed the heavens also and came down, and darkness was under his feet". So our suffering Lord cried, My God, My God, why hast thou forsaken me? and darkness and trembling, an earthquake and convulsions took place.

Joel also prophesied, saying, The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. Such were the horrors of that awful day, that "All the people that came together to that sight, beholding the things which were done, smote their breasts and returned."

Had we, in the late eclipse, been involved in unexpected darkness, instead of that which was according to the course of nature, had we felt the earth trembling beneath our feet, had we heard the crash of rending rocks, tumbling from neighboring mountains; had we at the same time stood by the cross of one, who had raised the dead, and had done all manner of wonderful things of one long foretold in holy scripture as the Messiah, crucified for calling himself the Son of God, according to the concurrent testimony of ancient prophets, should we not have been greatly afraid, and should we not have smote on our breasts, and said in our hearts, "Truly this was the Son of God?"—But the darkness we saw was natural and expected, no convulsions of nature attended it; no Saviour was crucified before our eyes; we saw nothing to alarm us, no tokens of divine wrath to fill our souls with astonishment and terror, nothing ominous. Grand and sublime as the spectacle was, it was nothing to the day in which the Lord of glory bowed his head, and gave up the ghost.

If there was a natural cause for the darkness which we saw a few weeks since, there was also a moral cause of very interesting import, for the darkness, and other extraordinary events, which took place above 1800 years ago. He who created the sun, and gave being to heaven and earth, he who, from divine compassion, then assumed human nature, and took the form of a servant, and the office of a Redeemer, then died on the cross, and gave himself a ransom for an ungodly world. He bare our sins, in his own body, on the tree: he laid down his life for his sheep. It was by that great atoning sacrifice, that he justified the divine law, in the perfect holiness it demands of mankind—declared the righteousness of the dreadful sentence it denounced against a rebellious world—showed his firm attachment to his Father's law to be such, that he would not only sooner cause heaven and earth to pass away than that a tittle of the law should be set aside; but that he himself, the almighty Author of the whole, would sooner endure the curse, in his own person, than suffer the smallest injury, or dishonor, to be done against the law, or permit the dignity of the glorious moral government of God to be lessened; and that he

would submit to this, rather than fail to manifest the riches of his grace, and enrich his kingdom with the best manifestations of the divine perfections. It was then that he declared the glory of the Father—that he magnified the law and made it honorable—that he condemned sin in the flesh, and so made out the ransom of a guilty world, that whosoever will, may come unto him, receive a pardon through his mediation, sanctification by his Spirit, and enjoy eternal life.

It was a sufficient reason for events of that distinguished day, that on that solemn occasion, there was a manifestation of God's holy abhorrence of sin. It was suitable that while the Father hid his face from man's most compassionate suffering substitute, he should impress on the visible creation, the manifest tokens of his holy displeasure; and that such things should take place to call up the attention of creatures to the subject, and notify them, that though he was graciously determined on mercy he was by no means indifferent as to the evil of their sins. God was angry, he abhorred rebellion, and the malignant spirit which reigned among his creatures on earth.

It might be also a sufficient reason for the darkness, and the other terrifying events of that day, that God might give tokens of his wrath at the horrid wickedness of his professing people. The Jews were such, but when the Son of God came among them as the light of the world, answered all the numerous predictions of the prophets, wrought signs and wonders of mercy, and declared the glory of the Father, with words of grace and truth, their depraved hearts were exasperated with hatred and envy; they often attempted to destroy him; their highest ecclesiastical officers determined to put him to death. The council of their nation, having taken him by treachery, many sat up all night to abuse him, they sought false witness, and carried him to Pilate the Roman governor. He was sent to Herod, where he was set at naught. But his accusers could support no allegations against him. When he was repeatedly acquitted by Pilate, the chief priests stirred up the people, by dint of clamour, to procure his condemnation, and to require Barabbas, a notorious malefactor, to be delivered to them, in preference to the Son of God. Jesus was then scourged, and arrayed in mock majesty, led forth without the city, and crucified between two thieves, while his expiring agonies were the subject of their barbarous mockery. Such wickedness was a sufficient reason why God should frown upon them, and command the inanimate creation to reprove their horrid guilt.

Or did God command the heavens to be hung in mourning, and the earth to quake and tremble, in sign of sympathy at the suffering of its Creator? Or was it ominous of the unprecedented destruction of the nation, who were infatuated to invoke upon their guilty heads the heavy curse, "His blood be upon us and upon our children;" an imprecation to which divine vengeance said, Amen; and which is remarkably executed upon their posterity, in the presence of all nations, to the present day.

This darkness too, may well

be considered as ominous of that dreadful day, when the unbelieving world shall be called to stand before their rejected Lord for judgment. Then the great day of his wrath shall have fully come; the heavens shall pass away with a great noise; the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up; and the rejecters of the Son of God shall be led forth to execution, and be destroyed with the endless agonies of the second death.

These things might serve also for conviction, and an admonition, then to the Jews, and now to us, to receive the Saviour, and prepare for the day of judgment, which will be the complete redemption of believers, and their introduction into the enjoyment of the glorious rewards, procured by their once suffering but now ascended Lord.

Thus we find sufficient reasons for the darkness and convulsions at the crucifixion of Christ, as matter of conviction and admonition to men—an omen of the destruction of Jerusalem and the dissolution of the world, and of the final judgment, a sign of sympathy with the dying Jesus, an expression of wrath at the perpetration of the horrid wickedness of the Jews, in murdering God's anointed—and at the remembrance of the sins of the whole world, when the atonement was offered by our most merciful Redeemer.

Among the other numerous evidences that Jesus was the Christ, the Son of the Blessed, taken from the prophecies and types of the scriptures fulfilled —from his works attesting the declaration he made of himself —from his resurrection from the dead—and from the outpouring of his spirit in the apostolic age, the darkness and other events attending on his crucifixion, add their testimony; they declare it to have been a day of distinguished solemnity. Well might all these wonderful things accompany that most astonishing of all events since the creation. What we so lately saw, could hardly fail to remind us of that day of our Lord's sufferings; and let it not be in vain to us, that our minds have been recalled to the contemplation of an event, in which heaven and earth are supremely interested, and which at the time, was matter of far greater wonder and admiration to the holy angels, than to the inhabitants of this world, who were involved in the gloomy terrors of the day.

It is right, that after having noticed the trembling and darkness of the day when our Redeemer bled, we should look beyond the scenery, and fix our most earnest attention on the divine personage who suffered. Christ and his death were the things which wrought real astonishment in the minds of the superior intelligencies of heaven. We have noticed his person, his sufferings, his design, and the glorious work which he wrought. He obtained a victory over the prince of darkness: he led captivity captive, and having spoiled principalities and powers, he made a shew of them openly. And it is now proper, that we should close our meditations with a few brief reflections.

1. The death of Jesus Christ, as a Redeemer from sin, must lead the considerate mind to attend to the manifestation here

made, of God's infinite abhorence of sin. In his sight, it certainly did appear infinitely detestable. We cannot conceive, how it could have been possible for him, to have made a greater manifestation of his detestation of it, than he did make when it was unfit that he should exercise his mercy, or pronounce a pardon for the least sin, without such an atonement, as none but the Son of God could make, and which required, that even he should endure the buffetings of Satan, the cruelties of barbarous men, the hidings of the Father's face, and the sacrifice of his precious life.

If the view which God has expressed of the evil of sin, as it appears to him, be just, then we must conclude that we, who are full of sin, are much more criminal and vile, than any of us have ever realized. Our sins are exceedingly criminal, and there is much reason that we should abhor ourselves, and repent in dust and ashes.

2. The sufferings of Christ give the most impressive manifestation of the inflexible justice of God. He will not go aside from rectitude; this appears as his first, and his unchangeable determination. If any motive could induce him to depart, in any degree, from perfect justice, it must have been the sparing of his own Son, when he appeared as our substitute. But this he would not do, though the soul of Christ was sorrowful even unto death, and though he besought that, if it were possible, this cup might pass from him. Instead of abating any thing, he said, "Awake, O sword, against the man that is my fellow."

3. The crucifixion of our Lord, with as great certainty, and if possible, with more impressive language than the law, declares the desperate condition of mankind, antecedent to the idea of the atonement. Never could we have answered for our guilt, nor done the work which even Christ could perform on no easier terms. If Christ died for all, then were all dead.—Under what infinite obligations are we to our Redeemer! We are not our own, we are bought with a price: and never can we love our Lord too well, or do too much for his honor, or the advancement of his kingdom among men.

4. In the sufferings of Jesus, we have the most impressive manifestation of the love of God, and his tender compassion, for even sinful creatures. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. Greater love hath no man than that he lay down his life for his friend, but while we were yet enemies, Christ died for us. He died the just for the unjust, that he might bring us to God.—What returns shall we make for such unparalleled grace?

5. From the atonement of Christ we may assuredly conclude, that there is no other name given under heaven among men, by which we must be saved, and that there can be no escape, if we neglect this great salvation. The wrath which fell on Christ, if it fall on us, must make our doom intolerable. Can thine heart endure, or thine hands be strong, O unbeliever, in the day when this wrath shall fall upon thine head? Canst thou answer both for disobedience to the law, and rejection of

the Divine Redeemer. As well the certainty, as the greatness of the unbeliever's doom, is a just inference from this atonement.

Finally, The crucifixion of Christ is calculated to impress on our minds this truth, that to obtain an interest in his redemption, is of the utmost importance to us. It is for this that divine long-suffering is now continued, and that the gospel is most affectionately urged upon us. If any of my readers are yet aliens from the commonwealth of Israel, the language of Christ to such is, "Turn ye, turn ye, for why will ye die?"

Μελέτας.

Cynthia and Amelia—

A FRAGMENT.

SWEET was the time when I first felt the power of my Saviour's sanctifying grace, said Cynthia to Amelia, as they were engaged in friendly converse; and sweet to my soul have been his visits since. The world has now lost its charms;—it ceases to captivate my affections;—my soul feels joys of a kind superior to that which it can communicate. A source of pleasure I have found, whence streams of enjoyment flow, of which I may drink my fill.—Dear Amelia, I once thought as you do, that no satisfaction surpassed that derived from the pleasures of life.—No one had a higher relish for these pleasures—No one pursued them with greater avidity, or, perhaps, enjoyed, in greater perfection, that happiness which they can afford. But they satisfy not;—they are fleeting;—as the dew of the morning passes away before the effulgent beams of the sun; so do all these pleasures pass away before the beams of the Sun of Righteousness, which shine upon my soul. But my eye, dear Amelia, oft drops the tear, when my mind reflects on the time misspent in their pursuit;—my heart sometimes reproaches me;—my guilt oft stares me in the face, because of neglecting my dear, my kind Redeemer.—But I trust he has forgiven me;—I trust his mercy has triumphed over my obstinacy and given me a title to eternal life. Oh! shall I tell how he met me? How great is his mercy! In the midst of gay circles,—fluttering in the ball room;—in the midst of riches, cheerful prospects and delights, how often did my conscience reproach me! How often did he warn me! Then unhappy and miserable, I sighed for the lonely cot of the peasant, or the solitary place,—a retreat from these gaities. These things, thought I, will not bear the pure eyes of the Judge of all. If I should then plead my youth, my lively disposition, and the consequent temptations to which I am peculiarly exposed, they will not answer. Strict justice is his attribute.—The soul that sinneth it shall die; but those that believe in Christ shall be saved.—Can I then be saved thought I? I am a most grievous sinner—condemned by the law—

"Thy wrath lies heavy on my soul,
And waves of sorrow o'er me roll."

I said to God, If thou canst, be gracious still!—I leave my vain course,—my companions,—my worldly hopes,—peradventure said I, the Lord will be gracious;—I was cast out in the open field;—exposed to destruction; ready to perish;—but the Lord,

and the Lord alone took me up. The time of his passing was a time of love. For his mercy's sake he saved me—he poured the balm of consolation into my wounds;—he bound them up—he mollified them with ointment. My heart rejoiced in his goodness; and he enabled me to give him all the glory. With joy I attended to his ordinances, which before I esteemed fit only for the enthusiastic and superstitious—These, dear Amelia, of which perhaps you form the same idea that I did, are sweet to my soul, as a means of drawing near to God. Oh! how much to be praised above those worldly schemes of pleasure which I once esteemed! And now with complacency I look forward to death, judgment, and eternity. These things strike no dread to my mind, but often are the subjects of joy and rejoicing. For all this, to God is the glory to be given.—Fear not, Amelia, to believe and to trust the words of eternal life—I may say with the apostle: "What we have seen and heard that declare we unto you." I feel the power of truth—I know it is from God. Peace is upon you—happiness unspeakable and full of glory your reward, when you put away the evil of your doings;—when you repent of your sins in sincerity and truth;—when you leave *all* for Christ; when you are *created in him* unto good works. Strength to do all this comes from him.—Prayer is the means to obtain it. Pray, my Amelia, for the spirit of grace;—God is gracious:—Jesus came to save sinners.

Dear Cynthia, said Amelia, with tears dropping from her eyes, I believe what you say. The peace of your mind beams in your countenance; the joys of religion sparkle in your eyes. I see your cheerfulness, and often does my wicked heart envy your happiness. I am afflicted with your recital;—your example long has reproved me;—your words now take strong hold of my mind. Oh! that the resolutions which now start in my breast, might always seem as important to my soul;—to change my course of life—to prepare for the solemnities of death—to make God my friend, Christ my Saviour from wrath to come. O my friend, I am ready to cry what shall I do to be saved? God be merciful to me a sinner. Trust not, said Cynthia, to your own resolutions; but believe and trust in God;—you can keep them only by his grace. My prayers will be for you. I must go. Adieu.

The Catholic Doctrine of a Trinity, &c.

CHAPTER. IV.

THE TRINITY IN UNITY.

(Concluded from p. 72.)

IF there be any diversity of nature, or any essential subordination in the persons of the Godhead, it must be revealed to us either in their *Names*, or their *Attributes*, or their *Acts*; for it is by these only that they are or can possibly be made known to

us in this Life. If the Scripture has made no difference in any of these, farther than that of a *personal* distinction (which we all allow) we are no longer to doubt that there is a natural or essential *Unity* in the three Persons of the *Father*, the *Word*, and the *Holy Ghost*. It shall therefore be shewn in this Chapter, by a sort of proof more comprehensive than what has gone before, that these Persons have the same *Names*, the same *Attributes*, the same counsel or *will*, and all concur, after an ineffable manner, in the same divine *Acts:* so that what the scripture is falsely supposed to have ascribed to God in *one* Person, will appear to be ascribed by the same authority to God in *three* persons. That therefore, these three persons are but *one God*: they are three distinct *agents*, yet there is but one and the same divine *agency:* or, as the Church has more fully and better expressed it, that "that which we believe of the glory of the Father, the same we are to believe of the Son, and of the Holy Ghost, without any difference or inequality."

I.

The Trinity in Unity is the *one Lord*, the *Creator* of the world.

Psal. xxxiii. 6. *By the* Word *of the* Lord *were the heavens made, and all the host of them by the* breath (*Heb.* Spirit) *of his mouth.* The whole Trinity therefore created the world: yet this Trinity is but *one Lord:* for it is written,

Isai. xliv. 24. *I am the* Lord *that maketh all things, that stretcheth forth the heavens* ALONE, *that spreadeth abroad the earth* BY MYSELF. It follows therefore, either that the *word* and *spirit*, did *not* make the heavens; or, that the *Father*, with his *word* and *spirit*, are the ALONE Lord and Creator of all things.

II.

The Trinity in Unity is the one Supreme Being or Nature, distinguished from all other Beings by the name *Jehovah.* For the Scripture gives us the following position.

Deut. vi. 4. *The Lord our God is* ONE JEHOVAH; and again, *Psal.* lxxxiii. 18. *Thou whose name* ALONE *is* JEHOVAH, *art the most high over all the earth.*

Yet *Christ* is *Jehovah.*

Jer. xxiii. 6. *This is the name whereby* he *shall be called* JEHOVAH *our righteousness.*

So is the *Spirit* also.

Ezek. viii. i. 3. *The Lord* JEHOVAH *put forth the form of an hand and took me,* —— *and the* SPIRIT *lift me*, &c. see also CHAP. II. Art. IV. and XXIV.

Therefore, the Father, the Son, and the Holy Ghost are the ONE Jehovah: they are three persons, yet have but *one name* and *one nature.* And it is the great advantage of this argument, that the Name *Jehovah* is not capable of any such equivocal interpretations as that of *God*; it has no plural; is incommunicable to any derived or created being; and is peculiar to the divine nature, because it is descriptive of it. The Author of an *Essay on Spirit*

has endeavoured to avoid the force of this proof, by pretending that there are *two Jehovahs*, one a distinct Being from the other. But in this he has exposed the cause he meant to defend, and left the argument in a worse state than he found it: for if there be *two*, then it is false that there is a *most high over all the earth, whose name* ALONE *is Jehovah*; and let him try if he can reconcile it. Dr. *Clarke* also pretends, in the Titles to two of his Sections, wherein the collection of texts is very numerous, to have set down the *Passages wherein it is declared* that the Second and Third persons *derive their Being* (that is the expression he was not afraid to make use of) *from the Father*. But he has not produced one such passage; no such thing being *declared* in the whole Bible; and the contrary to it is plainly revealed under this application of the name *Jehovah*.

III.

The Trinity in Unity is *the Lord* absolutely so called; in *Hebrew Adonai*; in Greek, ο Κυριος

Rom. x. 12. † *The same* LORD *over all, is rich unto all that call upon him.*

Luke ii. 11. *A Saviour which is Christ the* LORD.

Rom. xi. 34. *For who hath known the mind of the* LORD, *or who hath been his Counsellor?* Which *Lord*, as we learn from the prophet whence this is quoted, is the *Spirit*; for it is written, *Isai.* xl. 13. *who hath directed the* SPIRIT *of the Lord, or being his counsellor hath taught him?* That the person of the *Spirit* is the *Lord*, is also plain from 2 *Cor.* iii. 18. *now the Lord is that Spirit* ——ο δε κυριος το Πνευμα εστιν——*we are changed from glory to glory as by the spirit of the Lord*; καθαπερ απο κυριε Πνευματος *as by the Lord the Spirit:* which is all along to be understood of the *personal Spirit*, because the apostle begins expressly with *that* at the 3d verse of this chapter. And it was from the authority of these words——*The Lord is the Spirit*——added to those of ver. 6.—— *the Spirit giveth life*——that the council of *Nice* borrowed the following clause of its Creed——"*I believe in the Holy Ghost, the* LORD *and* GIVER OF LIFE."

IV.

The Trinity in Unity is the *God of Israel.*

Matt. xv. 31. *The multitude glorified the* God of Israel.

Luke i. 16. 17. *The children of* Israel *shall he turn to the Lord* THEIR GOD: *and he shall go before* HIM*——that is, before *Christ.*

2 *Sam.* xxiii. 2, 3. *The* SPIRIT *of the Lord* spake *by me* ——*the* GOD *of* Israel said, &c. So that unless he who *spake* was *one* being, and he that *said* was *another*, the *Spirit* is the *God of Israel.*

* Dr. *Clarke* allows that the word *him* means *Christ*, yet denies that he is intended by *the Lord their God*, which is the *antecedent* to it: and calls this a *manner of speaking.*

† The Reader is desired to observe, that as I cannot in all cases fix upon a text that does precisely distinguish the *person of the Father*, I shall therefore be frequently obliged, as in this instance, to set a passage down in the *first* of the three ranks, that does confessedly denote the *true God*

V.

The divine *Law*, and consequently the *authority* whereupon it is founded, is that of a Trinity in Unity.

Rom. vii. 25. *I myself serve the* LAW *of* GOD.

Gal. vi. 2. *Fulfil the* LAW *of* CHRIST.

Rom. viii. 2. *The* LAW *of the* SPIRIT *of life.*

The divine *Law*, then, is the law of *God, Christ*, and the *Spirit of life.* But it is written, *Jam.* iv. 12. *There is* ONE LAW-GIVER *who is able to save and to destroy:* therefore, *these* THREE *are* ONE. And here we have the true reason why the Scripture has represented the whole Trinity as *tempted* and *resisted* by the *disobedience* of man. For *sin* being the transgression of the *Law*, and the law being derived from the undivided authority of the *Father*, the *Son*, and the *Holy Ghost*, every breach of it is an offence against the Trinity: therefore it is written,

Deut. vi. 16. *Thou shalt not* TEMPT *the* LORD *thy God.*

1 *Cor.* x. 9.——*neither let us* TEMPT CHRIST.

Acts v. 9. *How is it that ye have agreed together to* TEMPT *the* SPIRIT *of the Lord?*

VI.

The *mind* and *will* of God is the mind and will of a Trinity in Unity:

The *mind* of God.

1 *Cor.* ii. 16. *Who hath known the* MIND *of the* LORD?

Ibid. ——— *We have the* MIND *of* CHRIST.

Rom. viii. 27. *He that searcheth the hearts knoweth what is the* MIND *of the* SPIRIT.

The *will* of God.

1. *Thess.* iv. 3. *This is the* WILL *of* GOD.

Acts xxii. 14. *The God of our Fathers hath chosen thee, that thou shouldst know* HIS WILL*.

2 *Pet.* i. 21. *Prophecy came not in old time by the* WILL *of Man; but holy men of God spake as they were moved by the* HOLY GHOST.

* This passage is meant of *Christ* and of *his* will. *The God of our fathers* (said *Ananias*) *hath* CHOSEN *thee*, &c. but the *person* in God who appeared to *Ananias* and said of *Saul, he is a* CHOSEN *vessel unto* ME, was *the Lord*, even *Jesus. Acts* ix. 15. 17.

VII.

The *Power* of God is the Power of a Trinity in Unity.

Eph. iii. 7.——*The grace of* GOD *given unto me, by the effectual working of* HIS POWER.

2 *Cor.* xii. 9.——*that the* POWER *of* CHRIST *may rest upon me.*

Rom. xv. 19.—— *signs and wonders by the* POWER *of the* SPIRIT *of God.*

The Scripture therefore has ascribed divine *power*, and that in the same exercise of it, (the *ministry* and *miracles* of St. *Paul*) to *Christ* and the *Spirit* in common with God *the Father.* So

that when all glory and *power* is ascribed to the *only wise God*, what God can that be, but the Trinity? Upon this principle the Scripture is easily reconciled: upon any other it is unintelligible, as the reader may soon find by consulting Dr. *Clarke* and some other of the *Arian* writers; who to avoid this plain doctrine, have tried to amuse us with a religion made up of scholastic niceties and unnatural distinctions, which no man can understand, and which themselves are not agreed in, nor ever will be to the world's end. Yet they often dispute against us from the acknowledged *simplicity* of the Scripture!

VIII.

The Trinity in Unity is *Eternal.*

Rom. xvi. 25, 26. *The mystery——made manifest according to the commandment* (αιωνιε) *of the* EVERLASTING GOD.

Rev. xxii. 13. *I* (*Jesus*) *am the* FIRST *and the* LAST.

Heb. ix. 14. —— *who through* (αιωνιε) *the* EVERLASTING SPIRIT.

* Dr. *Clarke* allows these words, in *this place* to mean *Christ*, yet where the same words occur in *Rev.* i. 8. with the addition of the epithet *Almighty*, he denies it; though they are demonstrated to be spoken of the same person by the context and tenour of the whole chapter †: and he tells us, the character in one place *differs* from the other. So that upon his principle, the scripture has revealed to us two different beings, both of whom are the *first and the last*, yet not *coeternal.* Which is sufficient of itself to justify all that was said above concerning his *distinctions*, &c.

IX.

——Is TRUE.

John vii. 28. *He that sent me is* TRUE.

Rev. iii. 7. *These things saith he——that is* TRUE, *he that hath the Key of David*, &c.

1 *John* v. 6. *It is the Spirit that beareth witness, because the* SPIRIT *is* TRUTH —— η αληθεια THE truth.

X

——is *Holy.*

Rev. xv. 4. *Who shall not fear thee, O* LORD, *and glorify thy name? for* THOU ONLY *art* HOLY.

Acts iii. 14. *But ye denied* THE HOLY ONE, *and desired a murderer to be released unto you*, &c. See also *Dan.* ix. 24. and *Rev.* iii. 7.

1 *John* ii. 20. *Ye have an unction from* THE HOLY ONE; that is, an *anointing* from the *Holy Ghost*, who is called

John xiv. 26. ΤΟ πνευμα, ΤΟ αγιον, *The Spirit the Holy one.*

XI.

——is *omnipresent.*

Jer. xxiii. 24. *Do not I* fill heaven and earth, *saith the* LORD?

Eph. i. 22.——*the fulness of* HIM (Christ) *that* filleth all in all.

† See the *note* at Ch. III. Art. XIX.

Psal. cxxxix. 7, 8. *Whither shall I go then from thy* SPIRIT? ——*if I go up into* heaven THOU *art* there; *if I go down into* hell, THOU *art* there *also.*

XII.

—— is the fountain of *life.*

Deut. xxx. 20.——*love the* LORD *thy* GOD, *for* HE *is* thy LIFE.

Col. iii. 4. *When* CHRIST *who is* OUR LIFE *shall appear*, &c.

Rom. viii. 10. *The* SPIRIT *is* LIFE.

XIII.

The Trinity in Unity *made* all mankind.

Psal. c. 3. *The* LORD *he is* GOD, *it is* HE *that hath* MADE US.

John i. 3. *By* HIM (Christ) *were* ALL THINGS MADE.

Job xxxiii. 4. *The* SPIRIT *of God hath* MADE *me.*

XIV.

——*quicken the dead.*

John v. 21. *The* FATHER *raiseth up the dead and quickeneth them.*

Ibid. ——*Even so the* SON QUICKENETH *whom he will.*

Ibid. vi. 63. *It is the* SPIRIT *that* QUICKENETH.

XV.

—— *instruct* us in divine knowledge.

John vi. 45. *They shall be all* TAUGHT *of* GOD.

Gal. i. 12. *Neither was I* TAUGHT *it but by the revelation of* JESUS CHRIST.

John xiv. 26. *The Comforter, the holy* SPIRIT, *will* TEACH *you all things.*

XVI.

—— have *fellowship* with the faithful.

1 *John* i. 3. *Truly our* FELLOWSHIP *is with the* FATHER. ——Gr. Κοινωνια

Ibid. And with his Son JESUS CHRIST.

2 *Cor.* xiii. 14. *The* FELLOWSHIP (Κοινωνια) *of the* HOLY GHOST *be with you all.*

XVII.

——are spiritually *present in* the elect.

1 *Cor.* xiv. 25. ——GOD *is* IN YOU *of a truth.*

2 *Cor.* xiii. 5. CHRIST *is* IN YOU *except ye be reprobates.*

John xiv. 17. *The* SPIRIT——*dwelleth with you and shall be* IN YOU.

So again,

2 *Cor.* vi. 16. GOD *hath said, I will* DWELL *in them.*

Ephes. iii. 17. *That* CHRIST *may* DWELL *in your hearts.*

Rom. viii. 11. *His* SPIRIT *that* DWELLETH *in you.*

XVIII.

——*reveal* to us the Divine Will.

Phil. iii. 15. God *shall* REVEAL *even this unto you.*

Gal. i. 12. ——*neither was I taught it but by the* REVELATION *of* JESUS CHRIST.

Luke ii. 26. *It was* REVEALED *unto him by the* HOLY GHOST.

So again,

Heb. i. 1. GOD *who* SPAKE *unto the fathers by the prophets.*

2 *Cor.* xiii. 3. *Ye seek a proof of* CHRIST SPEAKING *in me.*

Mark xiii. 11. *It is not ye that* SPEAK, *but the* HOLY GHOST.

And as prophecies are revealed *by*, so are they also delivered *in the name*, that is, by the special authority of each person in the Godhead. For though the usual introduction to any divine revelation be —— *Thus* SAITH *the* LORD——yet we also find the expressions——*These things* SAITH *the* SON *of* GOD. *Rev.* ii. 18. And——*Thus* SAITH *the* HOLY GHOST. *Acts* xiii. 3. with many other passages to the same effect.

XIX.

——raised the Body of Christ from the grave.

1 *Cor.* vi. 14. GOD *hath both* RAISED UP *the* Lord, *and will also raise us up by his* OWN POWER.*

John ii. 19. *Destroy this temple, and in three days I* WILL RAISE IT UP.

1 *Pet.* iii. 18. *Christ——being put to death in the flesh, but* QUICKENED *by the* SPIRIT.

* See Art. vii. of this Chapter.

XX.

——conduct the people of God.

Isai. xlviii. 17. *I am the* LORD *thy* GOD, *which* LEADETH *thee by the way that thou shouldst go.*

John x. 3. *He* (Christ the Shepherd) *calleth his own sheep by name, and* LEADETH *them out.*

Rom. viii. 14. *As many as are* LED *by the* SPIRIT *of God, they are the sons of God.*

XXI.

——give a commission and authority to the ministers of the Gospel.

2 *Cor.* iii. 5. 6. *Our sufficiency is of* GOD, *who hath* MADE *us able* MINISTERS.

1 *Tim.* i. 12. JESUS CHRIST——*counted me faithful*, PUTTING *me into the* MINISTRY.

Acts v. 28. *Take heed therefore——to all the flock over the which the* HOLY GHOST *hath* MADE *you* OVERSEERS.

XXII.

——*sanctify* the elect.

Jude 1.——*to them that are* SANCTIFIED *by* GOD, *the* FATHER.

Heb. ii. 11. *He that* SANCTIFIETH *and they who are sanctified are all of one ; for which cause* he is not ashamed to call them brethren.

Rom. xv. 16. *Being* SANCTIFIED *by the* HOLY GHOST.

XXIII.

——perform all spiritual and divine operations.

1 *Cor.* xii. 16. *It is the same* GOD *which* WORKETH ALL IN ALL.

Col. iii. 11. CHRIST *is all and* IN ALL.

1 *Cor.* xii. 11. *But* ALL *these* WORKETH *that one and the self-same* SPIRIT.

CONCLUSION.

Let us now take a review of what has been collected in these papers, and sum up the evidence in its own natural terms.

It has appeared from the *first* Chapter, that *Christ Jesus*, whose Divinity is daily blasphemed amongst us because it is not proved in the Scripture, is the *Lord of Hosts*1, the *first and the last*,2 than whom there is *no greater*3, and beside whom there is *no God* 4: that he is the *Saviour of the world*5, the *Lord* and *God* of the *Holy Prophets*6 and *Apostles*7, the *most high God*8, the *searcher of all hearts*9, comprehended and made known to us under the name of *that God* to whom *the world was reconciled*11. Who though he was the *Word* of God, that *came forth* from the Father into the world; yet he *was God*12, and of the same *divine nature*13 with him that sent him. Though he was perfect *man*, of the *seed* of *Abraham*, born of his mother, and in all things made like to his brethren: yet *the fulness of the Godhead dwelt in him bodily*14 Though he suffered, died†, was pierced upon the Cross, and redeemed us by his *blood*; yet that blood was the blood of *God*15, and upon *his* Cross *Jehovah* was *pierced*16:

That the objections urged against all these positive proofs, proceed wholly upon false principles; being drawn, partly, from *natural religion* and *Philosophy*, which never was nor ever will be subject to the *law of God*; and is not intended so to be by those who set it up and dispute for it. Partly from the œconomical offices and humiliation of *Christ* in the *flesh*17; in which it is nevertheless affirmed, that *God* himself was made *manifest*18. And lastly, from the *unity*19 of God so often asserted and insisted upon in the Scripture; not in opposition to the Godhead of Christ, but to the *Idols** then worshipped all over the heathen world. Hence it is, that God is called the *true God*; for they were *false* ones; *one God*; for they were *many* 20: the *living God* 21; for they were *vanities* without life. Yet in the place of these *idols*, who are to supply the contrast, they have substituted the person of their blessed Redeemer, the *true God*22, the *everlasting Father*23, the *Lord of Glory*24, who is able to *subdue all things to himself*, and of whose *kingdom* there shall be *no end*.

From the *second* Chapter it has appeared, that the *Holy Ghost* is our spiritual *Father*25, by whose divine power we are *begotten* to a new life; and to whom we daily *pray* that he would not *lead us into temptation*26. That he is the *Lord*27, even the *Lord of Hosts*28, the ruler of the Christian œconomy, *calling* men to that *honour* in his church, which *God only*29 can bestow upon them. That he is incomprehensibly *united* with *God*, and sensible of the omnipotent *will* in himself; *even as* the human *Spirit* is united to *man*, and understandeth its *own thoughts*30. That *his power*, is the

1 Chap. I. Art I. II. III. 2 III. 3 XLV. 4 III. 5 IV. 6 V. 7 XI. 8 IX. 9 XLIII. 11 XIV. 12 XIX. 13 XLIV. 14 XVIII. †XLVII. 15 XLIX. 16 XLIV. 17 XXV. XXVI. XXXIX. 18 1 *Tim.* iii. 16. 19 XXIV. XXXIII. * XXII. 1 *John* v. 21. 20 1 *Cor.* viii. 5, 6. 21 *Acts* xiv. 15. 22 1 *John* v. 20. 23 XX. 24 1 *Cor.* ii. 8. 25 Ch. II. Art. I. 26 XI. 27 III. 28 XXII. 29 II. 30 XIII.

immediate power of *God himself*1 ; his *inspiration*, is the inspiration of *God*2 ; his *presence*, the presence of *God*3. That he *is God*4, even the *highest ;* for the *man* Christ Jesus, who is the *Son of God* and the *Son* of the *highest*, was *so called* BECAUSE he was begotten of the *Holy Ghost*5.

That the objections usually brought to disguise and destroy this evidence, are taken from the *unity*, the *attributes* and *will* of God, and the *ministration* of the *Spirit* in the œconomy of grace ; all of them falsely interpreted6. For as to the *unity* of God, it is not an unity of *person*. As to the supreme attribute of *goodness*, it is also possessed by the *Spirit*. As to the *Will* of God, according to which the gifts and graces of the Spirit are distributed, it is opposed to the will of *man*, not to that of the *Spirit* ; which is said to blow *where it listeth*, and to divide or distribute unto every man his gifts, not as *man* the receiver, but as he himself *willeth*7.

It has appeared from the *third* Chapter, that God is signified to us throughout the Old Testament by a name that is plural8, and proved to be such from many particular instances ; yet generally so restrained and qualified, as to destroy the suspicion of a plurality of *Gods*. That to this common name of God, many other plural names and expressions are added9 ; and that an interchanging of the *plural* and *singular*10 is frequently observed, which neither grammar nor reason can account for upon any principle, but that of a real divine plurality. That the *persons* of God are *three* in number, precisely distinguished on some occasions by the personal names of the *Father*, the *Word*, or *Son*, and the *Holy Spirit*11, and also by different offices. That the same term is not always peculiar and proper to the same person ; because the words *God*, *Lord*, *Jehovah*, and *Father*, are sometimes applied to one person, sometimes to another ; while at other times they are not personal, but general names of the *divine nature*. That in the *Lord of Hosts*12, sitting upon his throne, and speaking of himself in the *plural* to the Prophet *Isaiah*, there was not *one* person only, but *three* ; The *Father*, *Jesus*, and the *Holy Ghost*, all expressed under one name in the Old Testament, but personally distinguished to us by three different ones in the new, where this matter is referred to.

In the *fourth* and last Chapter, the passages of the Scripture have been laid together, and made to unite their beams in one common center, the *Unity* of the Trinity. Which unity is not metaphorical and figurative, but strict and real : and there can be no real unity in God, but that of his *nature*, *essence*, or *substance*, all of which are synonymous terms : this unity considered *in itself*, is altogether incomprehensible : but it is one thing to read and to know that there *is* a divine nature, and another thing to *describe* it. That it is proved to be an unity of essence : 1st. because the three persons are all comprehended under the same

1 XVII. 2 VI. 3 IX. V. XX. 4 VIII. 5 XXI. 6 XXIII. XXIV. 7 XXV. 8 Chap. III. Art. I. 9 V. VI. VII. VIII. 10 IX. X. 11 XVIII. 12 XIX.

individual and supreme appellation. They are the one *Lord* absolutely so called1. *The Creator of the world*, and the *God of Israel*2. 2dly, because they partake in common of the name *Jehovah*3, which, being interpreted, means the *Divine Essence :* and what it signifies in one person, it must also signify in the others ; as truly as the singular name *Adam*, in its appellative capacity, expresses the common nature of all mankind. And this name neither is nor can be communicated, without a contradiction, to any derived or inferior nature, as well on account of its signification as its application, which is expressly restrained to *one only*. 3dly, It is farther proved, in that the *authority*4, the secret *mind*5 or counsel, and the *power*6 by which all things are established and directed, is ascribed to *Christ* and the *Spirit* in common with God the Father ; and that in the same exercise of it, and upon the same occasions. 4thly, because there is a participation of such divine *attributes*7 as cannot subsist but where they are original. Our understanding, if it be moderately instructed, will satify us there can be *one only* who is *eternal*, and possessed of *holiness*, *truth*, *life*, &c. in and from himself. Yet the whole Trinity is *eternal*, *holy*, *true*, *living* and *omnipresent :* therefore these *three* were, and will be *one God* from everlasting to everlasting. 5thly, and lastly, because there is a concurrence of the whole undivided Godhead in all those *acts*8, every one of which have in them the character of a divine wisdom and omnipotence ; and express such an intimate union and communion of the Holy Trinity, as the understanding of man cannot reach, and which no words can explain. For though it is and must be *one God* who doth all these things, yet it is *the Father*, the *Son*, and the *Holy Spirit*, who *gave us our being*, *instruct* and illuminate us, *lead* us, *speak* to us, and are *present* with us ; who give *authority* to the church, *raise the dead*, *sanctify* the elect and perform *every* divine and spiritual operation.

This is the God revealed to us in the holy Scripture ; very different from the *Deity* so much talked of in our systematical schemes of *natural* divinity ; which with all its wisdom, never yet thought of a *Christ* or an *Holy Ghost*, by whom *nature*, now fallen and blind, is to be reformed, exalted, and saved. The Bible we know to be the infallible word of God ; the rule of our faith and obedience. I find this doctrine revealed in it ; therefore I firmly believe and submit to it. I hope the God whom we serve will defend it against all attempts toward reforming *Christianity* out of it : that the Church militant here on earth, may continue to agree in this fundamental doctrine with the Church triumphant in heaven. For there the Angels *rest not day and night*, praising this *Thrice-Holy*9, blessed and glorious Trinity. They have neither time nor inclination to dispute against that Glory which they cannot stedfastly behold. And had we a little more humility and devotion, we should not abound so

1 Chap. IV. Art. I. III. 2 IV. 3 II. 4 V. 5 VI. 6 VII. 7 VIII. IX. X. XI. XII. 8 XIII. &c. ad fin. 9 Chap. III. Art. XIX.

much with disputation. If, in such a subject as this, we trust to our own reason, and it should prove at last to have betrayed us into error, irreligion and blasphemy; what shall we have to say in excuse for ourselves? We shall not dare to plead the dignity and strength of our rational faculties before the tribunal of Him, who came into the world to bring the wisdom of it to nought. And if the religion of *Jesus Christ* is to be corrected and softened till it becomes agreeable to the natural thoughts and imaginations of the human heart, then in vain was it said——*Blessed is he whosoever shall not be* offended *in me.*

As for him, who is convinced that God is wiser than himself; who *believes* as he ought, and as the Catholic Church of Christ hath given him an example from the beginning; *his* danger lies on the other side: and while I venture to give him warning of it, *I beseech him to suffer the word of exhortation*, and to take in good part the *faithful wounds of a friend.* Let him take care then, that while he values his orthodoxy, he be not led unawares to *overvalue it*, by drawing false conclusions from it, and conceiting himself to be *already perfect.* If he knows and believes in the true God, he doth well: but let not that which is an honour to him be any encouragement to dishonour God; the knowledge of whom will only serve to encrease our condemnation, if we live in any *lust of concupiscence, even as the Gentiles who knew him not.* And though it be the *faith* of a Christian, and not his *morality*, that distinguishes him from the rest of mankind; yet that faith must appear in the conduct of his life; even as love to a friend is best witnessed by a readiness to do him service. It is true, the service is not the love, nor of equal value with it; yet the love that refuses the service will be accounted as nothing. The *mystery of faith* is an invaluable treasure; but the vessel that contains it must be clean and undefiled; it must be *held in a pure conscience*; as the *manna*, that glorious symbol of the *word of faith* preached to us by the Gospel, was confined to the Tabernacle, and preserved in a vessel of gold. A mind that is conformed to this world, and given up to its pleasures, though it repeat the creed without questioning a single article of it, will be abhorred in the sight of God, as a vessel unfit for the master's use; and unworthy, because unprepared, to stand in the *most holy place.* It is the great excellence of faith, that it can produce such a transformation in the life and manners, as no other principle has any power to do: and many are possessed of this truth without applying it to their own advantage. It is to be feared, that a consciousness of this damps their zeal, and creates that poor pitiful, cowardly indifference, so much in vogue; which if it had not by accident found the name of *charity*, would have been ashamed to shew its face in a Christian country. They are cold and backward to promote any religious conversation; they will not appear to be in earnest about their faith in the eyes of the world, lest they should be forced to abridge somewhat from the gaiety of their lives, and to *live* as they *speak.* But let them re-

member, *that without holiness no man shall see the Lord:* no dross or impurity of this world will be suffered to continue in his sight. And in this, he is no hard master, *reaping* where he hath not *sown*, and requiring the fruit of good works without giving us strength and ability to bring them forth. He has provided for us the precious blood of the Lamb, and offered to us the assistance of his Holy Spirit, that we may be enabled to *serve* that living God in whom we *believe*. If we are purged by *him*, we shall be *clean:* if *he* washes us, we shall be *whiter than snow:* and when the kingdom of God shall come, and his glory shall appear, we shall be prepared to *behold his face in righteousness*.

This, and no other, is my sincerest wish and prayer for every Christian, who shall give himself the trouble to peruse these papers; in which I pretend to no merit but that of a *transcriber*; which I shall always esteem to be honor enough, where the word of God is my original. And if they should be any way instrumental to promote so good an end, he will not have read, nor shall I have written in vain.

The Experience of the Christian, extracted from the Horæ Solitariæ.

WHEN the believer considers himself, he is ready to say: "Here am I, a sinful inhabitant of a wicked world, without any thought of God by nature, and turned away in my affections from all that can be conceived of divine purity and perfection. I feel no natural inclination to goodness; but a strong propensity to all things, which are corrupt and perishing. My soul never sought after its God; and if it has thought of futurity, it considered the eternal state as a dark barren void, the gloomy apprehensions of which inclined me to forget it as fast as I could. My heart was all alive to the pursuits of the world, which in my sober moments, undistracted by the immediate presence of the objects, my heart told me were altogether perishing and vain.—Still I ran on the mad career, sure of a precipice which must terminate my course, and sure of nothing beyond it. Thus my whole nature I have constantly found riveted to the earth, without one aspiring thought or desire of its own to quit it. The very idea indeed of quieting it, has filled me with horror and pain. In this state, always in quest of good without ever finding its satiety, I have heard and read of God, and, with the mere curiosity of a man, have perused his word. I saw nothing in the holiness and omnipotence of my Maker, but which struck me with a sense of my distance from *him*, and with a terror of his future approach to *me*. All his attributes, considered in the aggregate, filled me with awe: His mercy alone afforded me some hope, when I thought of it *by itself;* but attempered with his justice, even mercy increased the dread. The very goodness of God must detach him from all that is sinful and im-

pure, and consequently (as I saw) must detach him from me. The Scripture appeared dark and confused to my understanding. I saw no propriety in many of its precepts, no force in its allegories, no comfort in its promises, no glory in its end. Indeed, its end I did not understand; for it seemed void of scheme or plan, and only, to my dark mind, a rude and undigested mass. It was, in all respects, a book sealed to my eyes, a book unaffecting to my heart. Some of its moral precepts alone seemed worthy of attenion; and these I viewed distinctly from all the rest; and, thus viewed, I thought that *Cicero*, *Seneca* or any of the philosophers, had or might have delivered as good as those. Thus I was left afloat in an immense ocean of uncertainty, without chart or compass to direct my course, or to promise me an harbor of comfort and repose. I found likewise, that I had no rudder to my bark, to steer it aright by any rule, could I obtain one; and that I lay exposed to the united agitation of winds and waves. To sink, filled me with horror; to swim, afforded me a prospect of continual restlessness and care. I saw others in the same situation of distress, some sensible of it, and others stupid or asleep; but this only wounded my humanity, without presenting me with relief. At length, a voice reached my heart; a voice, not of sound but of power, which I had never perceived before. "God hath sworn by an oath to his people, that he would grant unto them, that they, being delivered out of the hands of their enemies, might serve him without fear, in holiness and righteousness before him all the days of their life." A sun-beam, darting upon the eyes of a man just recovered to sight, from being born blind, could not fill him with so much amazement and wonder at the light, as these important words did my soul at the truths, which they contained, and which, though I had read them an hundred times, I never had perceived before. I saw, I felt an elenchus and a power in them, which no mere words, formed by any kind of art, could possibly have induced. I stood astonished; not at the *demonstration* of truth alone, though *that* appeared bright and obvious; but at the *force* and *impression* with which it seized my soul. It was *quick and powerful* indeed; and *sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart.* The electrical fluid could not pervade the body with more subtilty and surprise, than the heavenly flame affected and seized upon the powers of my mind. I soon found, that to know a truth, is not merely to *see* it, but to *feel* and *enjoy* it too. I *tasted*, I *handled*, I *felt* the *Word of life.* I found it was life indeed. Soon my soul, like a new-born babe, casting eyes around, perceived its situation by nature, and the gracious change, which had passed upon it. By degrees, it could explore the darkness of sin and error, by the light of grace and truth. I saw that through all my past life, I had been in a state of *bondage*; that I had been a *slave* in the hands of my most cruel ene-

mies"; that I had feared God only as an angry and inexorable judge; that so far from walking before him in holiness and righteousness, I had counted it as the best enjoyment of my life to turn away from him; that it had been a part of my misery to reflect upon his transcendent holiness, to the commands of which I neither could yield, nor loved to yield, obedience; and that all his attributes were at war with me a sinner. I now saw, on the other hand, how God could be *just*, and yet *the justifier of him that believeth in* Jesus; and *how* all my sins, sufficient as they were to damn a thousand worlds, could be blotted out and forgiven. I perceived, with horror, the deep apostacy of my nature, and my total aversion of heart to God and his holy will. I was covered with shame and contrition, in the view of *myself*, and with wonder at so much goodness and beauty, in the consideration of *him*. My soul was bowed down with the conflict of remorse, hope, love, adoration, and surprise. I saw, I felt, I believed. I wondered, at first, that I had never seen, felt, or believed, before. But I soon found that this wonderful change in the human mind, is indeed a blessing and a gift from God; that it is not *of him that willeth, nor of him that runneth, but of God who sheweth mercy*; in short, that it is not of human might or power, but altogether by God the Spirit. The Scriptures now were unsealed in all those parts which became necessary for my establishment; and they shewed me, that God only could raise the dead—the *dead in trespasses and sins*, to *newness of life*; that no human wisdom can impart spiritual instruction; that the Spirit of life in Christ Jesus can only sustain that life, which it is his office to give; and that the same spirit of grace and truth alone can confer the grace and truth, which are needful for the soul in all its conflicts with its enemies, and for safe conduct to eternity. And Oh, what a harmony and glory did then appear in all the offices of the everlasting covenant; what a propriety and suitableness in the work of the divine persons; what a lustre in the satisfaction of their unchangeable attributes; what a force and savor in the holy Scriptures; what a hope from the promises; what privileges from communion with God, in his will, and love, and mercy! In short, it was altogether wonderful, and altogether new. It was a life of newness, as well as a newness of life. There was indeed a life and glory in the whole, which those, who have enjoyed them, can better rejoice in than describe. In one word, I felt a hope full of immortality, and found new and earnest desires after immortal life."

MESSRS. EDITORS,

AT the request of a number of gentlemen and professors of religion of different denominations, I have drawn up the following account which you are desired to publish in the Connecticut Evangelical Magazine.

C. HULBERT.

Springfield, N. Y.
Jan. 31, 1806.

Memoir of Samuel Lee.

FOR a number of months past, it hath been a very sickly and dying time in this

town. Although the number of deaths, has not been in proportion in this town to the number of sick, as in many towns around us, yet the mortality here hath been great. As there is no minister in this town but myself, the greater part of my time for eight months, has been taken up with the sick, the dying, and the dead. And however people can live, not only without God, and without hope, but also without fear or concern in the world; yet I am more and more convinced, that there are but very few, that can die without great fear, and oftentimes horror of mind; even where they have fortified their minds with universalism or infidelity. Among those few, who on the near approach of death, have had their fears taken away, some have been enabled greatly to rejoice on that account; and have uniformly professed that their hopes were built on the mercy of God, the merits of Christ, the promises of the gospel, and on evangelical holiness.

Of those that have manifested to have hope in their death, none was more remarkable than Samuel Lee, son of Deacon John Lee, who died on the sixth inst. in the eleventh year of his age. This youth for a long time had been in a debilitated and declining state, yet great hopes were entertained of his recovery, even by very able physicians, until a short time before his death. A few weeks before his death, he gave his friends some good reasons to hope that he had met with a saving change. This he manifested by his fear of sin, and his abhorrence of it, both in himself and others.

Once, speaking of some wicked expressions of some of his mates, he appeared to be affected, and said he was sure they could not say so again. Whenever he said or did any thing that appeared to him to be wrong, he would check himself, and say he was sorry, and that he should not say or do so any more.

Before his death, he had one or two very ill turns, in which it was thought that he would survive but a few hours; and although in these turns, he would sometimes express a desire to live, yet he manifested also a resignation to the will of God. A short time before he died, some young people came to see him, that were singers, and he requested them to sing this Hymn,

"Stoop down my thoughts that use to rise,
Converse a while with death,
Think how a gasping mortal lies,
And pants away his breath," &c.

He manifested that his mind was much taken up with the realities of the eternal world.

The day before he died, being Lord's day, his parents sent a request, desiring the prayers of God's people for him and them; that they might be prepared for, and reconciled to, his holy will and pleasure.

On Monday I went to visit him and the family, whom I found in tears. I did not go immediately into the room where the sick child was, but stopped in another room, to converse with the doctor, whom I found there, to gain his opinion respecting the child, who said he was very near his end.

While this conversation was taking place, Deacon Lee came into the room where I was, and told me his son desired me to

come into the room, and pray with him ; I went in and found him sitting up, being unable to breathe if he lay down. And although it appeared he could live but a few moments, yet he had the full exercise of his reason, and gave direct answers to questions proposed to him ; and said he was willing to die. When attending to the solemn duty of prayer, his bodily pains and distress seemed to be taken away, or swallowed up by the devotion of his soul ; and he scarcely uttered a groan, during the whole time. After prayer, I asked him some questions, in order to discover whether he was sensible of the near approach of death ; and what were his views and apprehensions of himself in the view of that trying event. From all which it appeared to me, that he was favored with those divine supports of which those only partake, who have tasted the sweets of sovereign grace, and redeeming love, and that the willingness of this child to die, and the the tranquillity of his mind, even in his dying moments, notwithstanding his belief of a judgment to come, and a state of rewards and punishments beyond the present life ; is an evidence of the truth of the gospel, that infidels can never justly gainsay or confute.

As it was expected every hour would be his last, I was requested by his parents to tarry with them until night ; I accordingly did, and was an eye witness to the following affecting scene. About six o'clock in the evening, he was found to be dying, of which he appeared to be fully sensible. I went to him, (he continuing sitting up as before,) and took hold of his hand, and seeing he was just gone, I asked him if he knew me, he said he did, and called me by name ; he then spoke to several persons in the room, and said, I know you all. He then spoke to his youngest brother and said unto him, I am dying, *and you must die, you must all die.* He was then asked by his aged grandmother, whether he was willing to die ; yes, said he, I am willing to die and leave you all. He then asked her whether she expected to die, and when. She told him she should die soon, for she was an old woman, and could not live long, but knew not how long. He then looked at her with a solemn smile and said, Grandmamma, farewell. He then, called to his father and said unto him, *I am dying, father, are you willing I should die ;* who replied I hope I am willing, to submit to the will of God ; well, father, said he, farewell. He then spoke to his mother, who held him up, mother, *I am willing to die and leave you all, fare you well.* His mother asked him, why he was willing to die ? His head then dropped upon her arm, and he was unable to speak any more ; and within two, or three, minutes he breathed his last, without a struggle or a groan.

Thus lived, and with the utmost composure of mind, thus died, this amiable child, and hereby is verified the declaration of the psalmist, " out of the mouth of babes and sucklings thou hast ordained praise."

On Wednesday following, his funeral was attended, when at the request of Deacon Lee, and his family, I preached a sermon from 2d Kings, 4th Chap. the last part of the 26th verse, " Is

it well with the child? and she answered it is well," to a very large, attentive and affected audience; and were it not for the amazing depravity of the human heart, we should be ready to think that most of those who were eye witnesses to this, and to other solemn providences that have taken place in this town, within eight or ten months past, could never forget them, nor rest secure until their peace was made with God; by repentance towards him, and by faith in the Lord Jesus Christ; and until they had secured that good part, which should never be taken away from them.

It is believed that God hath, by his Holy Spirit, made these things effectual, for saving good to some precious and immortal souls, and it is still hoped, that God, in infinite mercy, will make further displays of his glorious grace; and not only put a stop, to the prevalence of vice, and immorality, and infidelity, and abounding error; but that pure and undefiled religion, may regulate the hearts, and govern the lives of mankind. May God arise and plead his own cause, and glorify his own great name, and may the whole earth be filled with his glory; through Jesus Christ our Lord. Amen.

Anecdote of Mr. Tindall.

Mr. Tindall, in the year 1527, began the translation of the New Testament and of the Pentateuch into the English language. When the work was nearly completed (such mystery attends many parts of the economy of Providence), on his passage to Hamburgh he lost all his papers in a shipwreck. Unbroken in his spirits by the disaster, he again addressed himself to the work, and actually published a considerable part of the divine oracles, soon after, in England. The bishop of London, who with many of his brethren were provoked at the measure, consulted with one Packington, a merchant of the city, on the best means of suppressing the translation. Packington who was probably a secret friend to Mr. Tindall, advised that the whole impression should be bought up. The bishop furnished a *large sum* for the purpose. The merchant waited on Mr. Tindall, and received the whole of the work, excepting a few copies that had previously been sold. With the money furnished by the bishop, Mr. Tindall not only supported himself during a tedious exile, but, as was his object, employed the sum in part, in meeting the expenses incident on a translation of the whole bible.

While Mr. Tindall was employed in translating (I think in Germany), a number of persons accused of heresy, by Sir Thomas More, then Lord Chancellor, were about to be led forth to execution. To one of them, whose name was George Constantine, Sir Thomas offered a pardon on condition he would disclose to him, who they were in London, who were supporting Tindall beyond the seas. As soon as the man had procured every possible assurance that his life should be spared in case of his making the discovery, he declared that *Mr. Tindall's support had been drawn from the bishop of London*, who had purchased his Testaments at an advanced price. The confusion

of Sir Thomas may be easily conceived. He however gave the confessor his life.

The recollection, that Mr. Tindall was martyred at Villefort in Flanders, "for translating into English the New-Testament and a part of the Old," should teach us to value the privileges we are daily sharing, and to retain a grateful remembrance of those excellent men, who have procured them, and conveyed them to us at the cost of their blood. O.

On the Efficacy of Prayer.

The parents of the late Rev. Dr. *Samuel Finley* were eminently pious. They had seven sons, and one daughter. It was their practice, soon after the birth of each child, to set apart a day to be spent in prayer to God, and intercession on behalf of the child, that it might be a subject of divine grace, and an heir of eternal life.

Their prayers appear to have ascended, like Cornelius's, as a memorial before God; and the parents had the pleasure to see their children distinguished for their piety even in their youth, and growing in grace as the number of their years increased. Most of them lived to an advanced age; were useful in their several spheres; and greatly respected and beloved on account of the eminence of their Christian character.

Donation to the Missionary Society of Connecticut.

August 4. A Lady of New-Hampshire, - - - $6 00

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An Essay, designed for common understandings, on the Moral Inability *of fallen men.*

THAT this should be understood by all, is certainly a matter of great importance. Of this, it concerns the illiterate, as well as learned, the young, as well as those of riper years, to have just conceptions. Line upon line, in divers manners, adapted to different capacities, on this subject, may therefore not be superfluous.

It is very necessary that sinners should be made sensible, not only that they are unable to do what God requires of them; but also why they are unable. Not only that it is impossible for them to fulfil all righteousness; but also what is the cause of this impossibility. Not only that they have not *every* kind of power, perfectly to keep the commandments of God, or truly to comply with the gospel while unregenerate; but also that they have some kind of power, immediately to do both, whether regenerate or not. A misapprehension concerning either of these, may be of fatal consequence.

On the one hand, as long as men imagine that they have every requisite capacity to perform their whole duty, or to do all that must now be done by them, in order to their obtaining pardon and eternal life, they will feel easy, and be apt to neglect a present attention to religion, without much concern. They will not be likely to pray in earnest, or to watch against sin with any anxiety. They will neither see their need of God's working in them, to will or to do, nor the necessity of working out their own salvation with fear and trembling.

To awaken them out of this stupid dream of self-sufficiency, the Saviour of men hath therefore given them such alarming admonitions as these: "Except a man be born again, he cannot see the kingdom of God: No man can come to me, except the Father draw him: Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." And, to cut off effectual-

ly from the unregenerate, all hope of obtaining mercy, or of finding grace to help, grounded on the supposed acceptableness of any thing they have done or can ever do till created in Christ Jesus unto good works, an apostle hath declared, "They that are in the flesh, cannot please God."

But then, on the other hand, should any hence conclude and be left to believe, that they have *no* power to please God, or to know and do his will, such an imagination might be equally fatal to them. For, in that view of their case, how could they ever be convinced of sin, or of righteousness? Of sin in themselves, or of righteousness in God? How could they ever see that the ways of the Lord were equal, or that their own ways were unequal? If in fact, men had no kind of capacity, any more than the horse or the mule has, to love and serve God, or to repent and believe the gospel, certainly, enjoining these things upon them could not be reasonable; nor could their not obeying such injunctions be at all criminal.

Accordingly, when our Saviour had told Nichodemus of the necessity of a man's being born from above, born of the Spirit, before he could see the kingdom of God, or believe to the saving of the soul, and yet had told him that for not so doing and believing a man was condemned already, he presently clears up the matter, and removes the apparent inconsistency, by adding; "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." In like manner, when the apostle Paul says, "They that are in the flesh cannot please God," he had previously said why they cannot: "Because the carnal mind is enmity against God."

For these reasons, and from such texts as these, divines have been led to state, and endeavour to explain, a distinction of two kinds of inability in mankind, essentially different. One, they have called a *natural* inability; because it consists in the want of natural powers, talents, or advantages: the other, a *moral* inability because it is owing only to moral depravity.

Such is the deficiency of language, that many words are ambiguous; being used in different senses, on different occasions. This is the case respecting one of the epithets made use of to denote the qualities of these two kinds of ability. The word natural, has several acceptations. Sometimes it signifies *native*. By the natural man, is meant, man in his native state. Whence some may have concluded, that whatever inability one brings into the world with him, must be a natural inability. This, however, is not our sense of the phrase on the present subject. The inability which we call moral, it is supposed may be in man, and is so, from his nativity. We suppose the children of men are born morally depraved. It was the penitent confession of David, "I was shapen in iniquity, and in sin did my mother conceive me." And the reason given by Christ, why we must be the subject of a second birth, was this, "That which is born of the flesh is flesh."

Again, since natural refers to nature, being the adjective from

it, some may think, and some have thought, that any inability which belongs to man's nature, must be a natural inability. But neither is this our meaning, in the present distinction. The inability which we here call moral, is supposed to be seated in the nature of a sinner. Nor is this thought to be using words, at all out of their ordinary signification. Nothing is more common than to confess the *sin* of our *nature*. Nothing is more common than to speak of *corrupt natures* by which, I conceive, nature *morally* corrupt, or sinful, is very universally meant. And when a sinner is renewed in the spirit of his mind ; when the stony heart is taken out of his flesh, and a heart of flesh is given him ; when he is created after God, in righteousness and true holiness, is there not in him evidently a change of nature ? And yet, is not this evidently a moral change ?

I am sensible, indeed, however wonderful it may seem, both these questions have been answered in the negative. Some deny that there is any change of nature, in regeneration ; because they do not believe the nature of man is so depraved, as to need such a renovation. Others deny it, because, according to their philosophy, man has no nature to be changed. And indeed, when we come down to first principles, or self-evident propositions, men may deny or affirm any thing. They may say man is no more than a chain of ideas, volitions and exercises, without any internal cause ; like the tail of a comet, should the comet itself be annihilated, or never have existed. They may assert that men have no permanent character ; and can have no accountability. That every good thought is perfect holiness ; and that every evil motion, is total depravity. They may affirm that evil actions done, will go away into everlasting punishment ; and good actions only, into life eternal ; the agents remaining as they were, in non-entity. With men who will admit no principles, nothing in nature, it is impossible to dispute.

But, among those who are not so entirely out of the reach of argumentation : among those who are not gone quite beyond the utmost verge of all created nature : among those who allow and maintain, that there is a spirit in man, a heart, a nature, and those who hold, that this spirit, this heart, this nature, is so totally depraved as to need a radical renovation, several have denied that this can be altogether, if at all, a change of the moral kind. Some very good old divines, have insisted that regeneration must be a *physical work*. This they have advanced, fearing otherwise the Arminian notion would follow, of its being effected by moral suasion. But this, it appears to me, was a groundless apprehension. Is the Almighty in need of the help of instruments and second causes, in all his operations, as men are in theirs ? Cannot the Creator of the ends of the earth quicken souls dead in sin, or create men unto good works, without the power, or proper influence, of any means, physical or moral ? This great change is effected, I conceive, in a supernatural manner ; by the power of God *immediately*.

That regeneration is not a change altogether of the moral kind, has been concluded, however, from the effect itself; if not from the necessary manner of its production. If a change of nature in the subject be supposed, we have been told, "It must be admitted, that so far it is physical: for moral quality is predicable of the will and affections only, and not of that state of the soul which is the ground of them." But why should this be said? In nature, can there be nothing of a moral nature? Can there be no difference of quality, between the nature of moral agents, and the nature of soils, or of vegetables, or of irrational animals? Does not the nature of God, comprehend his moral perfections? Are not the holiness, the impartial justice, and mercifulness of the divine nature, moral excellencies. Is not God to be adored and loved for these, as well as for his holy counsels, for his righteous judgments, and for his works of grace and mercy? The psalmist thought so, it seems, when he said to him, "Thou *art* good, and *doest* good." And when he said of him, "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment." And is there no moral quality in the disposition of a man? Is there no holiness in the heart that is upright; and universally benevolent? In a heart fully set in one to do evil, is there no sin? In being *good-natured*, can there be nothing virtuous? In being *ill-natured*, is there nothing vicious? Our Saviour certainly uses expressions very similar to the word nature, when, to illustrate the impossibility of a man's acting contrary to his disposition, he says, "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." And when he tells us, in language less figurative; "A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."

According to scripture, and common speech, and common sense, I think we are warranted in still making the distinction between natural and moral inability, as it used to be made. I think we may yet say, natural inability excuses from blame; not admitting, "This must be understood with limitations."

Wise men sometimes, and the weak very often, are led into wrong ideas, on important subjects, by the ambiguity of words. Were it not for this, whether we use them with the greatest propriety or not, provided we duly guard against acceptations not intended, and well define our meaning, it might be sufficient. By moral inability is meant, that inability which proceeds from an evil heart, or from the want of a good disposition: By natural inability, that which may be owing to any thing else. In other words, natural inability is the not having a price in one's hand, to get wisdom or do good: Moral inability is the having no heart, to improve such a price. When a man cannot know a thing, or cannot do a thing, merely because he has not an honest and good heart, his inability is of the moral kind. When one cannot know or do a thing, though his heart be perfectly honest

and good, he labors under a natural inability.

If any will say ; after all, this is a distinction of no consequence—Inability is inability. What a man cannot do, he cannot do—Whether it be owing to the want of a heart, or to any other cause it comes to the same thing." True ; as to a real impossibility of doing, what one is unable to do, it *does* come to the same thing : but as to excusing, it does *not* come to the same thing. If a bad disposition were a good excuse, and no moral evil, all the wickedness in the universe would be perfectly excusable. Because sin cannot be holiness, is it no more sin ? Because a sinner cannot, at the same time, be a saint, is he no more a sinner ? Or, because an evil-minded man cannot get rid of his evil mind, while he has no such inclination, is he only to be pitied, like one who labors under an obstinate catarrh, or an incurable consumption !

The design of a state of probation, and of all the trials of men, is to discover what is in their *heart*. When sin is discovered there, let it cleave to the bottom and all the sides of it ever so fast, and let it be ever so impossible for them to extract it, while they will not let it go, God will condemn them ; and they have all the reason in the world to condemn themselves.

True, for affording any relief to one dead in sin, or any information how, by his own efforts, he can become alive to God, this is a distinction of no consequence. On the contrary, it leaves him sensibly, much worse than it found him. It found him saying, " I am rich, and increased with goods, and have need of nothing ;" it leaves him, knowing that he is " wretched, and miserable, and poor, and blind and naked." He was alive without it, but when it comes fairly into his view, sin revives, and he dies. It prophesies no good concerning him, but evil, no wonder therefore that he hates it, as Ahab did Micaiah.

But, for vindicating the justice of God, and magnifying his grace ; for lowering down the loftiness of man, and laying low the haughtiness of men, that the Lord alone may be exalted, it is a distinction of great consequence. Without admitting a material difference, in point of excusing, between a wicked heart, and feeble hands or a weak head ; between moral depravity, and any natural impediment, the whole word of God, and all his ways to men, must appear involved in midnight darkness. His requiring absolute perfection, of such imperfect creatures, must seem shockingly unreasonable. His condemning to endless tribulation and anguish, every soul of man that doeth evil, when doing evil is what no soul of man can help, excessively cruel. His unconditional decrees, of election and reprobation, and his having mercy on whom he will have mercy, in effectual calling, arbitrary, partial, and palpably unjust. In such loud murmurings and bitter complaints, every mouth will be open, if all men are not saved. But let men once know the plague of their own heart ; let the evident difference between this, and any innocent weakness of body or mind, be properly seen and felt, every mouth must be stopped,

and all the world be consciously guilty before God. All the formidable objections against his decrees, against his laws, and against the gospel of his grace, will instantly vanish. Why then should this be thought an unimportant distinction, by those whose heart's desire it is, that God should be glorified?

And, I may add, why should it be so thought, if we wish that sinners should be saved? For, though it wounds them, and seems altogether against them at the first, it may do them good in the latter end. By driving them out of their refuges of lies, and hiding places of falsehood, it may bring them to see the necessity of fleeing for refuge to the glorious hope set before them in the gospel. By pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, it may be of essential service, towards bringing into captivity every thought to the obedience of Christ.

To see one's self either without strength, or without excuse, is very mortifying: to see both at once, must be extremely humiliating indeed. But both at once must be seen by a sinner, before either the justice of the divine law, or the grace of the gospel, can possibly be understood. And when these are both seen, a sinner only wants a good heart, to have the light of the knowledge of God, in the face of Jesus Christ, shine unto him, in its ravishing glory. A heartfelt conviction of one's total helplessness, and utter inexcusableness, at the same time, and in the same respects, is therefore the last preparatory step, in order to a sinner's being brought out of darkness, into God's marvellous light, by the renewing of the Holy Ghost.

An attempt to explain several of the principal texts, which are brought forward by those who hold to a Universal Restoration, in support of their system.

(Continued from vol. vi. p. 91.)

NO. IV.

"WHEN thy sisters, Sodom, "and her daughters shall re- "turn to their former estate, "and Samaria and her daugh- "ters shall return to their for- "mer estate, then thou and thy "daughters shall return to your "former estate." Ezek. xvi. 55.

THIS chapter is a very figurative and striking description of the aggravated wickedness of the Jews. They are compared to Sodom and Samaria, two very wicked cities, and then are declared to be more corrupt than they. The greater privileges enjoyed by the Jews gave a more crimson dye to their sin. Them only God knew of all the families of the earth. He did much to strengthen their obligation to be his, according to the covenant made between them (see ver. 8.) The Lord declares to them what a helpless state he found them in, what he had done for them, and what unkind returns they had made him.—He then tells them what dreadful judgments they must expect, even to be driven out of their own land. But the God of Abra-

ham does not leave his people without a promise of better days. He promises to bring again their captivity, ver. 53, and in the 55th, ver. he promises that they shall return to their former estate.

The threatening in this chapter had a partial fulfilment in the Babylonish captivity, and the promise had a partial fulfilment in the return from that captivity: but the threatening had a more complete fulfilment in the destruction of Jerusalem by the Romans, and in the consequent dispersion of the Jews, which has lasted from the first century to the present time. The promise, contained in this chapter, will be more fully verified in the calling in of the Jews, which is an event to be accomplished in some future period, between this and the end of the world. It is clear from the scriptures, as I conclude, will be granted on all hands, that the Jews as a people are yet to be incorporated into the church of Christ. The passage, which is now in our view, does, among others, prove the restoration of the Jews to the enjoyment of the privileges of the church of God.

This text does not mean, that those Jews, who have died in their dispersions, will be restored to their former estate. It does not mean, that they are going from their graves to Jerusalem, to live there; or from hell to heaven, to live there. We are not to understand a restoration of the *same persons* to their former estate, but a restoration of the *same nation*. A nation is considered as living through all its successive generations.—The Jews, now upon the earth, are the *same nation* they were in the time when Ezekiel's prophecy was delivered, but they are not the *same persons*. As the restoration of Jerusalem to her former estate has no reference to the salvation of those Jews, who have died in their unbelief; so the restoration of Sodom and Samaria has no respect to the restoration of those, who were cut off in their sins and sent to hell. And if this be one of the pillars, on which the Restoration system stands, we are ready to wonder how any can venture their souls upon it.

It is evident, that this text has no strength to support the system of a Restoration from hell torments to the joys of heaven, because it refers to something which is to take place in *this world*. The restoration of the Jews, it is agreed on all hands, is to take place in this world; but it appears from the 53d as well as the 55th verse, that the restoration of Sodom and Samaria is to be *previous* to the restoration of the Jews. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, *then* will I bring again the captivity of thy captives in the midst of them."

Again, it is evident, that the return of Sodom and Samaria is an event, which is to take place in this present world, because upon their return, God promises to give them to Jerusalem, that is to the Jews, for daughters, ver. 61. To give them to the Jews for daughters must mean, that they should be adopted into their church, and have the same place, as though they were the natural seed of Abraham, and so the natural branches of the church.

Is it not reasonable to suppose, that Sodom and Samaria, in this passage, are put for the whole Gentile world, as Edom, Babylon and Egypt are put for all enemies to the church, whether they ever lived in those places or not? This supposition will make the interpretation of this text easy, and it will perfectly coincide with the scripture in general. The Gentiles, which for ages had wallowed in the sins of Sodom and Samaria, and were aliens from the commonwealth of Israel, are now brought nigh, and richly partake of the blessing of Abraham. The apostle, in the 11th chapter of his epistle to the church at Rome, compares the church of God to a good olive tree, and shows, that the Jews, for a while, were this olive tree. The conversion of Gentiles, he represents, by taking branches from a wild olive and graffing them into this good olive. The natural descendants of God's covenant people he calls the natural branches of the olive, Rom. xi. 21. The Gentiles which were converted and joined to the church, he considers as unnatural or ingrafted branches; or with another similitude in view, as the adopted seed of Abraham. And is not this precisely the idea communicated in the 61st verse of this 16th chapter of Ezekiel —"And I will give them unto thee for daughters." Cities, when personified, are considered as being of the feminine gender; therefore these cities are said to be given to Jerusalem, i. e. to the Jewish church, for *daughters*. They shall be just as though they were their own children. If ye are Christ's then are ye Abraham's seed and heirs according to the promise."

In the passage, which we are attempting to explain, the return of Sodom and Samaria is to precede the return of the Jews, but the return of the Jews is certainly to take place in this world. To this agree the words of the apostle Rom. xi. 25, 26. "Blindness in part has happened to Israel *until* the fulness of the gentiles be come in. And so all Israel shall be saved." First the Jews were Christ's olive tree, now the tree is chiefly made up of gentiles, but the Jews are to be graffed in again. "Then will I bring the captivity of thy captives in the midst of them."

There is a clause in the 61st, verse of this chapter, which intimates the change of the dispensation of the covenant, when the gentiles should be gathered into the sheep fold. "And I will give them unto thee for daughters, *but, not by thy covenant*," i. e. not under the same typical dispensation. The present dispensation of the covenant of grace is called a new covenant in the 8th chapter of Hebrews. The God of Israel promised his ancient church, that they should, in a future day, have gentiles for children; but intimates that this should not be until that peculiar dispensation, which they were then under, should be done away;— so that they must not expect to see converted gentiles living in all respects like Jews. Perhaps this clause, "*but not by thy covenant*," was added to the promise, "I will give them unto thee for daughters," to prepare the way for this more easy conversion of the Jews to the church made up of gentiles, and keep-

ing up the worship of God, without paying any attention to the ceremonial law. When they shall be prepared candidly to search their own scriptures, they will find this account of the conversion of the gentiles answer to what they see exemplified before their eyes in the reformed gentile church. I have dwelt on this last idea the longer, because I think it strengthens the supposition, that Sodom and Samaria are put for the gentile world, which, for a long time, lived without God.

Objection. The literal Sodom is particularly described as to her local situation v. 46, and as to her character verses 49, and 50. The Lord also declares, "Therefore I took them away as I saw good." They were all destroyed, both the city and its inhabitants, therefore if Sodom is to be restored to her former estate, the very same people, who were burned up with fire and brimstone, and sent down to hell to endure the vengeance of everlasting fire, must be restored to the blessedness of the upper world.

To this objection we answer: Babylon, the seat of the Chaldean empire, was utterly destroyed before the time of St. John, and yet we repeatedly read of Babylon in the Revelation, as a city to be destroyed in a time then future. This, no doubt, means something beside the literal Babylon, and yet when this mystical Babylon is to be portrayed before us, the literal Babylon, which stood on the river Euphrates, is described. Revel. xvi. 12. Compare Rev. xviii. 2. with Isa. xiii. 19-22. When Christ spake by parables he described the kingdom of heaven by a plain and natural similitude of things, which are familiar to our senses. When he would give us clearer ideas of the kingdom of heaven, by a marriage supper, he described nothing but the marriage supper. When one thing is used to typify another, a description of the type is, in reality, a description of the thing typified. So when in the book of Revelation, the destruction of mystical Babylon is foretold, it is said the river Euphrates is to be dried up, that the way of the Kings of the east may be prepared. Also the utter desolation of spiritual Babylon is described, by her becoming a cage of every unclean and hateful bird. This was literally the case with ancient Babylon.

It is evident from Revel. xi. 8, that Sodom is used in the scriptures, in a sense which is not literal. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, &c." If I am not right in making Sodom and Samaria represent the whole gentile world, they must be supposed to represent some particular gentile nations: for it is very evident from the passage before us, in its connection with the whole chapter, that it is a prophecy of something which is to take place here, upon this stage of action, and is not designed to give us an account of any thing which is to be done in the unseen world.

As to the phrase, "return to their *former* estate," it certainly must be as difficult to explain, on the system which supposes the wicked Sodomites are to be brought from the bottomless pit to the third heavens, as on any other plan: for surely the for-

mer estate of these wicked Sodomites, who were destroyed, was not very good. They had a fertile plain, which furnished them with a fulness of bread; but the Sodomites were certainly never holy—they were never friends to God. But as Sodom was once rich and prosperous, and afterwards utterly overthrown, so when the gentile world is spiritually called Sodom, its conversion to the church of God may be expressed by Sodom's returning to her former estate. The first estate of the whole human race in our first parents was an estate of friendship and communion with God. After the apostacy, the church was set up in the family of Adam, and his whole family were at first visibly in it; but when Cain slew his brother, he *went out from the presence of the Lord.* The Gentiles, as well as Jews, were included in the family of Noah. Then there was no distinction between Jew and Gentile—all were in the same ark, and professed subjection to the true God. After this, those, who have since been called Gentiles, departed from the true God, the knowledge of whom they did not like to retain, and became idolaters. It is not therefore very improper to represent their conversion, by a *return to their former estate.*

Attention to this text of scripture leads us to this remark, That it is dangerous to build an important doctrine of our faith, on an intricate text. The prophetic part of the scripture is commonly the most difficult to understand, especially for those, whose historical and general knowledge is much confined. Prophecies are often extremely difficult to comprehend, until they are explained by their fulfilment. The text, which we have been considering, appears to be a prophecy. Its true meaning has been thought to be rather obscure; now, to build upon a particular explanation of it, a doctrine, which may serve as an opiate to lull to sleep millions of sinners, whom it highly concerns to be awake, is extreme folly and madness.

An Essay on the Character of lukewarm Christians; and on the reason why they are so odious to Christ; written by the late Rev. Lynde Huntington.

PERHAPS we shall more clearly discern the character of the lukewarm, if we briefly distinguish them from several sorts of persons from whom they essentially differ.—They differ from avowed infidels and from the openly immoral. These are not lukewarm, but positively cold. They have no appearance of friendship to Christ nor even of neutrality in his cause. They are open enemies. Nor can they, who make no pretensions of friendship to Christ, be classed with the lukewarm, whatever may be their visible character. However moral any may be, and however regularly they may attend the institutions of religion, if they neither avow, nor think themselves the friends of Christ, they are not to be classed with the lukewarm. They also are positively cold. On the one hand, the lukewarm differ from all such as are openly, or confessedly,

the enemies of God; and on the other, from all who are his sincere and upright friends.

I shall now mention several characteristics of the lukewarm.

1. They claim the character of Christians, and indulge a flattering opinion of their own goodness and safety. Some publicly profess friendship to Christ, and attend the special ordinances of his house. They not only think themselves, but would be thought by others, the faithful followers of Christ. Others entertain the same honorable opinion of themselves, though they have never made a public profession of religion. Perhaps they secretly compliment themselves as less ostentatious and assuming than the open professor, and especially as more prudent in shunning responsibility and exposure to public remarks. But all the lukewarm, whether professors or not, think favorably of themselves. To the church of the Laodiceans it was written—"Thou sayest, I am rich and increased with goods, and have need of nothing."

2. The lukewarm are ignorant and insensible of the deep depravity of their hearts. "Thou knowest not that thou art wretched and miserable and poor and blind and naked." Inattentive to the character and law of God, they are blind to the glories of the one, and to the extent and spirituality of the other. Hence, like the apostle, they are alive without the law. They know not that the law is spiritual, and that they are carnal, sold under sin. They bless themselves in their own righteousness, though they are the servants and bondslaves of Satan. They rejoice in their own security, though their feet stand on slippery places, and they are, every moment, liable to fall into the lake that burneth with fire and brimstone, and to be tormented day and night forever and ever. Though in the utmost danger of endless woe, they fondly imagine they are entitled to the joys of heaven. For they know not their wretchedness and misery and poverty and blindness and nakedness.

3. The lukewarm are disposed, as much as possible, to limit their seasons of devotion, both as to their frequency and length. To these seasons some attention must be paid, to quiet their consciences, and to maintain their favorable opinion of themselves. But lukewarmness ill accords with the exercises of devotion. These, in their very nature, are an avowal of sensibility and spiritual affection. Hence the lukewarm are inclined to render their seasons of secret prayer, of reading the scriptures and meditation as few and as short as they can, and yet maintain the fond conceit of their goodness and safety.

4. The religious services of the lukewarm are heartless and unsatisfactory. The pure and exalted pleasures of piety arise from fervor and sensibility of heart in view of the great and glorious objects of faith and hope. Habit and a stupified conscience may make the religious duties of the lukewarm tolerable, and self-righteousness may cause them to review their devotions with self-applause. But in the performance of religious duties the lukewarm experience no pleasure and satisfaction. They cannot say with the holy psalmist—"It is

good for me to draw near to God. How sweet are thy words to my taste ; yea, sweeter than honey to my mouth ! How amiable are thy tabernacles, O Lord of Hosts ! My soul longeth, yea, even fainteth for the courts of the Lord." The lukewarm are so far from having such fervent affections and high delight as are expressed by the psalmist, that they imagine a belief of such affections in the duties of religion is an evidence of enthusiasm, if not of distraction.

5. The lukewarm have no anxious concern for the honor and prosperity of the church, and the salvation of souls. They cannot say, " If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy." They can behold their families and friends and neighbors visibly living without hope and without God in the world, and treasuring up to themselves wrath against the day of wrath and revelation of the righteous judgment of God, and yet feel little or no concern, and make no exertions for their salvation. They are as unaffected with the sins of others, as they are ignorant and insensible of their own sins. They can stand in the way of sinners, and sit in the seat of the scornful. They are not grieved when they behold transgressors, nor do rivers of waters run down their eyes because men keep not God's law. The profane and ungodly feel no restraint in their presence, and are never put out of countenance by their bold and faithful reproofs. If the lukewarm are found in the church, and are under solemn covenant vows to watch over their brethren, and to maintain the discipline of Christ's house ; to keep these vows is the least of their concerns. They can see the church scandalized, and the Saviour dishonored by his professed friends, without opening their mouths, or moving a hand to purify and reform. As to the interests of religion, they are without life and vigor.

6. The lukewarm are displeased with zeal and affection in others. If their displeasure be not openly manifested, it is secretly felt. They must condemn the zeal and fervor of others, to justify their own apathy and lukewarmness. Indifference is an enemy to zeal. The lukewarm often impute the zeal of others to weakness, or to wrong views of religion, or to a want of judgment and prudence. But when the flame of love and zeal in sincere Christians burns pure and bright, and exhibits such light to the consciences of the lukewarm as excites a painful fear that all their hopes are a deceitful dream ; their lukewarmness is sometimes exchanged for an unhallowed heat. They can no longer maintain a torpid, indifferent spirit. They impute the ardor and activity of sincere Christians, not to weakness, or mistake, or mere imprudence ; but to hypocrisy, or pride, or self-sufficiency.

7. The lukewarm are not pleased with such books and such preaching as distinguish between true and false religion, and enforce the duty of self-examination. Such instruction condemns their vain pretensions and delusive hopes. If religion consist essentially in the vigorous

exercise of holy affections, the lukewarm certainly do not possess it. They are pleased to hear an attendance on the forms of religion recommended and enforced; but they do not love to hear that they must be pure in heart, and that their affections must be constantly and supremely devoted to God. They can bear discourses which are merely speculative and argumentative; but are wounded and disgusted by such as are experimental and discriminating.

8. The lukewarm have little faith in what is called a work of grace in the heart, and in the influences of the Holy Spirit in convincing, renewing and sanctifying the soul. If they ever professed to believe in these things, as lukewarmness prevails, they are disposed to view them as enthusiastic, or superstitious. With the lukewarmness and insensibility, which they conceive to be consistent with true religion, they can see no need of the enlivening power and grace of the Holy Spirit to quicken and prepare the heart for the duties of religion, and to maintain the fervor of holy affections.

Having mentioned several distinguishing characteristics of the lukewarm, I pass to assign the reasons why they are so odious and offensive to Christ.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The lukewarm church of Laodicea were as disgusting and odious to Christ as the most nauseating substance to the stomach. He says—"I would thou wert cold or hot." He intimates that in his view they were even worse than the openly and confessedly wicked. He would choose to see positive coldness and open opposition, rather than their hypocritical friendship and lukewarmness. But why are the lukewarm so hateful to Christ? Because,

1. They cast contempt on objects of infinite excellence and importance. To be lukewarm as to the excellence and glory of the divine character, to be unaffected with the wonders of redeeming love, to be indifferent about the favor and displeasure of the Almighty, to be unmoved in view of the eternal joys of heaven and the eternal sorrows of hell, is practically despising these objects. Lukewarmness in regard to objects of infinite importance—is so disproportioned and absurd, that it has the appearance of mockery and contempt. Hence it is, in the highest degree, offensive to Christ, whose character and cause demand and deserve the supreme regard and the warmest attachment of every heart.

2. Lukewarmness in religion is the worst kind of hypocrisy. It is a pretension of friendship where none is felt. The lukewarm avow themselves the disciples of Christ and say—Lord, Lord; but in their hearts they despise him, or do not intend to treat him as their Lord and Master. They sit before him as his people, they hear his words, they speak to him in prayer and praise, but their hearts are withholden—going after their covetousness and other forbidden objects. They have a name and profess to live, but are dead. They say they are Jews and are not, but do lie. This hypocrisy renders them loathsome in the sight of the living and true God.

3. The lukewarm indulge a dangerous, pernicious delusion. Their notion of religion disarms the law of its awakening and convicting power. None are so difficult to enlighten as they who are wise in their own conceit. None are so hard to convict as the self-righteous. Accordingly Christ declares that publicans and harlots shall enter into the kingdom of God before the self-righteous and self-conceited. Their delusion is not only infinitely dangerous and commonly fatal to themselves, but highly pernicious to others. They neither enter into the kingdom of God themselves, nor suffer such as are entering to go in. Their views and conduct are very ensnaring. Multitudes are predisposed to embrace the views, and imitate the conduct of the lukewarm. The zeal and self-denial of true religion is wounding to the stupidity and selfishness of the unconverted. But the example of the lukewarm never condemns the practices of the ungodly, nor wounds the carnal heart. The world can bear their religion, and are emboldened by their example to proceed in the neglect of the things which belong to their everlasting peace, until they are for ever hidden from their eyes. If the lukewarm made no pretensions to religion, none would look to them for an example, and none would be destroyed through their delusions. But as they not only destroy themselves, but are the means of destroying others, they are hateful to him who died for the salvation of immortal souls.

4. The lukewarm disregard, or pervert and wrest the holy scriptures. Their views and feelings and conduct are a constant denial and contradiction of the truth as it is in Jesus, and as it is taught in the oracles of God. Would they openly avow their hatred of Christ, and their opposition to true religion, they would be consistent. But they betray the Son of man with a kiss. Under the most confident profession of religion, they most effectually oppose the cause of Christ, and serve the interest of Satan. Hence they are more odious and offensive to Christ than his avowed enemies. Hence he says to every lukewarm soul —"I would thou wert cold, or hot. So then because thou art lukewarm, and neither cold, nor hot, I will spue thee out of my mouth."

He that hath an ear to hear let him hear what the spirit saith unto the church of the Laodiceans. Let no one, who is lukewarm and neither cold nor hot, imagine that he is rich and increased with goods and has need of nothing, while he is wretched and miserable and poor and blind and naked.

Let every one hear and obey the counsel of the Amen, the faithful and true witness—who says—"I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see."

The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

No. I.

REMEMBER that there is a God, who made, preserves,

and maintains you, without whom you cannot live, who hath given you an holy and righteous law, by which you must be governed at present, and judged hereafter; so that you are not at liberty to do, speak or think as you will, but are bound to know, obey, love, worship, serve, and glorify him, who is your chief end, and is willing to be your eternal happiness.

God is a being of incomprehensible greatness and majesty, of transcendent holiness and purity, of infinitely glorious and amiable excellences; he is most worthy of our humble obedience and choicest affections, and most able to reward them. It is our life and blessedness, and must be our study and business, to love and please him; if our affections are placed upon other things more than him, they are misplaced; and it will never be well with us until we know him better and love him more; and herein it concerns us especially to see to it, that we are sincere, as the very life and being of true religion consists in it; without which all our holy duties avail not. Certain it is that whatsoever we place our chief love and confidence upon, we make a God unto us; and if we love not the true God above all things, we highly affront his glorious goodness and majesty, and treat him not as God. Now since so much depends upon this, it becomes us very seriously to try where our love is placed; if upon God, we shall be very careful to please him, and cautious of offending him; we shall be frequently and diligently thinking of him, and studying his word, in order to know his excellences, and be acquainted with his will; the hopes of being interested in his favor, and living in his presence in heaven, in the perfection of holiness and love, will be more desired by us, than all the riches, honors or pleasures of this world. But how can any say that they love God, when they care not how little they think or speak of him; have no delight in his service, or zeal for his honor and glory; but can hear and see his name dishonored, his gospel derided, his laws contemned, his holy day profaned, and every thing that bears a resemblance to his moral image, of holiness, righteousness and truth, despised, without any grief of mind, or indignation of heart? How can they pretend to be lovers of God, who are lovers of pleasure more than God; and love and pursue the praise of men, more than the approbation and favor of the glorious majesty of heaven and earth? Who, when the practice of any religious duty, or the forbearance of any sin is likely to expose them to the sneers of the vicious, will rather injure their consciences, and incense their God, than venture the scoffs of a sinful worm? Let us hearken to conscience, and suffer it to do its office faithfully, that we may grow wiser by its reproofs.—You know what it is to love your friends, your pleasure, your money; do you, by as true and full experience, know what it is to love God? As the worship of this great and glorious God, is what we are often employed in, and by which he is more honored or dishonored, than by most other actions of our lives; if we have any knowledge of, or respect to God, it will influence us

to do it in the best manner we can ; it will teach us, whenever we engage in God's holy worship, whether in secret, in the family, or in public, to perform it with humble reverence, and strict attention of mind, and excite in us admiring thoughts and dutiful wills, ingenuous fear and humble faith, cheerful praises, and profound adorations, as being an infinite and pure spirit, always present with our minds, knowing the most secret and retired thoughts of our hearts, and observing the disposition and behavior of all those that worship him. The success of our worship depends upon our behavior in it ; we are doing a work by which we shall be made better or worse. God will be either honored or affronted, our souls comforted and purified, or hardened and stupified ; and the word of God made either the savor of life or death to every soul that hears it. Let us have grace, therefore, that we may serve God acceptably, with reverence and Godly fear, since our God is a consuming fire to all impenitent triflers with him ; but the bountiful rewarder of all that humbly and diligently seek him.

No. II.

REMEMBER that man at first made holy and happy, by his disobedience to God, is become sinful and miserable ; greatly disposed to evil, and averse to that which is good ; whereby he has rendered himself odious to the infinite purity and holiness of God, and lies under the just condemnation of his righteous law ; so that if he dies in that state, he is undone for ever.

It is most certain that the natural disposition of man is sinful, his mind blinded, his affections greatly disordered, his conscience defiled ; and obstinate self will, and alienation of mind from God and his holy and spiritual law, runs through the human race : and it is as certain that, while men continue in this state, they are utterly incapable of being happy in God, are under his awful anger and curse, and subject to all miseries in the present life, and eternal perdition after death. Men indeed move about senseless and jovial, in this deplorable state, and are either unconcerned about the consequence of death, or deceiving themselves with false hopes of happiness after it, and this arises from their insensibility and stupidity ; but their hopes are such, that God must deny his glorious perfections of wisdom, truth, justice, and holiness, and falsify the unalterable declarations of his most sacred word to accomplish : and yet, how difficult is it to persuade them to let go these false and iniquitous hopes, that they may build their expectations of happiness upon a foundation that will bear the just and righteous trial of God, and stand unreproved by him at the solemn judgment day !

Look within, unhappy sinner, and remember that conscience is registering all thy sins, which though they now lie forgotten and unobserved, will go with thee to the judgment of God, and be a thousand witnesses against thee. Consider all the instances of thy contempt of the holy God; and rebellion against him ; all the atheism and irreligion that are in thy heart ; the swarms of evil thoughts that

rise in thy mind like the scum of a defiled vessel, and shew the corrupt fountain from whence they flow; recollect all thy blasphemous and unbelieving thoughts; thy adulterous, covetous, and injurious thoughts; thy proud, revengeful, and envious thoughts; consider the instances of thy sabbath-breaking, profaning the holy name of God, neglect of his worship, and irreverence in it; thy forgetfulness of God, and enmity against him; thy unmercifulness, uncharitableness injustice, and falsehood; thy intemperance, lust, and passion; all the sins thou hast committed in the relations of a husband or wife, parent or child, master or servant; and these and many others aggravated by being done against knowledge and the means of it, the remonstrances of conscience, the reproof of friends, the afflictions of God to warn thee, and his blessings to allure thee; with deliberation, continuance, and delight. Review, I say, thy soul under the condemnation of all these crimes unrepented of and unpardoned, and think what a sad and miserable state those must be in, who are under the power and guilt of such numerous and complicated sins; surrounded by the presence of an omnicient and angry God; hanging over everlasting burnings, by the slender and brittle thread of life, which death may snap asunder the next moment, and introduce into the society of devils and damned spirits, for ever.

(To be continued.)

Memoirs of Mrs. Sarah Woodruff.

MRS. Sarah Woodruff was born at Lebanon June 17, 1757; both her parents were persons professing godliness; but her mother dying while she was young, the care of her education fell chiefly on her grandparents, by whom every attention was paid, to impress her mind early with a sense of moral obligation, and to instruct her in the great doctrines of Christianity.

Nothing materially different from other youth, appeared in her deportment, until she arrived to the period of 17 or 18 years; when by the influences of the Holy Spirit, she was brought under a deep concern for her soul. Her convictions were strong and steady, and her discovery of light proportionably joyful. Soon after, she was admitted as a member of the Christian church, and ever after appeared a steady and affectionate follower of the Lamb of God.

About the age of 21 she was married to Mr. Jonathan Alden, a man of piety; who was, a few years after, lost at sea. About a year after this, she was called to part with one of her children. During this repeated and severe affliction, she exhibited such resignation to the will of God, as commanded the attention, and procured the esteem of all her acquaintance. About this time she was again married to Mr. Hezekiah N. Woodruff, who was afterwards ordained Pastor of the first Church of Christ in Stonington.

Her natural temper was cheerful, and her deportment spright-

ly. In the social circle, her conversation was lively and instructing; but in the religious peculiarly edifying. She possessed an uncommon acquaintance with the doctrines of grace, and with the holy scriptures. She was happily qualified for the discharge of the duties of domestic life; and here her virtues were most conspicuous. Her deportment to her husband was at once, respectful, and endearing. She taught her children to rise up before their father and call him blessed.

The stranger, she received with cautiousness and hospitality, and the poor never departed from the door of her house empty. She lived religion, and exhibited the power of its consolations, by resignation under the loss of friends: among whom were a husband and four children. But especially under her bodily complaints, which were very many and severe. In her last sickness, which continued for the period of more than five years, her Christian graces shone the brightest. Heaven seemed to beam upon her; and she often conversed of death, judgment, and eternity, with the greatest composure. She was never heard to utter a word of complaint, although her distress was often so great as to threaten immediate dissolution. She often expressed her heavenly mindedness, and her entire confidence in the love of Christ.

The following instance which occurred at a period, when her life was not expected but for a few days, may serve as a specimen of some of her joyous seasons.

One morning just at the dawn of day, she awoke her husband, who had been a little while asleep by her side, by saying, my dear, are you asleep? I know you are weary and need rest: you have shared with me the sorrows of the night, I want you should partake with me in the joys of the morning. This, said she, has been by far the happiest morning of my life. I have thought in times past, that I have received sensible communications from the Spirit of the Lord. But this exceeds them all. I have not been asleep since you lay down. But I have been filled with the presence of my Saviour. O! the love of Christ, when he is shed abroad in my heart! the angel which has filled me with his presence, has watched over your slumbers, and perhaps has caused you to sleep, that my felicities might not be disturbed. Yes, it has appeared to me, as if my Saviour stood before me; and the angels of God were ascending and descending, continually. Yet I have seen nothing with my bodily eyes. But "surely the Lord is in this place," this has been to me none other than the house of the Lord and this is the gate of heaven." It appeared almost impossible that God could manifest himself in such a manner to his children, in such a wicked place. But then said she, that is the place where they most need his presence. Hence we have the promise of the Saviour: I will love him, and will manifest myself to him. So it is that he manifests himself unto us, as he does not unto the world. Here after a short pause, she seemed to kindle into a rapturous strain; and said, How can a soul with such foretastes as these, be willing to return to the

toilsome burdens of a deceitful world.—But I am resigned to the will of God. And repeated,

"My willing soul would stay,
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Oh! if God should continue such seasons of refreshment, we should be totally unfit for the discharge of the duties of time and sense! Here her husband replied, that God had ordinarily reserved such seasons of refreshment for the saints, on their near approach to death, and observed that the full enjoyment of God, from her, was perhaps not far distant. She replied, I am entirely resigned to go or stay. My soul is all praise—I see God in every thing.—The first thing which struck my mind this morning was, hearing the cocks crow, I said, who taught these birds to know the approach of morning light. I saw that it was God; my heart was enlarged and my mouth was filled with praise. Her husband observed, that in all probability this season would not continue long, he therefore hoped in her near approach to God, she would pray for him, his children and for the Church of Christ. She replied, I have not so much as once thought to pray. I have been all praise. Some mention being made of the family, she replied, God knows best what to do with his creatures. I am resigned. He will dispose of them to his own glory. I desire to have my will wholly swallowed up in him. She further observed, I have had a most delightful sense of the forgiveness of God, and know that my sins are forgiven. For to whom much is forgiven the same loveth much. And I have been enabled to forgive all my enemies, and I hope that God will forgive them too, if it is consistent with his glory: God will do right. After this she recovered, and her strength was restored so far, that she continued many months. During which period she had many very exalted views of the character and moral government of God, and expressed the strongest confidence in the Saviour.

In the summer season of 1803, she journeyed to Coventry to spend a few weeks with her daughther who was married and settled there, while her husband took a journey to Philadelphia and its vicinity. Her husband who was absent, and her children, who were left at Stonington, seemed to occupy many of her thoughts; but still they drew not her heart from heaven. During the summer, her communion with God was frequent and remarkable, and her patience and resignation was to the astonishment of her acquaintance. The following is a paragraph in a letter from her son in law to her husband. "Mother appears to enjoy most of the time a sweet resignation to the divine will, and a holy delight in the divine government. Sometimes when she is in the greatest distress of body, her soul seems to be filled with raptures of joy. I trust she is a pious woman and ready for death. Comfort yourself with these reflections. I take abundant delight in conversing with her, when God appears to draw nigh to her soul by his special presence."—She would frequently say, I know that my Saviour loves me, and sometimes added, for he hath given

himself for me, and I shall be his. As she drew towards the close of life, she would often call her son to converse about death. He would ask her whether she was afraid to die, she said no, I am neither afraid to die, nor to be dead: but I know nothing about dying.

Her husband and children appeared to be the great objects of her earthly affection, and about them she continued to converse, until about a fortnight before her death; when she received a letter from her husband, stating, that he should be with her, God willing, on the fifteenth of September. But this was not the will of God; for he was taken sick more than 300 miles distant from her, the day that she received the letter at Coventry. With this letter in her hand she sat down, and appeared to have some conflict; which was noticed by those around her: rising from her seat she laid the letter down, saying, I shall never see my dear husband, any more on the land of the living—I shall never see him any more; nor one of my children. I now give them up to God. Her friends expostulated with her, that the time was near when he was to be expected, and that her children were near, and could be brought to her, any time, at her direction. But she repeated the declaration, and said, I have now given them up to God for ever; I have nothing more to do with them; I have done with them: Calmly adding, and I shall never see one of them again. Being enquired of whether any of them should be sent for, she said no. And from that time was never heard to mention one of their names, nor suffer a letter from them to be read in her hearing, nor even suffer others to speak of them to her, without rebuke.

About a week before her death, though she could still walk the room, which she continued till the last day of her life, she requested her daughter to help her into the chamber, where she observed, she should be out of the way. Her daughter replied with some concern, I hope mamma does not think she is in the way. She looked upon her with a cheerful countenance, and said, child, I am going to die in a few days, and you will have a great concourse of people, and many friends—and your house is not convenient to have me below; there I shall be out of the way, and there I must go. A short period after she retired to her chamber, she called for her trunk, and took out those things which would be needful for her interment, and ordered her trunk to be set aside. A day or two after this she directed that her children should be sent for to be present at her funeral. And having given the necessary directions for the journey, she said, now I have done with the world. I have nothing to do, but to wait my Master's call. After this she appeared perfectly calm and said little or nothing, until the moment of death—when she was only heard to say, Is this death? Can this be death? I am sure I never knew.—And this but just time enough, for her friends to gather round her bed, to see her, without a struggle or a groan, breathe her soul out into the hands of her dear Lord, who after a long and a most distressing train of sufferings,

called her home to rest, on the 14th of Sept. 1803.

She departed this life in the 47th year of her age, having been the mother of 11 children —she left a husband and 7 children to mourn her loss.

Letter from an Aunt to a Niece, under religious impressions.

Northampton, April 6th, 1806.

MY DEAR NIECE,

I HAVE wanted to write to you ever since the death of your father. An opportunity now presents. Death has a third time come into your family, and demanded its victim; twice has he taken an infant for his prey, and loudly called upon you all to be ready, for with his times, and his seasons you are yet unacquainted; the third time coming he took your parent, and I hope and trust, that he has gone to partake of the joys and blessedness of a once crucified but now glorious Saviour. You are now called upon to put in practice all the good instructions he ever gave you, not by your father, his voice will never again sound in your ears in this life, but by a much more powerful voice, the voice of the Spirit—the Holy Spirit, see you quench it not, nor despise its calls. The Saviour—the blessed Saviour, who was wounded for *our* transgressions—who was bruised for our iniquities—whose side has been pierced most deeply with our grievous sins—is now, even while your heart is yet tender from the loss of your father, calling upon you by his Holy Spirit of love to be reconciled to God. He has shewn you a little of the evil nature of sin; that it exposes you, being a subject of sin, to the wrath of a justly incensed God; for God is of purer eyes than to behold iniquity. What then can you do? you feel (or at least I hope you do) that you have no good thing in you—that you are all over sin—and that if you remain in this state you must be for ever miserable. In this situation sinners are sometimes brought almost to despair of the mercies of God—and in fact to be angry that God will not give them comfort—and so unreasonable are they and provoking to God, as to question with themselves whether they had not better for the sake of present ease go back and embrace their old open sins, and defy the wrath of the Almighty. But beware, lest you tempt the Spirit to withdraw its divine instructions. God has commissioned his Spirit to teach you to prepare your heart to receive a noble guest! Be astonished, O ye heavens, at the infinite goodness and long-suffering of God!—You must be taught what you need—you must be brought to see that you in a state of nature have never done any thing to the honor and glory of that God of whom you are asking infinite mercies—even eternal life—an immortal crown of glory. But you are still (if in a state of nature) rebelling against his laws. We are very hard to learn—you must remember my dear niece, that the earth must have a great deal done to it before it is fit for the reception

of seed for our common bread. To the savages of the wilderness who never saw a civilized country, the work of a good farmer must appear very strange; to see the lofty trees of the forest hewn down and piled in heaps all over the lot to be burnt, then many of the roots forcibly dragged out of the bosom of the earth, which till now had been concealed, in order to make way for still further operation before the seed is sown—for you must be sensible that the earth is still unfit for seed—and should an unskilful hand in haste to see the corn thrive, or an idle one who was unwilling to bestow further labor, in such a state of the earth, throw *on* the good seed (for it could not be cast in) what would it avail?—The fowls of the air would gather it and all the labor together with the seed would be lost. Slight not the comparison of the earth with our hearts—but remember it was drawn by the Saviour of sinners who cultivates our hearts. If we will endure cultivation, we must be made sensible of our sinful state—we must be also sensible that our sins are against the great Lord of heaven and earth. His Spirit must operate in such a manner as to prepare the heart for the reception of the blessed Spirit, and to be capable of rejoicing in the glorious displays of God's infinite perfections which he is about to make to the sinner. You must be sensible of your darkness, or you cannot feel what an infinite mercy God bestows upon you, when he brings you into his marvellous light. You must wait patiently for God to do his work as he sees fit—begging and intreating him to do with you and for you, as is most for his own glory and your soul's good—for he willeth not the death of a sinner; but rather that he should repent and live. Had God been seeking the destruction of sinners his Son might have been spared that cruel and ignominious death. Had the Son been unwilling to save, he might have remained in the bosom of his Father surrounded with glory, instead of coming into this lower world, to be cast out and rejected of men, and to be treated with the coldest contempt, while he was suffering all he suffered, that rebellious man might be prevailed upon to accept of mercy. It would be in vain for me to tell you now, what I think passes in your heart while unregenerate—for I know by experience that we do not believe the word of God himself—how then should one of the weakest of his creatures presume to do, what the word of God, without the powerful influences of his blessed Spirit, cannot effect.—But to the mercy of God through Christ, I commend you—Christ's merits alone must plead for you—he stands as a wall between an offended God, and offending man—and as a shield, wards off impending danger, which it seems David had in view when he said, "Behold O God, our shield, and look upon the face of thine anointed. If David, a man after God's own heart, despaired of being fit for God to look upon, when in the very act of the most fervent pious prayer, when he says "my soul longeth, yea, even fainteth for the Courts of the Lord—my heart and my flesh crieth out for the living God;" then surely we, who have no such signal

blessings as he had, need to flee to Christ as our refuge and hiding place. May the Lord soon make you hear joy and gladness, and create in you a clean heart, and renew a right frame of Spirit within you—then will you say "Cast me not away from thy presence; and take not thy Holy Spirit from me." Ask of God to fit and prepare you, how, and when he pleases; ask a meek and quiet Spirit; be patient; be contented to wait God's time. "He that believeth shall not make haste," are words I wanted somebody to explain to me last week. The contemplation of this subject unfolds it, and now, lest you should faint by the way or be discouraged, let me transcribe some of the many precious promises there are recorded in the word of God, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and *cause* you to walk in my statutes, and ye *shall* keep my judgments and do them. Not for your sakes do I this, saith the Lord God; be it known unto you, I the Lord have spoken it, and I will do it; yet saith the Lord, I *will* be enquired of to do it for them, and they shall *know* that I am the Lord."

I must leave you, with wishing you all that happiness which I trust God is now offering you. Quench not the Spirit which is commissioned to bring you glad tidings.

I am your affectionate
Aunt.

Revival of Religion in Washington.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

WANT of health has hitherto prevented any communication from me, respecting the late special work of God in this place. The same cause still requires me to be less particular, in the details of that work, than, in other circumstances, might have been desirable. Many things which, at the time, conspired to interest the heart, have now lost their impression. No more than a general outline can be attempted: and this, consistently with our obligations to infinite mercy, cannot be withheld. Though this church has enjoyed a preached gospel, with very little interruption, since its formation, a period of 64 years, nothing that could properly be termed a revival of religion, had ever taken place, until the present. In the vacancy, immediately preceding my ordination, there was, in one part of the society, more than usual attention; and a number united with the church. In the three succeeding years, including 1799, twenty-three persons more were added. During the four next years, only ten persons made a public profession of religion. Death and removals were rapidly thinning our numbers; and there was room for solemn apprehension, that soon a solitary few would meet at the communion table; and our Zion be left to mourn that by multitudes, her "solemn feasts and her sabbaths were forgotten."—

Though this people have long been accustomed to a decent and full attendance on public worship, and though as free, probably, as almost any other, from open immoralities; it ought to be acknowledged, with humility, that, at the period abovementioned, the influence of vital religion, amongst us, was externally low. Many hearts were locked up in impenetrable stupidity. Many families had no altar for God. Many parents seemed to behold their dear offspring going in the ways that lead to destruction, without uttering one warning, or offering one prayer, for their eternal salvation. *Out* of the church, was to be seen a general carelessness—*in* it, a spirit of deep slumber: want of discipline; want of active, brotherly love; want of Christian watchfulness, faithfulness, prayerfulness; want of every thing almost, but a *cold, cold profession.* My heart *aches*, at the remembrance; and trembles, under the apprehension that such a season may return.

A glimmering hope of better things was enjoyed, for a short time, in the winter of 1801. A weekly church conference was attended regularly, about two months; when it declined, till it entirely ceased. The same unpleasant result attended every similar undertaking, the winter following. After a few weeks, some other object engrossed the attention, and the conference was forgotten. At a leisure season, and on one of the finest evenings in the year, when it was to have been attended at my house, not an individual came. It seemed as though an offended God were about to seal us up, under the holy rebuke, "*sleep on now and take your rest.*"—That the only hope of self-destroying men is the sovereign mercy of God, I had long believed, and often felt, in some measure, but had never so *deeply* felt before. Means, however, were not to be neglected. For several years, previous to this, endeavors had been used to interest the church in behalf of the rising generation. Early in the summer of 1802, special meetings were appointed for the youth: but not until the express approbation and support of the church had been engaged in favor of the object: as it was foreseen that without this, no permanent good would be effected. These meetings were attended every other week, in the form of a *theological school.* At each meeting, a question, in the order of a system, was given: accompanied with an extemporary lecture; or with notice that a sermon would be adapted to the subject, on the following sabbath. When the latter course was taken, an unusual attention was apparent in the youth, as well as in many others. At the meeting, succeeding that on which the question was given, the papers, that had been written by the youth, were received and read publicly. After a number of practical, solemn remarks on the last question, another was given, in the same manner. From respect to the delicacy of the writers, their papers were received so as to leave the author of each one unknown to every other. With the same precaution, they were returned; having been reviewed at leisure, such corrections or remarks as were thought necessary, being made on them, in writing.—

These meetings, begun with faint expectations, succeeded to my joy and astonishment. They, in some degree, substituted solid improvement for the ordinary levities of young people: they excited a relish for profitable conversation, reading, and reflection: they furnished the mind with useful ideas, not only increased, but rendered the more *permanent*, by the labor of acquiring them: and what is most important of all, they opened an avenue for the solemn influence of truth, by a divine blessing, to reach the conscience and the heart. A respectable number usually attended on these occasions; and twelve or fifteen often wrote on the same question. It was surprising to witness the progress, made by some of these, not only in correct writing, but in doctrinal knowledge. For three successive summers, these pleasant and profitable meetings were continued; when it was the will of an holy God to suspend them, through my impaired health. To that will, I desire to bow submissively, while I feel this allotment as the severest trial of my life.

Near the close of the summer 1803, things began to wear a brighter aspect. Several persons became seriously impressed. At the request of six or eight brethren of the church, weekly conferences were revived. There was, henceforward, no more difficulty to maintain them. During the winter, the operations of the divine Spirit were discernible, in a part of the society. The church, which had appeared to languish, as with a wasting hectic, put on the aspect of returning health. Through the next spring and summer, though thirteen had been added to Christ's visible family, we were still betwixt hope and fear. God's people *longed* for a revival, rather than *expected* it. Scarcely did they dare to believe that so blessed a season was already begun; and that the day had indeed dawned, which was to succeed a night of more than 60 years. In the autumn, the Sun of Righteousness arose upon us, with healing and salvation in his wings. As in another "valley of the son of Hinnom," there was a great shaking. Dry bones, animated by the breath of the Almighty, stood up, new-born believers. Numbers, like the smitten Saul, were ready to say: "Lord, what wilt thou have us to do?" while the children of Zion, beheld, with overflowing hearts, and with thankful tongues acknowledged, "This is the finger of God." The work was stamped, conspicuously, with the impress of its Divine Author: and its joyful effects, evinced no other than the agency of omnipotence. Every sabbath exhibited the striking contrast betwixt a time of stupidity and a time of attention, among a people. Many, who had frequented the sanctuary from custom, or curiosity, unmoved, by all that is joyful or alarming in the gospel; whose attention had been more occupied with a *new face*, or a *new fashion*, than with the eternal interests of their own souls, were now in the attitude of anxious and solemn enquiries, listening to the instructions of the pulpit. At conferences, people collected as though awake, and in earnest. Even those, whom age and infirmity might well have excus-

ed, were often seen miles from home, at an evening meeting. On some of these occasions, the crowd which came together, reminded one of the assembly at Capernaum, when, "There was not room to receive them, no, not so much as about the doors." Before the beginning of winter, the solemnity had extended, to almost every part of the place. So manifestly was it the work of God, that opposition, however it might have rankled in the bosoms of individuals, was awed into silence. Many old professors, amidst the majesty and glory of the scene, seemed unable to contain, and equally unable to express, the wonder and joy of their hearts. In *them*, slumber, at such a season, could hardly have been less than the lethargy of death. Thursday lectures, principally preached by neighboring ministers, were attended for several months, with great solemnity and profit. A weekly prayer meeting was also set up; which is since devoted to a special remembrance of the rising generation, the first week in every month. During a winter, unusually severe, nothing could surpass the resolution with which numbers attended to be instructed in the way of salvation. From the extremity of the season, apprehensions were entertained for persons of delicate constitutions: but the people were seldom, or never more healthy.

As the fruit of this precious and memorable season, fifty-four persons have been added to the church; none of whom, *blessed be God*, have, in their subsequent conduct, been left to discredit their holy profession. In consequence of such an accession, the situation of the church was thought to require that two new deacons should be chosen. This occasion, while it exhibited a prevailing, and very pleasing unanimity in the church, was rendered the more interesting, by a rare concurrence of circumstances. The vote of the brethren designated two young men to the office, twin-brothers, very exactly resembling each other, having joined the church together, about ten years before; and having married sisters; who are also now sisters in this church.

It would be more important to delineate, particularly, the nature and fruits of this work, did it not bear so strong affinity, in these respects, to the revivals once and again described, heretofore, in your Magazine. Without an exception, its special subjects were calm, and violent in their exercises; and embraced that system of religious sentiments, commonly acknowledged and received in our churches. Before this awakening, it was sometimes with difficulty that we could sing a sacramental hymn. After so many dear and promising youth, and among these, so respectable a portion of the singers, had been called into the church, our next communion left impressions in many bosoms, which can never, *never* be effaced. Cold must have been the heart, on that occasion, not to have felt what words cannot express. The recollection of these scenes excite joy; but joy mingled with pain. Alas, that any, who are perishing with a mortal disease, should slight so fair an opportunity to find the great Physi-

cian, and the healing-balm of the gospel! That season of special mercy is past: we have too many, and too mournful evidences that it *is past.* At least a thousand precious immortal souls remain, whose situation it becomes not a fallible, fellow creature to decide; but who, at present, do not profess to have any solid grounds of hope, beyond the grave. Oh, that the God of mercy may vouchsafe his gracious and powerful presence to this dear flock; and that this time of solemn and sweet refreshing, may be but the spring of a more prosperous summer and a more glorious harvest!

From the commencement of this work, to its visible decline, was more than eighteen months. One thing, which it has impressed, more deeply than ever, on my mind, is the benefit of religious conferences. These meetings, though frequent, seemed not at all to interfere with necessary, temporal employments. An increased industry could easily redeem the time, devoted to this purpose, from unprofitable, or foolish pursuits. Such as have been the real and happy subjects of this work, and have so often met to pray, and praise, and convene, when they shall be numbered with the saints of the most High, in the glories of his everlasting kingdom, will doubtless remember, with transport, these small portions of time, big with eternal joy. In days like these, lowering with dark prospects, over the church, and over the world, Christians, especially Christians who can meet in one half hour, most certainly, ought not to live like strangers.

The religious intruction of children and youth is another subject, the importance of which, has been rendered more strikingly apparent in this revival.—Of the number, added to the church, about three fourths had sprung from professing parents. Before this season, as is mentioned above, more than ordinary attention had been paid to the rising generation. Beside the meetings of the young people, the church, *as a church*, had appointed a catechising committee, to assist the pastor, in teaching the children. These catechisings have been since, regularly attended, during the summer season, between the services on every other sabbath; the children being classed, according to their knowledge.*

The period from twelve to twenty is eminently the learning, and the forming age. Perhaps no other equal period, so often determines the character for life, and the state for eternity.—

* In the fall of the year there is an annual catechising, when every child, that has attended the stated catechisings, through the season, receives some religious tract, purchased with money drawn from the church treasury, and corresponding in value, with the child's progress. The names of such as learn the catechism through, are also entered on the church records. This is designed, both as a direct excitement to the children, and as a document, which may be interesting, at future periods of this church. It is found that the catechisings of the church, of families, and of schools, mutually promote each other. From the register of the schools, in which is preserved their comparative improvements, in the various branches of instruction, it appears that in six of our district schools, examined in the close of the last winter, the number of children, that were able to repeat the Assembly's catechism through, was 101.

Still, this golden period is often spent, so as to be no better, or even worse, than a blank. Little is learned but what requires the labor of a life to unlearn.—Ought not something to be done, or at least seriously attempted, for a reformation in this respect? While infidelity is searching out every avenue, for infusing its deadly poison into the minds of the young, is it not matter of concern and surprise, that their religious instruction should not have had more share in the thoughts, the conversation, the prayers of God's people? Do not the signs of the times summon ministers and Christians generally, to exertions, more united, and more correspondent with an object of such acknowledged, and immense importance? Surely it is no reason for Zion's friends to count up discouragements and to fold their hands in sloth, surrounded as they are, with such alarming proofs, that Zion's foes neither slumber nor sleep. Does not sin lie at the door of our churches? Is not one important end of infant baptism too much forgotten? If it is a grand design of this ordinance "to draw the cares and prayers of the whole Christian church, towards the rising generation, and their everlasting concerns; to hold them up perpetually before our eyes, and to fix them habitually upon our hearts," I apprehend that no subject of equal magnitude is so lamentably neglected.

I am,
Gentlemen,
very respectfully
yours, &c.
Ebenezer Porter.

Washington, }
Aug. 11, 1806. }

Memoirs of Mrs. Eunice Smith.

Mrs. Eunice Smith, the subject of the following narrative, was the daughter of Mr. Gideon and Mrs. Sarah Hurd of Woodbury. She was born Nov. 1st, 1775, was married to Gideon Smith, jun. since deacon Smith of Salisbury, October 28th, 1794; and died Nov. 2d, 1805, aged 30 years and one day.

Her last sickness was short and painful. She was seized with a fever highly putrid, and attended with most malignant symptoms, which, in a few days ended in her death. All who witnessed the melancholy, but yet joyful scene of her death, were uncommonly impressed, with the exercises of her mind, in a near view of eternity. Christians standing around her were strengthened, and animated, in beholding the triumphs of grace over the king of terrors. Gainsayers could not but be confounded. And all appeared solicitous, that their last end might be like her's.

Those who witnessed her departure, were so impressed with the circumstances attending it, that they have desired a narrative of her experiences and death, might come to the public, hoping it may tend to awake the attention of the thoughtless sinner, and add some encouragement and support to Christians.

Mrs. Smith, after having her attention called up to a sense of her state by nature, and of the importance of religion, and experiencing the work of conviction for sin in her heart fearfully entertained a hope that she was "Born again," and on Lords day, September the 8th, 1799,

professed her attachment to the religion of Jesus, by publicly uniting with his church. She was afterwards considered a modest, meek, humble Christian. And though there was nothing until, and immediately preceding her last sickness, very uncommon in her as a Christian ; yet she ever appeared to have the cause of Christ near her heart ; and especially, if she heard any reproach or doubt his religion, she had a boldness and firmness in openly defending and honoring it.

In the summer before her death, she appeared more than usually engaged in religious duty, and lively and clear in her views of divine things. God appeared to have been preparing her for her last change. That grace, which, by his Spirit, it is hoped, was implanted in her soul, appeared, like leaven, to be leavening the whole lump.

Being necessarily detained from public worship, she gave herself more than usual to reading the scriptures, and to meditation and prayer. And, after being left alone on the sabbath, she frequently spoke of the views she had had of divine things, and the comfort she had taken in her God. She was more forward in speaking of the experiences of her soul, and entered with more freedom and engagedness on religious conversation. For some time before her death, her mind was fully impressed with the great goodness of that God in whom she lived and moved and had her being. These views led on to that calmness of mind, and that high enjoyment of religion, which, it will appear, she manifested in her last moments.

As she was seized very violently, it appeared from the first, that she would not recover. She was fully sensible of this, and never expressed a desire to live. Her whole desire was to depart and be with Christ. Being asked, " If she had no desire to ' live and enjoy the society of her ' friends, and help in bringing ' up her children for God ;" she said, " I hope I can forsake ' father and mother and children and brothers and sisters, ' yea and my own life also for ' the sake of Christ. After I ' am gone, my children will be ' in the hands of the same God ' who has always protected them. ' I wish to have no will contrary to God's ; and if it is his ' will I wish to die."

Being asked again, " Have ' you no desire to get well ?" After pausing a little, she said, " If I have any desire it is to ' die. If I should live, I should ' be likely to dishonor the cause ' of Christ. If left to myself, I ' certainly should. What is ' there in this world worth living ' for ? It now appears to me ' like an empty bubble."

When asked, " Do you feel ' yourself prepared to die ?" She answered, "Yes." " Do you have ' that clearness in your views, ' and that comfort which you ' have formerly had ?" She answered, " I do ; but I wish ' for more light, and greater ' evidence." Some time after this she said, " She had the ' evidence which she desired, ' and her faith was strengthened. The time since I have ' been sick, though my sickness ' has been painful, has been the ' happiest part of my life. Oh, if ' people knew of the comforts of ' religion ! if careless sinners

'knew what I have experienced 'since I have been sick, it ap- 'pears to me, they could not be 'stupid any longer."

When asked, "How do you 'feel about dying?" She said, "I am willing." Have you no fears? "I do not know that I 'have any." Are you not terri- fied, when you think of being dead, of being no more in this world, of your body being laid in the grave? "These things 'do not terrify me. If my soul 'is well, it is no matter what be- 'comes of my body." Are your feelings the same as formerly? "Yes, only livelier." Does God appear lovely to you? "Yes, 'very lovely." Do you feel as if you could be happy with God, and in the holy worship and praise of him with angels and saints? "I think I desire this." After a little pause, she said, "The heart is deceitful above 'all things, and desperately 'wicked, who can know it?" "I 'do not know but I shall finally 'be found a hypocrite and be 'cast off; but if I be, God will 'be glorious and to be praised 'for ever. How is it possible I 'should be deceived, when Jesus 'appears the chiefest among 'ten thousand and altogether 'lovely? If I or any are ever 'saved, it will be all grace, 'grace from the bottom to the 'top stone. Oh, what a dis- 'play of God's grace in send- 'ing his Son to save such a poor 'wretched creature as I am."

One night, she said, it was not probable she should live to see the light of another morn- ing, and before she died, she wished to take leave of her friends. After talking on many things with her husband, she said, "after I am gone, greater 'duty will devolve on you. Be 'faithful to the children."— "Bring them up in the nurture 'and admonition of the Lord."

To her mother by marriage, she said, "We have lived to- 'gether in friendship and peace. 'I must now leave you. Our 'parting will be but for a short 'time. I hope we shall meet 'again in the kingdom of heav- 'en." She then took her by the hand, and with a smile on her countenance bid her fare- wel.

After thanking her father by marriage, under whose roof she had lived, for all his kindnesses, she said, "you, my father, are a 'very old man and infirm, and 'cannot live long. If you are 'prepared, it matters but little 'how soon you bid farewel."

To her little son, she said, "I must die and leave you. 'You must be obedient to your 'father and grand-parents. Read 'the bible; and be often on 'your knees in prayer to God. 'I hope God will give you a 'new heart, and enable you to 'pray in faith." Shaking hands with him, very affectionately, she bade him farewel. This was truly an affecting scene. It was the only time in her sick- ness in which she wept. She afterwards said, "It was her 'greatest trial to part with her 'little son."

Her other little children and friends she parted with much in the same way.

To an intimate acquaintance and relation of hers she said, "We have lived together in all 'the vanity and thoughtlessness 'of youth. It has been the will 'of Providence that we should 'be settled in life near each 'other. I must now be separa-

'ted from you by death." She then pressed on her the importance of being prepared to follow her.

A person came in, who was known to disbelieve the Christian religion. She wished to converse with him; and when he had come to her bedside, she said to him, "Don't you believe 'a person must be born again?" He answered, "Some say so." She continued, "But are not 'all mankind by nature enemies 'to God?" Ans. "Yes." "How 'then can they be happy with 'him unless their natures are 'changed?" When he, either to pacify her, or convinced in his mind of the truth, said, "It is 'all true." She conversed with him very solemnly, and with much earnestness. You must die, she said, and "Without 'holiness no one can see the 'Lord;" and pressed on him the importance of immediate preparation for death; observing that such a bed of distress as she was on, was a poor place to prepare for eternity.

The day before she died, she appeared to be raised above this world. She spent all the day in praising God. Several times, in the midst of distressing pains, and a burning fever, she would say, "Grace, it is all grace." Once, when she appeared to be in a sleep, she broke out in singing,

"Before the rosy dawn of day,
"To thee my God I'll sing,"

and then awoke. When she appeared in extreme pain, one who stood by her said in a tone of pity, "Oh, poor creature!" She said, "I am not poor. I 'feel rich in faith."

At several times she appeared to be dying. At one of these times looking calmly on those around her, she repeated with a smile,

"Bless'd Jesus, what delicious fare,
"How sweet thy entertainments are!
"Never did angels taste above,
"Redeeming grace, and dying love.
"Far from my thoughts, vain world, be gone,
"Let my religious hours alone:
"Fain would my eyes, my Saviour see,
"I wait, a visit, Lord, from thee."

When she was interrupted with distress, she said, "I hope 'soon to be in Heaven, uniting 'with holy beings in praising 'God where I shall have no in-'terruption."

She then repeated the 90th Psalm short metre, beginning thus, "Lord what a feeble peice," &c. and with particular emphasis, the last verse,

"They'll waft us sooner o'er,
"This life's tempestuous sea;
"Soon we shall reach the peaceful shore
"Of blest eternity."

When she was at several times apparently dying, she seemed to rejoice. She would often say, "Why is his chariot so long 'in coming?" At the same time she would beg for patience; and intreat others to pray that she might not be left to murmur, but be enabled to honor the religion of Christ in her death.

She said she did not wish to die, to get rid of pain, but to be free from this body of sin, and to be with Christ. She never mentioned her pains but with willingness to bear them, saying, "They are what I deserve."

She frequently asked for prayers with her; but never desired prayers for her recovery, but that she might be conformed to

the will of God. When she was really dying, she was asked, "Is all well with you? Are you dying in peace!" Unable to speak she nodded her head, and soon departed from this life.

Reader, think of her, and learn that you must die. Have you a firm, robust constitution, and has health bloomed on your cheek, and activity marked your steps? The person whose death you now read of, could have claimed these as well as you. Have you an infant offspring in your arms, or children around you looking to your hand for bread, and placing themselves under your protection, or aged parents looking to you to support their declining years, and sweeten the last moments of life? Have you kind friends, whose ardent prayers are put up for your life, health and prosperity? The person, whose death and experiences are here related, had all these. But she is gone. And when the moment registered in the book of divine decrees arrives, no circumstance in life, no plea nor entreaty, will save you from death. Then shall the dust return to the earth as it was; and the spirit return unto God who gave it."

Should this relation ever come to the knowledge of any, who are unprepared for death, let it come to them as an alarm from the death bed, and as a message from the grave. Though the subject of this relation should be dead, she yet speaketh. She hath left her testimony in favor of religion, and of the importance of immediate preparation for death. This is the silent, yet forcible language from the grave, "How can you walk on 'the sides of the grave, every moment liable to take a vast leap 'from time into eternity; how 'can you think on your own sinful state; on meeting your God, 'the great judge of quick and 'dead; or the blessedness of the 'heavenly world, and the awful horrors of the damned; 'and remain in your sins, without hope and without God in 'the world? Oh, prepare to meet 'your God." "Watch, for you 'know not at what hour the 'Lord will come."

What happiness must result from virtues like these in death, and how unlike any thing that can arise from the dry speculations of infidel philosophy? In dark and awful annihilation, is the infidel's hope. But the dying Christian, is cheered, and animated, with hopes, and prospects, beyond the grave. Though sickness emaciate his frame, and death bring him down to the dust, and worms destroy his body; yet he hopes through a crucified, arisen, and exalted Lord, one day, to awake to everlasting life, to see God as he is, and to feast on his fulness. This is truly an enviable situation. "Let me die the death of the righteous and let my last end be like his."

Christian, are you in doubt, and despondency? Does your heart fail you when you think of encountering death, of going to judgment, and existing in the spiritual and eternal world? Are you ready to sink under the weight of sin which daily burdens you, and to cry out with David, "I shall one day perish by the hand of Saul?" Be encouraged. If you have ever given your heart to God, he will never forsake you. He will be near "To lift up the hands that

hang down, and to strengthen the feeble knees." As he has comforted others in death, and enabled them to contemplate on eternity with composure; and in the most needy and trying seasons, discovered to them his own glories; so, if you are his, you may expect he will do unto you. "He that soweth in tears, 'shall reap in joy. Blessed are 'the dead which die in the Lord, 'from henceforth: yea saith the 'Spirit, that they may rest from 'their labours; and their works 'do follow them."

From the Christian Observer.

ON 1 PET. IV. 1 and 2.

THE first and second verses of the fourth chapter of the First Epistle of Peter, have ever been considered as presenting peculiar difficulties. The passage is this—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." The difficulty arises from the expression—"For he that hath suffered in the flesh hath ceased from sin," to which no interpretation but one, evidently harsh, and therefore unsatisfactory, has, so far as I have observed, been assigned. For the passage has usually been understood of the Christian who, by mortification, watchfulness, and self-denial, causes his flesh or corrupt nature to suffer, crucifying it continually with its affections and lusts; and thus ceases from the deliberate and habitual practice of sin, that he may no longer live the rest of his time, &c. Every one must perceive the forced and unnatural turn of the phrase under this view, however accurate and scriptural the doctrine may be, as it most assuredly is, which is thus elicited. A view of the passage, which to me is new and interesting, was suggested to me lately in a note of so well known a work as *Kusterus de vero usu Verborum Mediorum.* It occurs in the forty-fourth page of the edition of London, 1793. Kuster is observing that verbs of a passive form have frequently a middle signification and mentions κεκλησθαι, ἀνλιγεγερσθαι, &c. as examples; and the note to which I allude is subjoined in confirmation of the sentiment. The whole of it is this—"Ἐωνησθαι *emisse dicunt Attici. Bos Animadv.* p. 40. τῷ προσελθειν αὐλῷ ἐωνησθαι, φάσκων, *dictitans pecunia se acquisivisse potestatem, accedendi ad ipsum. Philostrat,* vii. 36. νέκυν ἐκκεκηρύχθαι τὸ μη τάφῳ καλυψαι, *Creontem edixisse mortuum cadaver, ne quis sepulchro tegat. Soph. Antig.* 27. εἰργάσθαι τάδε, *hæc perpetrasse. Ibid.* v. 300. οὐδεν ἐξαίρετον, οὐδ' ἴδιον πεποίημαι, *Dem. de corona. Hinc forte intelligendus est locus,* 1 *Pet.* iv. 1. ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας, *cessare vos fecit a peccatis. Anonym.*"

By the adoption of this hint the whole passage will assume a different form. "He that hath suffered in the flesh" will then refer to Christ instead of to the Christian, as on the usual exposition; and, "hath ceased from sin," will then stand, "hath

made or caused you to cease from sin." The complexion of the verses under this alteration will best appear however by reading them entire.

Χριστου παθόντος ὑπερ ημῶν σαρκὶ, και ὑμεις την αὐτην ἔννοιαν ὁπλίσασθε, οτι ὁ παθὼν ἐν σαρκὶ, πέπαυται ἁμαρτίας εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι θεου τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, (*i. e.* Christ,) *hath caused you to cease, or made you to cease, or delivered you, from sin*; that *you* no longer should live the rest of *your* time in the flesh, to the lusts of men, but to the will of God." For the use of the word παυω, in the sense of causing to cease or desist, authorities sufficient occur even in Scapula. "Πάνω, *finem impono, cessare facio seu desistere—reprimo, coerceo, sedo; dicitur et* παὺω σε τινὶ *facio ut desistas ab hac re: ut apud Isocr. in Paneg.* κἀκεῖνον της ὑβρεως ἔπαυσαν. *Xen. Apomn. lib.* 1. τῶν μὲν γαρ ἄλλων ἐπιθυμιῶν τους συνόντας ἔπαυε, *ab aliis cupiditatibus revocavit.*" The sense of the active voice being thus established, the authority of Kuster appears to warrant us to transfer that sense in the present case to the passive; for it is well known that the preservation of the accurate middle signification is difficult to be traced at times in the purest Greek writers, and is not to be looked for in those of an inferior period. I mention this because it is for the use of the passive voice in a *middle* sense, more than in a directly *active* one, that Kuster contends. But if the matter were to be pushed even on this ground, if it would not be too great a refinement, we might observe, that as the Redeemer "purifies *unto himself* a peculiar people zealous of good works," so some similar subordinate idea may be here understood, sufficient for the confirmation of the proposed improvement. Jesus Christ causes the believer to desist from sin *for himself*, for the accomplishment of the design of his sufferings, and the advancement of his glory and grace. But I the less urge this, because it appears to me unnecessary to my cause. If we may then consider πέπαυται ἁμαρτίας as rightly rendered by, "he hath caused, enabled, or disposed you to desist, or cease, from the practice of sin," there appear no other difficulties in the text that require more than a mere observation. For no one can doubt that ὁ παθὼν ἐν σαρκὶ may fairly be referred to Jesus Christ, who remembers that they are the very words predicated of him in the former member of the passage, Χριστου παθόντος ὑπερ ημῶν σαρκὶ. The alteration also of "he" and "his," in the second verse of our present translation, into "you" and "your," can only distress the English reader, till he is informed that the Greek construction is indifferent to either rendering εις το μηκέτι,—βιῶσαι.

I propose, however, these remarks with some diffidence, as the subject of criticism in general, and especially where the sacred Scriptures are concerned, is peculiarly delicate, and, as I am fully aware, that interpretations of words, contrary to the ordinary use of a language, should be admitted only with

extreme caution, and never except in cases, as I think the present one to be, where grammatical authorities on the one hand, and the insufficiency of the existing translation on the other, call for the interference.*

D. W.

From the Christian Observer.

THE complaints which are made against the Bible have been frequently proved to be absurd and false. And it is always true, that it is the disposition of the objector, not the Word of God itself, which is worthy of censure.

No text, perhaps, in the whole Bible, has been more frequently attacked by infidels than that which says, Matthew vii. 7. "Ask, and it shall be given you." They argue that it is not true, because all prayers are not answered. But they should remember, that on this point, as well as on all others, certain conditions are required, without which God will not perform his promise.

It will be my object to shew what things are necessary in the person praying, in order to his receiving the blessings which he desires. As this subject requires a larger field of disquisition than the narrow limits of a paper will admit, it may not be amiss to divide it into two parts, the first of which relates to the *manner*; the second to the *matter* of his prayer.

With respect then to the *manner*, he must pray with a *lively faith*, with a *fervent desire*, with *patience* and *perseverance*, with *humility* and *lowliness*.

1. *A lively faith* in the goodness of God, and a belief that he is able and willing to grant our requests, is the first thing necessary. It is evident, that we cannot with sincerity pray for blessings from God, unless we believe that he is all-powerful and all-gracious. Without this belief our prayers, so far from being a proof of real devotion and sanctity, would only be an indication of a mind deeply tinctured with superstition. But the *faithless* supplicator at the throne of grace is not only guilty of absurdity, but even of rebellion against his Maker. For faith is one of those qualifications which are absolutely required in prayer. Our Saviour's words upon this subject are as plain as possible. Matthew xxi. 22. "All things," says he, whatsoever ye shall ask in prayer, *believing*, ye shall receive." And we are told by an inspired Apostle that he who prays without faith must not expect to "receive any thing of the Lord." James i. 7. Faith is demanded by the Almighty as a proof of obedience: and we can never suppose, that he would so far encourage disobedience, as to reward those who openly and deliberately violate his commands, at the very time when they approach his divine Ma-

* It may not be improper to notice in this place, for the conveniency of comparison, the interpretation given of the above passage of Scripture by both Beausobre and L'Enfant. "Puis donc que Jesus Christ a souffert pour nous quant a la chair, de votre cote armez vous de cette pensee, que celui qui est mort a la chaire a renoncee au peche en sorte que desormais pendant tout le cours de sa vie mortelle, il vive non selon les passions humaines, mais selon la volonte de Dieu."

jesty in prayer, and beseech him to shower down his blessings upon them.

2. It is also necessary that we pray with *a fervent desire* for the blessings which we request. Indifference is improper and injurious even in the common affairs of life, but lukewarmness in Religion is a most heinous sin against God. If it is a matter of little concern to us, whether or not our prayers are answered; if we do not feel that we stand in real need of the blessings for which we pray; we shall surely not be likely to offer up our devotions with that earnestness, without which they cannot prove acceptable to the Almighty.

3. We must also pray with *patience* and *perseverance*. Whatever may be thought of frequent repetition on other occasions, we may be sure that it is not an abuse or waste of words in prayer. We must not expect to receive every blessing as soon as our prayer is uttered, but we must continue daily to pray for it till we receive it. It was not until the woman of Canaan had repeatedly uttered the same desire, that our Lord granted her requests. And we find the same gracious Saviour making the following application of his parable of the injured widow, and the unjust judge, who would not have done justice to her, had he not been wearied by her importunity. "Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?" Luke xviii. 7. After this declaration need we fear that our prayers will be forgotten by God, if we persevere in asking of him those things which he knows in his infinite goodness to be proper for us?

4. We must likewise pray with *humility and lowliness*. Pride is, on all occasions, highly absurd as well as sinful: but we should be more sensible than ever of our own impotence, and of course more humble, when we find ourselves unable to procure any good gift without the assistance of the Almighty. It would be needless and endless to cite passages from the New Testament, which condemn pride in the most unequivocal terms. Let it suffice to remind the man, who, in the very act of devotion, encourages a haughty spirit of the declaration of our Lord, that the Publican, who put up the short but humble prayer, "God be merciful to me a sinner," went to his house justified rather than the self-righteous Pharisee: and let him also remember the concluding remark of our Lord on this occasion: "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke xviii. 14. Prayer then, as far as regards *the manner*, must be offered up with a lively faith in God's mercy through Christ, with a sense of our weakness and misery without his grace, with a patient dependence that he will vouchsafe to answer our prayers as far as they are for our own good and his glory, and, lastly, with the most humiliating notions of our depravity and unworthiness.

I am, &c. R. K. E.

Letter from a Brother to a Sister.

My dear M——,

I HAVE heretofore written to you on the importance of

temporal concerns, I am now about to write you on a subject, compared with which, those I have mentioned are trifles and without importance. The subject is one which has not been thought beneath the notice of men, of angels and of God.—This subject is the destruction of trifling and sinful propensities in the hearts of men; the restoration of a holy principle to the soul, and the translation of the sinner from a state of sin and spiritual death, to a state of holiness, righteousness and spiritual life, through the merits and intercession of a crucified Saviour. All mankind, my dear M—, by practically consenting to the disobedience of our first parents, and by innumerable actual transgressions have brought upon themselves the righteous penalty of God's holy law; and in consequence of that, without an interest in Christ, must for ever perish. He by his suffering on the earth laid a foundation for all sinners to be saved who will come unto him by repentance of sins, and by an acceptance of him, as abundantly willing and sufficient to save them, and after all their prayers, tears and sorrows by giving all the glory, if they are saved, to him who died for them.

You well know, dear M. that you are a sinner of the description that I have mentioned, and that God alone is able to save, and that he will not save you, unless you repent and are heartily sorry for your sins. You likewise know that youth is infinitely the best time to prepare for eternity. Do not imagine (as many have done, and by that means, have no doubt gone down to the regions of sorrow and despair) that by embracing religion, you at once shut yourself out from all the pleasures and enjoyments naturally and exclusively attached to youth; for let me tell you, my dear, nothing was ever so false and erroneous. I ask, who are the best judges of their happiness? Are not they who have been in both situations? If so let me tell you that I have heard religious youth say, of themselves, I can say since I have maintained a hope of myself, I have enjoyed more happiness from religion than I ever did from any worldly thing, and not only so, every innocent amusement (and others you would not wish to enjoy) has been sweetened by religion.

The pleasure of such amusements is by no means lessened, and the happiness which is derived from the contemplation of God and a happy future state is great and lasting. But the pleasure to be received from the company and conversation of religious friends, on religious subjects is beyond all comparison superior to that which any one can receive from the company of one of a different character. But what avails all this, when compared with the great object in view?

This life is of short duration; every hour and every day you live, you are one hour or one day nearer death and so much nearer the final judgment. A vast proportion of those that are ever saved, are converted when young; and of those who pass the time of youth without religion, there is great danger that in the future world most of them will lift up their eyes being in torment. If you pass over this

warning in the providence of God, there is great danger that you will finally be lost for ever. You have had a surprising and wonderful deliverance from your sickness. Let me ask you (and I beseech you through the mercy of God to ask yourself the question with solemnity) where would you have been now, had God in that sickness taken you out of the world? Was you prepared to die? Let me tell you that nothing but a change of heart will be sufficient. While over your sick bed I often thought that you were soon to sink into the eternal world. Oh, I tremble to think what a sentence you would have received from your judge. You have now learned that a sick bed is a bad time to prepare for death. Although I loved you as much as a brother could love a sister, and sorrowed to part with you as much, yet apprehensions about your future condition were the greatest of my concerns; though I loved your body, I loved your soul more; though I sorrowed to part with you here, yet I sorrowed more to part with you for eternity. Believing, as I cannot but believe, that you was unprepared to die, I praise my God that he did not take you hence. This ought to be a subject of endless praise to God with you. Begin now, if you have not already begun, to make religion the business of your life. Now pray to God, and praise him. If you wish to enquire what shall I do to be saved, apply to the scriptures. Your parents will direct you. I beseech you that when I return I may not only have in you a sister, but a religious friend. From your sincere Brother. W.

From the Christian Observer.

ON 1 TIM. vi. 10.

IF the following remarks are thought to be deserving a place in the Christian Observer, the insertion of them in that valuable publication will oblige the writer.

There are few subjects on which pious Christians and learned critics are so much agreed, as in acknowledging the superiority of our present authorized version of the scriptures, to every other attempt which has been made to translate them into the English language. But, notwithstanding this concurrence of sentiment, there are perhaps none who consider the subject closely, that do not find particular passages in our translation, which they think might be improved by a different rendering.

There is one passage which has often appeared to me to require correction, especially as it asserts what I apprehend cannot, according to the common acceptation of the words, be supported, either as a universal or a general truth. The passage to which I allude, is in the 1st Epistle to Timothy, vi. 10. where the apostle is made to say, "the 'love of money is the root of all 'evil." I am aware, that it is a frequent practice to express what is general by words of universal import; but this, as is already intimated, does not appear to apply to the present case: for it will, I suppose, be generally allowed, that pride and its various consequences, as they effect both public and private life, are productive of more evil and misery than avarice: and when to these we add the evils

which result from the inordinate indulgence of various other passions of the human mind, it is difficult to conceive, that the apostle intended to say what his translators make him say; and which I think a close examination of the original will not be found to require. His words are, "Ριζα γαρ παντων των κακων εστι η φιλαργυρια;" literally, "the love of money is the root of all the evils." Now a question arises, What evils? Are we necessarily to suppose, that the apostle meant all the evils in the world? or is it not a more natural and proper construction of the words, to suppose, that he meant the evils which he had just enumerated; for this expression immediately follows these words: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition:" then he adds, "for the 'love of money is the root of all the (or these evils.") Had our translators used as much liberty in this case, as they have done in others, they might have fixed the sense by the use of the word *these*, and making evil plural, as it is in the Greek, so as to have rendered the apostle's expression free from that difficulty which now attends it. There is a parallel case in Mark iv. 11. where the same Greek article, though in a different case, is used; and the translators, to render the sense perspicuous, have used the word *these*, which they put in italics, to show that it is not strictly consistent with the original.

I submit this criticism to the consideration of the readers of the Christian Observer; and it is done with the greater diffidence, as no translator or commentator that I have consulted, gives the words of the apostle the meaning which I have attached to them. I do not, however, claim the originality of the criticism, it having been communicated to me many years ago by a learned friend.

It is possible to give an explication of this passage, which may in a great measure justify the sense of our translators; but if what is here offered be, as I apprehend it is, justifiable on the principles of sound criticism, it makes the sense so easy and perspicuous, as to render explication unnecessary.

H. T.

Further Accounts of the Sales and Profits of the Connecticut Evangelical Magazine.

Balance due from Subscribers to Hudson & Goodwin, for the first four volumes and first half of the fifth volume, as per statement May 14, 1805.	$ 1390. 74
Deduct, error in the above Balance, - - -	1.
Balance, - - - - - - - - - - -	1389. 74
Since paid by Subscribers, - - - - -	672. 97
Due from Subscribers to Hudson & Goodwin on the first four volumes and first half of fifth volume,	716. 77

The sum of 672 dollars and 97 Cents mentioned above as paid by Subscribers to Hudson & Goodwin, was paid by them September 4th, 1806, to Rev. Abel Flint, appointed by the Trustees of the Missionary Society of Connecticut to receive the same, and by him paid to Treasurer of the Society, as appears by the Treasurer's receipt as follows :

No. 1864. *Hartford, September 4.* 1806.

Received from Rev. Abel Flint six hundred and seventy two Dollars 97 Cents, being avails of Connecticut Evangelical Magazine, from Hudson and Goodwin, for which I am accountable as Treasurer to the Missionary Society, having given a duplicate of this receipt therefor. A. KINGSBURY.

Whole amount of Money received by the Treasurer of the Missionary Society of Connecticut, as avails of the Connecticut Evangelical Magazine $ 7353 and 29 Cents.

Missionary Society of Connecticut.

AT the stated Meeting of the Trustees of the Missionary Society of Connecticut, September 3, 1806. The Honorable John Treadwell was elected Chairman and the Rev. Abel Flint, Secretary of the Board of Trustees for the year ensuing. At the same time the following Committees were chosen for the year.

Committee of Accounts. Hon. Jonathan Brace and Rev. Messrs. Nathan Perkins and Abel Flint.

Committee of Missions. Hon. Jonathan Brace, and Rev. Mess. Cyprian Strong, Elijah Parsons, Nathan Perkins, Samuel Nott, and Abel Flint.

Fund Committee, to superintend the Funds of the Society. Hon. John Treadwell, Hon. Roger Newberry, Hon. Jonathan Brace, and Andrew Kingsbury Esqrs.

Book Committee, Hon. Jonathan Brace, and Rev. Messrs. Nathan Perkins and Abel Flint.

The Rev. Nathan Strong resigned his office as a Trustee, and the Rev. Samuel J. Mills was elected in his place.

Donations to the Missionary Society of Connecticut.

Sept. 1.	A Lady from Windham,	$ 3	00
4.	Trustees of Missionary Society of Connecticut being avails of Magazines,	672	97
13.	Collected in New settlements by Rev. Calvin Ingals,	22	08
17.	Deacon Aaron Moses, Canton,	3	50
29.	A Female Friend of Missions,	2	00
		$ 703.	55

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. VII.] NOVEMBER, 1806. [NO. 5.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESSRS. EDITORS,

IS it not to be feared, that many, with the Bible in their hands, flatter themselves, that they are not opposed to God in their hearts, though they do not obey his laws? The subsequent thoughts, grounded on Matt. xii. 30, "He that is not with me is against me," are submitted to your disposal.

THE leading idea to which some attention will be paid is this, That there are two great interests to the one or other of which all the children of men are inclined, viz. religion and impiety. All good people love the former, and wicked people the latter. So that there are no neuters. Here it may be remarked, the interest of truth and holiness is God's interest. God himself is truth—all holiness; and he savors nothing that is contrary to it. *True* and *holy* are epithets often ascribed to God by way of eminence and peculiarity—Truth and holiness are glorious perfections, and some of the brightest gems in his crown. As mercy, so truth and holiness shall be built up for ever.

God very early let mankind know, that truth and holiness were that interest of his, which he would support and maintain. Our first parents were convinced of this, which filled them with fear and trembling. And the sacred pages connectedly, abundantly teach us, how dear these perfections are to Jehovah, and with how much propriety they may be said to be his interest. Now the interest of sin and wickedness is diametrically opposite to this; and hence is the interest and cause of Satan. This he is promoting and advancing to the utmost of his power, in opposition to God and his cause. He is an enemy to God and his kingdom. Now that all good people are with God, and espouse his cause, is very apparent:—This is manifest in that they love him supremely, are his loyal subjects, and friendly to his kingdom in all respects. They sincerely

wish and pray, that his kingdom may come; may be promoted and advanced in the world, as well as within themselves. His honor is dear to them, and it is their great delight to see his kingdom flourishing; to behold Zion shining in her beauty and glory. And they must necessarily thus espouse God's cause, in that they are true and holy themselves agreeably to divine requisition.

They have a principle of holiness implanted in them, which happily influences and governs their conduct. Being holy, they must love holiness, and hate sin as that abominable thing which God himself hates.

Though they, at times, commit sin, through the influence of indwelling corruption, and the instigation of Satan, yet they habitually hate it, and are willing to part with it for ever. Indeed, whatever is displeasing to God is so to them. This being the case, they may well be said to be *on the Lord's side.*

Again—They are with Christ, on his side, as they yield willing and cheerful obedience to his commands. It cannot be determined, that all subjects are heartily engaged on the side of their sovereign, though they may visibly obey some of his mandates, and even make high professions of friendship and loyalty; witness Ahithophel's treatment of David. Persons may, for some reasons, obey their prince, and yet be enemies to him in their hearts; but not so in the present case: that obedience which God's people yield to him, is a full evidence of their being heartily engaged on his side, and springs from their attachment to him. Did it not originate from love, it would be of no account with God, and would not give it the name of obedience, whatever professions such might make; but would consider them as enemies and rebels.—All real Christians are sincere and cheerful in their obedience to his requirements, they do not this as a task, for they love his commands: Oh, how love I thy law, is the language of their hearts. They, viewing God's law to be holy, just and good, a glorious law, must love it—they see it to be so reasonable and fit that God should be obeyed, their hearts approve every precept.

In a word, when their graces are in due exercise, it is as their meat and drink to do the will of their glorious Lord.

Again—The same truth may further appear, from the relation in which they stand to the blessed God, their Saviour. They are made the children of God by a gracious adoption, and they view him not only as their friend, but father, who is infinitely worthy of their regard, being possessed of every possible perfection. And they are united to Christ so as to be one with him, in a spiritual sense, being members of his body, of his flesh, and of his bones.

Now considering this near relation, of what an unnatural part must they be guilty should they not be with Christ, as suggested above? Further, the same may be argued from principles of gratitude. We must conclude, they are on the Lord's side, or, that they are awfully ungrateful: surely God hath laid them under the strongest obligations to espouse his interest, and for ever be on his side. He hath done

much for them: though they were his enemies, he hath reconciled them to himself, and become their friend: he hath been pleased of his infinitely rich mercy and sovereign grace, to pardon their sins, and make them heirs of a crown of immortal glory. Now, God having done thus much for them, they must be destitute of all gratitude, or be engaged on his side. Has there not been enough said to show, that all the godly are heartily *with Christ?*

But where shall we find the ungodly, the unrenewed? Surely they belong not to God's kingdom, but as the interest of sin and wickedness is the devil's interest, so all wicked people may be said to be with him. This, perhaps many, especially if they be moral in their outward conduct, may disbelieve; but this verily is the case. There are, doubtless, many wicked people, who are unacquainted with their own hearts, who imagine they are friendly to God, and wish well to his interest and kingdom, but this is their great mistake; for why then do they not quit the part they have taken, and shew themselves on the Lord's side?

But that they are in fact on the side of sin and with Satan, is what now remains to be proved. They are all, without any exception, enemies to God; for the scriptures of truth explicitly declare, that the carnal mind, (of which they are all possessed) is enmity against God; and as they are enemies, so is Satan, hence they are with him, and *against* Christ. No doubt can be entertained of Satan's opposition to God in all respects. His kingdom, (to which all sinners belong) is in direct opposition to the kingdom of God. He was the first offender, and sinners are called children of disobedience, and children of the devil, as they imitate him, and take part with him against God. The wicked are estranged from the womb—sin is their element, to do any thing spiritually good, they find no inclination. As Satan is opposed to the work of grace, so are they—they often oppose this work in the world, but always in their own hearts, till conquered by efficacious grace. They are utter enemies to the way of salvation by Christ, and so averse from it, that they never would bow and submit, were not their proud and stubborn hearts subdued by sovereign, all-powerful grace. They are so disinclined to any advances towards a state of grace, that they often, as we have reason to think, grieve and quench the Spirit in his convictive influences on their minds.

The unregenerate are ever sinning, and dishonoring God in one way or in another; and whenever they sin, in whatever manner, they join with Satan, against God and his interest.

That may be said of all mankind in their natural state, this hath been thy manner, from thy youth, that thou obeyest not my voice. The above observations may be abundantly substantiated from the holy scriptures. Hence does it not conclusively appear, that all impenitent sinners take part against God? However moral they may be in their lives, it alters not the case.

In short, 'tis a case which will not admit a neutrality: all men are heartily either with God or

against him. A few reflections will be added.

What has been remarked may suggest the folly, delusion and misery of hypocrites and all mere moralists. How many such are ready to flatter themselves that they are with Christ? They may be very exact in external obedience. They may perform many visible duties, hear, read, pray, and endeavor to perform social and relative duties, and hence draw so favourable a conclusion respecting themselves. Is there not reason to fear, that there are many thus deluded, who have no better foundation to conclude themselves friends to God, than the Pharisees of old? Let none imagine, that those only are against Christ, who are openly vicious and profane: persons may be very exact and scrupulous as to externals, and yet be against him. Whatever men may be or do, Christ does not consider them as being *with him, or, gathering with him*, unless they sincerely believe in him; unless, renouncing all self-confidences, they depend wholly on him for pardon and acceptance with God. However any may say to him, Lord, Lord, he does not call them his friends, unless they love and obey him. His own words are, ye are my friends, if ye do whatsoever I have commanded you. Then are not those miserably deceived, who please themselves with the idea of being with Christ, and pleasing to him on account of what they do in their sins, while their hearts are unrenewed? Surely such must be great strangers to themselves. They do not search their own hearts sufficiently to discover the truth respecting themselves, viz. that they are enemies to God, and that while such, however numerous their external services may be, they are viewed with abhorrence. In how hazardous a situation are such! They are so proud of their own performances, and think God so well pleased with them, that there is great danger that they will never be brought off from a self-righteous spirit; and of consequence, of their ever remaining enemies to God and his grace; and this being their case God will treat them as being his enemies, his language in reference to them will be, bring those mine enemies, who would not that I should reign over them, and slay them before me.

Hence, let all be cautious that they do not conclude themselves to be *with Christ*, and in his interest, without just grounds, and let all be excited faithfully to examine their own hearts, and see on whose side they be. Let a few questions be propounded to assist in ascertaining this momentous point. Do you in very deed love God? Are you well pleased with all his perfections? Do you rejoice in his government? Are you delighted with all the displays of his will? Does holy obedience to all his commands, and acquiescence in all his providential dispensations appear reasonable and fit? Do you repent of all your past offences, so far as they can be recollected? Is it matter of shame and grief with you, that you have acted a part so unfriendly to God? Are you willing to accept of Christ in all his mediatorial character, and as a Saviour from sin as well as from wrath to come? Do you

ardently desire the advancement of religion and vital piety, in opposition to Satan? Are you greatly concerned for the honor and glory of God? When you see him honored, does it give you joy, and when dishonored pain and sorrow? Unless you can answer these, or similar queries in the affirmative, however strict you may be in external duty, you may well fear you are not on the Lord's side, but on that of his and your grand adversary. And should it not be deeply impressed on every heart, that those who live and die the enemies of Christ, will never share the reward of his friends? Then how highly important that all without delay come over to his side, and no longer dare to oppose him!

Let careless, stupid sinners take the alarm, and no longer halt between two opinions. If the Lord be God, follow him, but if Baal then follow him.

The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

(Continued from p. 137)

No. III.

REMEMBER that Jesus Christ, the adorable Son of God, came down from heaven to save and redeem the lost and miserable race of mankind, from the guilt and condemnation that they have exposed themselves unto, and deliver them from the power and dominion of those evil appetites and affections, which they have foolishly and wickedly indulged themselves in. He does this by an act of pardon to all penitent believing sinners; and the powerful spirit of his grace, to all that humbly and diligently seek the aid thereof. Oh, infinite depth of divine love and goodness! There is something so amazingly merciful and kind in this conduct of divine providence over mankind, that, one would think, no one can calmly and attentively consider it without having his unbelief and rebellion subdued thereby. Who can seek for arguments against such a Saviour, or cavil at a religion, that brings redemption and happiness to miserable, unworthy beings? Who can contemplate the height, and depth, the length and breadth of this love of God in Christ Jesus the Lord, without feeling all the tender affections of human nature excited, and his heart burning with love and gratitude to God, for such unsought unmerited grace and deliverance; and his soul thirsting for his own salvation in Christ Jesus? Surely, the gospel revelation has enough in it to make it the joy, the comfort, and desire of every man's heart, and cause the whole creation of heaven and earth, of angels and men, to praise the Lord of all for such astonishing salvation!

But what just and aggravated condemnation will those sinners fall under, who prefer their lusts before their Saviour; and through the pride and obstinacy of their hearts, refuse to accept of and submit to this righteousness of God in his son Jesus Christ? To deny Jesus Christ, is to deny your share in the pardon of God to man; it is to bind upon your souls the guilt of all the sins you have ever committed. To re-

ject the Saviour, is to sin against the only remedy, and render it impossible for mercy itself (according to the constitution of the gospel) to save you; and to leave yourselves in the same dark malignity and self-tormenting desperation with the devils themselves.

No. IV.

REMEMBER that in order to partake of the blessings of the gospel, and the salvation of God by Jesus Christ, a change must pass upon your minds, so great and real, that no expressions less strong than those of being born again, born of God, being made new creatures, and the like, can sufficiently describe. The necessity and nature of this change are most worthy of our very serious consideration, since the God of truth has assured us, that except a man be born again he cannot see the kingdom of God. And, except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven. This renovation does not, indeed, change the principles of our being, or give us any faculties of soul which we possessed not before; but it directs them to such different objects, and employs them to such different ends and purposes, as if we were other beings; and therefore is properly described by a new creation. Instead of pursuing the lusts of the flesh, the lusts of the eyes, and the pride of life, it directs the powers of the soul to a diligent enquiry after, and exercise about, the great subjects of God and Christ, heaven and holiness; it spreads a new and marvellous light over the understanding, and turns the affections and will to a very different bias; in short it is "a change wrought in us by the Holy Spirit of God, whereby the principles of all religious dispositions and virtuous actions, are implanted in us; the soul is inclined, with cordial affection and hope, to embrace the salvation of God by Jesus Christ, according to the promises of the gospel; and unfeignedly repenting of all its sins, doth turn from the allowed love and practice of them all, unto God; and from sincere love to him and faith in him, desires and endeavours to walk before him in all holy obedience, and newness of life, according to his will." This is the change that the sacred scripture every where declares necessary to the salvation of all who enjoy the gospel, and hope to possess the blessing of it. And surely, the importance of it to us all, should make us very solicitous that we do not mistake the nature of it, and deceive ourselves with false suppositions of our having experienced it; since, if we leave this world under such a delusion, we are lost for ever.

To assist you a little in this serious enquiry,

First. The person who never yet perceived that sin is a great and detestable evil, deserving the anger and judgment of God; and that never was humbled in the apprehension of his unworthy behaviour to God, and rebellion against his holy law, and government, but can mock at sin, and bear his iniquities as a tolerable burden; is yet unconverted, and without conversion can never be saved.

2d. That person that never felt what need there is of the pardon of sin by the atonement of Jesus Christ; that never was

driven from a sense of guilt and danger, to Jesus Christ as the Saviour of sinners ; or brought to admire the glorious design of God, in the great work of redemption ; nor hath any sense of the suitableness and value of the glad tidings of salvation in the gospel, but can read and hear the gospel as a common story, and entertain the conceit of merit and sufficiency in himself, as if he himself was not concerned in the redemption of sinners ; is yet unconverted.

3d. That person who is not weary of, nor hateth from his heart, all known sin in himself; and is not willing to use diligent care and labor in the use of those means God hath appointed, for obtaining a conquest over it ; but will venture his soul in a sinful, careless life, rather than he will embrace serious godliness ; and taketh up with religion in part, upon mere necessity, rather indulging his sins, if he durst, and thinking those commands of God grievous and intolerable, which prohibit and condemn his evil practices and passions and lusts ; is yet unconverted, and a stranger to true religion.

4th. That person that doth not choose and practise the duties of holiness to God, and righteousness, truth, and mercy, towards men ; that is a stranger to the spirit and temper of Christ within him, and the moral image of God upon him ; and doth not express it in religious worship and obedience ; that is not merciful, just, and true to others, humble, sober, and temperate in himself ; whatever profession of religion there may be, where these things are wanting, such are yet strangers to true Christianity, and must be renewed, if ever they are saved.

5th. That person that doth not love God and Jesus Christ, above all earthly good ; and in his deliberate choice, doth not prefer an interest in the favor of God, and the hopes of heavenly happiness, before all the pleasures, and riches, and honors of the present world ; that will rather venture his soul against the threatenings of God, than part with any profits or pleasures, that love and affection to Christ, and obedience to his commands, make necessary so to do ; that will embrace religion no further than may consist with his worldly prosperity, and fleshly lusts ; and sets his heart and affections principally upon the good of the present life ; is certainly yet in an unrenewed state, and unless divine grace change his heart, is in a lost condition.

If all this be true, and true it is, if the word of the living God be true, how many poor sinners, yes, rich, honored, and learned sinners too, are in a state of death, and condemnation before God ; that never yet thought of it, believed, or laid it to heart? Self-flattery, is the greatest soul destroyer in the world. We call not upon you to open your eyes, to see yourselves in a desperate and remediless state, but only to change your delusive and destructive hopes, for those which God will approve, and his truth and faithfulness confirm ; as ever you regard the eternal salvation of your souls, and would stand with comfort before the Lord Jesus Christ, and his holy angels in the great and solemn day of judgment. If you are yet a stranger to humble obedient faith in Jesus Christ, and sincere repent-

ance towards the blessed God, continue so no longer ; stifle not the convictions of your minds, delay not in such a dangerous situation ; mercy and forgiveness are now offered to you, accept of mercy, and live.

(To be continued.)

A dissertation on Job xxvii. 19.

The rich (wicked ver. 13) man shall lie down, but he shall not be gathered.

AS questions have arisen concerning the import of this text, it shall now be attempted to ascertain the meaning of it. For this purpose it may be proper to produce a variety of passages in which the term *gathered* is used in the holy scriptures. Abraham, Gen. xxv. 8. was *gathered* to his people. Gather the elders of the people. Exod. iii. 16. To gather stubble. v. 12. Gather thy cattle. ix. 19. Gather (manna) a certain rate. xvi. 4. Not gather every grape. Lev. xix. 10. Water spilt which cannot be gathered. 2. Sam. iv. 14. I will gather thee to thy fathers. 2. Kings, xxii. 20. Gather money. 2. Chron. xxiv. 5. My servants were gathered to the work. Neh. v. 16. They gather the vintage. Job xxiv. 6. Gather lilies. Sol. Song. vi. 2. The Lord God which gathereth the outcasts of Israel, saith, yet will I gather others to him, besides those that are gathered to him. Gather his wheat into his garner. Matt. iii. 12. As an hen gathereth her chickens. xxiii. 37. Gog and Magog to gather them together. Rev. xx. 8.

Upon inspecting these passages, it is very obvious that the term is used with reference to a great variety of subjects and occasions ; and the import of it may be obtained by considering, 1st. It supposes a plurality of subjects. Though it may be used with respect to one person or subject, yet some other person or subject is implied, and necessary to give it significancy. 2d. It implies that the persons or subjects antecedent to gathering are in a dispersed and separate state. Exod. v. 12. The people were scattered to gather stubble. Matt. xii. 30. He that gathereth not with me scattereth. 3d. The meaning of it especially consists in *collecting* the several separate parts to which it refers, and bringing them to one place or condition. The herd which was dispersed over the field, is collected or gathered to the stall, the flock to the fold, and the lambs to the bosom of Christ. According to divine direction, Num. xi. 16, Moses gathered or collected seventy men of the elders of Israel to the tabernacle of the congregation : and at the consummation of all things, Christ will send his angels, and gather his elect from the four winds, dispersed through all parts of the earth, and bring them to himself in heaven.—Let us now apply these observations to the present subject.

As the term *gather* first occurs in the patriarchal age, it probably originated from the pastoral life of the patriarchs, and was primarily used to denote the collection of their flocks to their folds. From this it was applied to any subjects which have a resemblance to that transaction. Among others it was used sometimes more

comprehensively, to express the expiration of life, and being numbered with the dead; at other times, and perhaps more frequently, to denote a peaceful interment in the grave. That it was used in this sense, it is apprehended will be evident from the following instances.

It is said of Abraham Gen. xxv. 8, of Ishmael ver. 17, of Isaac xxxv. 29. and of Jacob xlix. 33. that he gave up the ghost and died, and of them all that they were gathered to their people. In these instances being gathered to their people must be synonymous with giving up the ghost and dying, or express their conveyance to the grave. God said to Moses, Num. xx. 24. Aaron shall be gathered to his people. The history adds, that Aaron died in the mount. So it was said to Moses, Num. xxvii. 13. Thou shall be gathered to thy people. It is recorded of him, Deut. xxxii. 5. that he died in the land of Moab. In these instances dying is synonymous with being gathered to his people. In another expression the difference in terms is so small, and the subject so evidently the same, that it would be unreasonable not to consider it as of the same import. Judges ii. 8—10. And Joshua died, and also all that generation were gathered to their fathers, and there arose another generation after them. Is not this fact an illustration of the words of king Solomon. Eccles. i. 4. One generation passeth away, and another cometh after it. It was promised to king Josiah, 2 Kings, xxii. 20. I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace. Can it reasonably be doubted, whether the gathering of Josiah to his fathers and to his grave, were any other than his death and burial? The same subject indisputably is expressed in other passages with a very small variation of terms. It was declared to Abraham, Gen. xv. 15. Thou shalt go to thy fathers in peace. And are not the following words explanatory of this expression? Thou shalt be buried in a good old age. Going to his fathers in peace, or being buried in a good old age, was the same with being gathered to his people. So it is said of the rich man, Psalm xlix. 19. He shall go to the generation of his fathers. That even going to his fathers in peace did not describe the death of the righteous, but only denoted, dying in the midst of surrounding friends, and a decent interment in the grave, is evident from the contrast in the address to king Josiah, Thou shall be gathered to thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place: and the declaration made to king Zedekiah. Jer. xxxiv. 4, 5. Thus saith the Lord of thee, Thou shalt not die by the sword; but thou shalt die in peace and with the burning of thy fathers so shall they burn odours for thee, and they will lament thee saying, Ah, Lord. Very similar is the other expression, slept with his fathers, which so frequently occurs in the history of the Kings of Israel and Judah. The apostle observes, Acts xiii. 36, For David fell on sleep and was laid unto his fathers and saw corruption. Do not these various expressions evidently relate to the same subject, dividing

the whole human race into two classes, one termed the *fathers* comprehending all the dead ; the other comprizing all the living, their survivors. When one was transferred from the living to the dead, he was said to sleep with his fathers, or be gathered to his people. To apply these remarks to the present purpose. As being gathered to his people, denoted a peaceful conveyance to the grave ; so not to be gathered, described an unburied state. As not only the heathen considered an unburied state as a great calamity,* but it is represented in scripture as a peculiar expression of divine displeasure, so when Job enumerated the judgments which awaited the wicked, he mentions this in particular. He shall lie down, or die ; but not be gathered, or buried. That this was the primary meaning and is the genuine sense is sufficiently confirmed, it is apprehended, by other texts, Jer. viii. 1, 2. At that time, saith the Lord, they shall bring out the bones of the kings of Judah, out of their graves, and spread them before the sun, they shall not *be gathered nor be buried ;* they shall be for dung *upon the face of the earth.* Chap. xxv. 33. And the slain of the Lord at that day shall be from one end of the earth even to the other end of the earth : they shall not be lamented *nor gathered nor buried ;* they shall be for dung upon the ground. Ezek. xxix. 5. Thou shalt fall upon the open fields ; thou shalt not be brought together, *nor gathered* ; thou shalt be meat to the beasts of the field, and to the fowls of heaven. Similar to this, it was denounced upon Jehoiakim. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

TUPIKOS.

* Eneas groaned and exclaimed, "*Nudus* ignota, Palinure, jacebis arena."

Memoirs of Mrs. C. Welch.

MRS. C. Welch was born at Deerfield, Mass. Nov. 1757. She was the youngest child of the Rev. Jonathan, and Mrs. Dorothy Ashley. Blessed with religious parents she was dedicated to God in infancy, and the subject of many fervent prayers. As the child of Christian parents she received a virtuous education, being trained up in early life to honor and fear the Lord. By such an education, as well as by a natural sense of propriety, she was prepared even in early life, for a course of modesty—meekness—strict virtue, and to honor the laws and institutions of God. Possessing a heart of sensibility to an uncommon degree, and a tender conscience, she was ever awake to a sense of duty ; and was, therefore, an obedient, attentive and most affectionate daughter. In the town which gave her birth, where she had a large circle of most intimate acquaintance, and where she spent more than thirty of the first years of her life, she possessed the general confidence, esteem and affection of the people.

By disposing her to decline an early marriage, God reserved her for the discharge of two important duties ; one, to be the support and comfort of an aged mother in widowhood ; and the other, to be a blessing to a man de-

prived of his wife at an early period, and left with the care of three motherless children.

Her father died in the month of August, 1780. Her mother, who was then advanced in life, and laboring under many and great infirmities, looked to her as a nurse, and the principal staff of her earthly support. Upon her she attended night and day, with care and filial piety; sparing no pains or labor, however great, that might in any measure alleviate the burdens, and ease the distresses of an aged parent, sinking under the infirmities of declining life, and tottering, apparently, on the borders of the grave.

In February 1791, she became connected in marriage with the Rev. Moses C. Welch. This introduced her to a new sphere of action, and among utter strangers, having no acquaintance in the society except the man to whom she had become connected in the *tender relation*. Here she had an opportunity of displaying the benevolence of her heart, as well as an uncommon share of discretion and prudence. Three small children, by a former marriage, were placed under her care. These she made her *own*, and exercised for them all the tender solicitude of a most affectionate mother. Their education and best good were objects of her careful attention; and she spared no pains to make them comfortable and happy. To her husband she was all that could be expected, or desired, in a most kind, tender, affectionate, and faithful companion. As a neighbor she was kind and benevolent, and her steps were marked with prudence. Governing herself by the maxim that *it is best to say nothing concerning those of whom we can say no good*, she spoke evil of none. In her tongue was, truly, the law of kindness. Such was the general tenor of her conduct, and treatment of all with whom she had any connexion or acquaintance, that she possessed the confidence of her husband—the love of her children—the tender attachment of her neighbors, and the esteem and respect of the parish in general. Given to hospitality she received, with pleasure, her numerous visitants, and did all in her power to make them happy.

But her spiritual concerns, and religious exercises formed the most interesting part of her character. Though her mind was, at different periods, exercised much concerning divine things, she made no public profession of religion until after her marriage. She adopted the Calvinistic system before this period, receiving as true what are commonly called *the doctrines of grace*. She was, in early life, possessed of the idea that grace is a term of communion; and that to profess religion without some preponderating evidence of love to God is dangerous, and not to be encouraged. Being of a tender and timid make, she durst not come to the table of Christ upon that evidence of her own faith which she had been able to obtain. This, though it kept her back for a number of years, by no means made her easy in a neglect of duty. It rather induced her to examine herself seriously, and there is reason to believe, to attend, in a prayerful manner, to the concerns of the soul.

It was with her, as is probably the case with many of God's children, that though the subject of much conviction, with clear discoveries of the corruption of nature, and the influence and indulgence of that corruption, yet she never undertook to point out any particular period when she became renewed. Believing the necessity of regeneration, she entertained a hope God had changed her heart, more from a reconciled view of the divine character, and a pleasedness with the gospel plan of salvation, together with an increasing desire to honor and obey God, than from any joyful and soul animating views, at any particular time.

In the year 1794, she so far surmounted the difficulties in her way, and obtained such a degree of hope, that she ventured to profess faith, and unite with the church; and appeared, though laboring, from time to time, under many doubts, to enjoy religion, and find a degree of pleasure in divine ordinances. It was her delight to go to the house of God with his people, and join with them in duties of divine worship; which induced her, in her long course of bodily infirmities, to struggle through many and great difficulties to obtain the privilege. Many times has she attended divine service through the day, when her countenance discovered so much weakness of body as to lead beholders to admire she could keep so long from her bed.

Her infirmities were many, and of long continuance. For nearly ten years she could, scarcely at any time, say she was well; and yet attended to the duties of her station with uncommon assiduity. She lost no time. Every moment was employed to some valuable purpose; thus did she set an example of industry, economy and fidelity. She often said she had no time to lose; and that our divine Redeemer had taught us to "gather up the fragments that nothing be lost." Her attention to family, domestic duties was continued till within a few weeks of the close of life. When her strength so far failed that she was no longer able to superintend the affairs of her family, she entirely dismissed all concerns of that nature, manifesting no anxiety about them.

The approach of death, and the decision of an infinitely holy God, who knows the secrets of the soul, were viewed with awful solemnity, and a trembling heart. Having a tender, feeling mind, together with clear views of the evil of sin, and a humbling sense of her own vileness, she was at times greatly distressed. Though she would invariably say she hoped she had some submission, yet she did not know she had any. Manifesting one evening great distress, the fulness of Christ and the riches of divine mercy were pointed out to her; when, though she acknowledged it all to be true, she said, "there are *vessels of wrath fitted to destruction*, and I don't know but I am one."—When asked whether she wished the character of God altered, she replied, "not at all. It is just as I would have it." And to the question, whether the dealings of God with her appeared to be hard, she said, "no, all he does is perfectly right." Her mind at times appeared to rise above those fears that greatly

perplexed her, and to exercise a strong confidence in God.—This was the case when conversing on the subject of leaving the world, and her prospects relating to futurity. She expressed her calmness in view of death by observing, sometimes I think I can say,

"At thy command I'll venture down,
"Securely to the grave."

Speaking of a state of absolute dependence, she acknowledged the truth of it, and said she was willing to be dependent. When it was observed to her that *that* implied a great deal—nothing short of a willingness to be in the hand of God, and to be disposed of according to his pleasure, she replied, "I do not wish to be out of his hand." Not many days before her death, in a free conversation on the subject, she manifested her darkness and distress of mind, and yet her reliance on the glorious Redeemer, and strong attachment to him, by observing with the spouse, "I seek him whom my soul loveth. I seek him, but I find him not." And at another time she declared her entire dependence on Christ by saying, "If I perish I will perish at the feet of Jesus." About three days before her death, she noticed something which led her to think her friends viewed her dissolution near. This induced her to say to an intimate friend, that she did not know but he discerned something which led him to conclude her death nearer than she apprehended, and desired, if that were the case, he would let her know it. This led to a free and interesting conversation in view of death and eternity. Her views of herself as the greatest sinner in the world lead to the following questions:

Quest. Do you think your sins too big to be forgiven?

Ans. No—they are not too big to be forgiven, but I don't know but they are so great that God will not please to forgive them.

Q. Have you no hope?

A. Yes, I have some hope. If I had none I don't know as I could live.

Q. What is the ground of your hope?

A. The mercy of God, and the merits of Christ.

Q. Do you hate the character of the sinner?

A. Yes, I do really hate it.

Q. Do you love the character of Jesus Christ?

A. Yes, I *know* I do.

After a considerable conversation she proposed that a prayer should be made with her; and the principal petition she wished to urge at the *throne of grace* was that she might be entirely subjected to the will of God, and not have one uneasy tho't. After prayer she looked upon a friend with a degree of anxiety in her countenance, and said, "When sinners die do they not go into the company of dreadful blasphemers?" He told her that her views were right. When impenitent sinners leave the world, they are joined in company with those that blaspheme God continually. She replied, with peculiar emotion, "I cannot endure it. I never can bear to hear God's name blasphemed. I have thought of it a great deal lately, and it has appeared to me that I could not endure it."—Why, said he, could you not? Is it because you love the name of God? She replied, I think it is.

He then replied to her that if she loved the name of God so well that she could not bear to hear it abused, God would never join her with blasphemers. To prevent too much fatigue by conversation her friend retired.—After an hour or two he returned; and when he came to the bed side she looked upon him with a countenance as bright and serene as a morning without clouds, and said with a smile, "I wish to let you know that I have had some very comfortable hours." Upon being asked the nature and ground of her comfort, she observed, "I am entirely resigned to the will of God. I am perfectly willing he should order, and do his pleasure concerning me, whether it be life or death." From that time she manifested no anxiety, but appeared to possess her soul in patience. Through the whole of her distressing illness, indeed, she was a pattern of patience. Not an uneasy word escaped her lips, nor was she scarcely known to utter a single groan.

At the time alluded to above the children were present, and she expressed the burden it was to her that she was not able for want of strength, to converse more, and especially with her children. "I long, said she to her husband, to talk to those children, and warn them; but I must leave that with you."

As a tender friend, and as possessing a strong desire for the good and prosperity of Zion, she was ever solicitous for the comfort of her husband, and especially for his usefulness in the important business, and interesting duties of his office. This she ever manifested both in health and sickness. When asked whether, in view of parting, she had any thing in particular to say to him, her only reply was, "I hope God will make you a faithful minister." A paper found in her trunk, may serve to show the secret exercises of her mind, in pious breathings of soul towards God, as well as her benevolent desires for the happiness of others. It appears to have been written on the anniversary of her birth, and is as follows. "God in his provi- "dence has seen fit to bring me "to this time. I have now en- "tered the 46th year of my life. "What has been my employ- "ment? I have done little or "no good in the world; and yet "I have been a slave to the "world. Had I been as faithful "to my God as I have to the "world I should have met a "glorious reward; but not from "merit, for I discard the idea "of meriting any thing from "God.

"O my God! By thy grace "assisting me, from this day I "form this resolution, so to live, "if possible, as not to offend any "one; but to make it my study, "whatever I may suffer, to make "others happy. I ask, O "God! from thee that pru- "dence, patience, health and "strength, to enable me to pur- "sue this resolution; and, if it "be thy will, be pleased, most "gracious God, to remove the "dark cloud that hangs over "me."

A thought upon another paper is calculated, and was, probably, designed to give consolation to mourners. It is in the following words. "Besides the agonizing "pangs we feel at parting with "beloved relatives, there are "wild ideas roving in our

" minds, relating to our abode " here, which result from the " vain thought of living long ; " and then how shall we be pro- " vided for when such a friend " is gone, who was our only, or " chief, benefactor ; and by un- " belief limit omnipotent pow- " er, or grasp his providence " within our finite capacities, not " considering how easy it is with " Him, and how willing He is to " open new streams when the " old are dried up."

On the day before her death, which was Lord's day, while the family were some of them attending public worship, she expressed her apprehension that she should not see another day, and added, " death is no terror " to me." In the evening she appeared to be oppressed with an unusual drowsiness, or stupor, which was considered as a presage of dissolution. It was difficult to awake her, and she did not speak, or appear to notice any thing after about ten at night. Some of her last words were the following, and uttered distinctly, " I feel strangely—I am in no " distress at all—I don't know " what ails me— I hope God " will carry me safely through." From that time respiration grew more laborious, and she breathed shorter, and shorter 'till about twenty minutes after three in the morning, when this life ended, and with it, there is strong reason to hope, all sorrow and tribulation. *Blessed are the dead that die in the Lord. Precious in the eyes of the Lord is the death of his Saints.*

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

IN looking over some of my loose papers, I found a copy of a letter which was founded on circumstances that are common, and suggested some interesting thoughts. If the letter is worthy of a place in your Magazine, it is at your disposal.

my dear sister,

I LITTLE expected to have an opportunity to write to you from the place of our present residence, and to send my letter by a private conveyance. I rejoice to improve it, and pray for ability to do it in the best manner. To inform you of our residence and prospects would perhaps be only repeating what our friends at ——— must have communicated already. Suffice it to observe on this head, that all is much better than we deserve. We have three little children whom we consider as promising. We enjoy the affection of the people with whom we are connected, have so much of the good things of this world as with good economy will support us at present, and though we are often out of health, and see our frames breaking down in this early stage of life, yet we hope, in some degree, we have learned in whatsoever state we are therewith to be content.

We were last winter at——, our place of nativity and hoped to have seen you there to complete the domestic circle, but were disappointed. It is not uncommon to any of us to meet with disappointments. You have had experience in this respect, though

in general prosperity has smiled upon you. How often have we seen the most promising prospects vanish, and leave the most sanguine expectations without the shadow of a foundation. Happy for us, if under these disappointments, we can feel a confidence in that wisdom which regards every occurrence, and a resignation to that will which orders all things not only beyond resistance, but with infinite righteousness. There is nothing that will avail to our support under trials and changes except this confidence and resignation. With humility and gratitude to him who is the author of this support would I say, that experience hath taught me this. It is then from experience I speak, and on the same ground would recommend this trust in God and submission to his will. But none do ever feel these exercises or derive support from them, until in their hearts they are "reconciled unto God." The perfections of the Creator and Governor of the world, as he hath revealed himself in the holy scriptures, must be approved, before we can feel sincerely composed under the dispensations of providence; for it is the Jehovah of the scriptures, an Almighty, all-wise, all-righteous, an all-perfect God, that governs the world. You will doubtless recollect that the reconciliation of our hearts unto God is the great end of the revelation contained in the scriptures, and of the preaching of the gospel. By sin the world is at enmity with God, all walk contrary to him. In their hearts men naturally disrelish the thoughts of a holy, sovereign God, and in their ways oppose him. By the preaching of repentance toward God and faith in the Lord Jesus Christ, God is in Christ reconciling the world unto himself, and offering pardon and complete salvation to all that hear. Are we in our hearts reconciled? Then his word will be our delight at all times, (especially in afflictions) his service our joy, his will our wish, and thus in all circumstances, with composure and quietude we shall be able to sing with the Psalmist, "The Lord reigneth let the earth rejoice &c.

When we visited at——, and saw the astonishing changes in families, my mind was forcibly struck with the evidence of the uncertainty of all earthly things. We saw one family which we left in affluence, now sunk into the lowest poverty, another stripped of its honors and in disgrace, a third broken and scattered in the most surprising manner, a fourth wasted by death, so that scarce a name is left, others declining, and others risen and rising into the notice of the world. What a scene of apparent confusion! It is so in all places in greater or less degrees. But all is moving in the most perfect order and harmony in the view of him whose throne is prepared on high, and whose kingdom ruleth over all, though unto us involved in darkness. All are moving regularly on the flood of time through changes and unto death in the wisest order, not indeed according to the view of our limited powers, but according to his who is infinitely wise. If we do but come to a blessed end when our course is finished, it is of very little consequence what our condition in this world is, or when we

leave it. The poor in this world who are reconciled unto God, and interested in his favor, shall be as happy as they that have enjoyed the greatest abundance, even if those also are reconciled unto God. But if they who are favored with abundance of this world's goods have devoted themselves to the concerns of the body, and neglected those of the soul, if they have spent their strength and days for the trifles of time, and disregarded those of eternity, surely the pious poor, however great their sorrows may be now, shall be unspeakably happier.

Lazarus in the regions of blessedness is no more pained with his wounds, but the gluttonous, uncharitable rich man, having had *his* good things in this life hath no comfort. Let our lot in this world be ever so grievous, our afflictions ever so great, if we are interested in the favor of God, all shall be well; on the other hand, if we are ever so prosperous but are destitute of this favor, it shall go ill with us. Yea while we flatter ourselves like the rich glutton, that we shall live many years to eat, drink and be merry, or like Haman feel exalted by our possessions, and elated with our honors, all things do in the most infallible manner work together for ill. Let us then, my dear sister, in the view of these things, seriously consider what manner of persons we should be in our hearts and practice. The thought that we are all moving toward an eternal and unchanging state of being is as solemn as it is true, and we ought not to banish it from our minds by eagerly pursuing the world. I recollect an account of a woman so attached and devoted to the amusements of the world, that on her way to—— which lay on the opposite side of the river from the house, finding the crossing exceedingly perilous, on account of the condition of the ice (it being winter) she could not be disappointed in her pleasures; but resolved to go on. That she might not be deterred from her course by the sight of her real danger, she blindfolded her eyes with her handkerchief, and bade the servant drive on through all the perils before him, for she was determined to attend the ball that night. You doubtless feel shocked at the account. What benefit could the poor woman expect to find from her blindness if she had fallen through the ice? But alas! is it not the same part which is acted over and over again by men in their conduct about future concerns? They are eagerly bent on earthly vanities, and blind their minds toward the perils they are exposed to from the neglect of eternal things, that they may not be impeded in their course. May you and I be ever on the watch against the snares of the present world, secure unto ourselves the favor of God in Christ, and finally become partakers of the inheritance in heaven that is incorruptible, undefiled and fadeth not away.

I have enlarged beyond my calculation. If I have wearied you, excuse me, and consider what has been written as flowing from the bosom of one who knows that he is with sincere affection your brother,

A. B.

From the Christian Observer.

IT has occurred to me, that the word MORAL is employed in a great variety of senses, and that the misunderstandings which consequently arise are so serious, that a few definitions of this expression may not be unworthy of a place in the Christian Observer.

1. In lately reading a French book on the constitution of the French armies, I found the word *moral* frequently recurring as applied to the FRENCH SOLDIERS. I rejoiced at this testimony in favor of their private virtue, and began to hope that a French soldier might be particularly sober, honest and conscientious; no less orderly in camp than I believed him to be valiant in battle. The "*moral* strength" of the French battalions, as my book proceeded to inform me, was extremely great; and this, "moral strength" was carefully distinguished from their "physical strength." Full of my English prejudices, I supposed this "moral strength" to imply, that influence and power which the practice of an exact morality procured to the French army in the countries which they have subjugated, and over which they were scattered. But becoming at length acquainted with the French jargon, I discovered that the term *moral* was a new philosophic term, which has now indeed travelled down from the philosophers to the vulgar, and has acquired a certain degree of general popularity by being the same with the good old fashioned word; to which word, nevertheless, it bears no affinity whatever in point of sense. By a close attention to my book I discovered, Mr. Editor, that the "*moral* strength" of an army means the strength or efficacy derived from the skill and dexterity with which its exercise and evolutions are performed; and that it stands opposed to *physical* strength, inasmuch only as the latter term implies the mere number of human bodies, together with the force of muscle and of sinew. Thus the *moral* faculties proved to be the *mental* faculties, or rather to be that *part* only of the mental faculties by the application of which to martial purposes a man for example, though inferior to a horse in strength, exceeds the horse in respect to the power of annoying an enemy. By the way, even a horse, when he is so trained and exercised as to enlarge his power of doing execution, may also be affirmed, as I conceive, to become something of a *moral* animal. In short, Mr. Editor, it thus turns out that these *moral* qualities of the French soldiery, with which I pleased myself, are exactly those which may enable them, if they should ever set their foot upon our coast, more effectually to make head against us. By the aid of this *morality*, as I now fear, they will practise a thousand stratagems against our volunteers; they will pick off our officers with their rifle guns; they will point with precision their flying artillery against our villages. By means of this *morality* they will surprise our towns, lay waste our fields, and make captive our wives and children.

2. Dismissing this most unpleasant and inauspicious use of the term, allow me next to call your attention to the same word

when employed by one of our English Philosophers. Mr. Hume, the person to whom I now allude, by throwing into one class all the qualities which are commonly thought "*estimable*," and denominating every one of them to be *virtues*, has confounded, as is well known, the natural powers of man with the moral virtues; justice and temperance, for example, with a pair of good legs or broad shoulders. I admit that Hume inculcates a somewhat higher use of the term morality than the French writer of whom I have spoken; for he includes in his idea many moral qualities, though he conjoins many which are not moral. I lately read a very ingenious essay of his, in which he strenuously contends for the philosophical wisdom and propriety of this confusion, and ascribes the distinction between moral virtues and natural talents, which now so unhappily prevails, to that influence on ethics which has been produced by theology in these latter ages; a distinction which, as he insists, is merely verbal, and was little attended to by the great and wise men who figured in the heathen world.

3. I proceed to a third meaning of the word *moral*. It signifies, I believe, according to many ethical writers, every branch of right conduct to our fellow-creatures, while it has little reference either to the motives which produce that conduct, or to our duty towards God. A regard to *general expediency*, according to some of these authors, is the true foundation of morality; *benevolence*, according to another party; *sympathy*, according to a third; an enlightened *selfishness*, according to a fourth. As those of whom I now speak contemplate morality only as it regards our relation to the globe on which we dwell, so they restrain us from looking beyond that globe for instruction respecting either its nature, its extent, its uses, or its end. We are to acquire all our knowledge of it by the means of human reason exercising itself on human things. We are to derive our light, not from the great source of light, not from the sun of righteousness which darts its rays from an immeasurable distance; but from such sparks as we can ourselves collect, out of the materials subsisting in that world in which we live. It must be admitted, that the morality of these ethical writers is often beautiful. One chief objection to their system is, that the men who put the theory into practice are not easily to be found; the worldly motives, which they present to the mind, not affording a foundation sufficiently strong for the intended superstructure. These projectors therefore erect no *building* of morality. They merely exhibit a *picture* of it.—They are of that class of architects who furnish plans and elevations, but have no great talent at executing and realizing the edifices which they design.

4. Let us next endeavor to define the meaning of the word *moral*, when employed in the common language of life. Here the sense is very various. With regard to the term *moral*, we are *all* eager to appropriate it to ourselves. Some credit is attached to it: the word therefore usually stands for that part of morality which we ourselves

happen to observe ; for it is important to remark, that with the exception of the few who derive their morals from the Scriptures, all are partial in their morality. The situations of men are very various, and this or that virtue is easy, or difficult, according to the circumstances in which we stand. The virtue which is easy we practise. We then dignify our practice with a general name, and we are shocked at the *immorality* of those who, being placed in other circumstances, are defective in that branch of morals in which we excel. It has been observed by some, that *orthodoxy* means *my doctrine*, and *heterodoxy your doctrine*, or *the doctrine of other men*. It might be said, with almost equal truth, that morality means my morality, and immorality your morality, or the morality of other men. That man also is deemed by us particularly immoral by whose vices we happen to be incommoded. Ask the rich what is the chief immorality : it is stealing. Ask the poor : it is oppression. Ask the shop-keeper : it is ordering goods for which you fail to pay ; it is the application of your ready money to debts of honour, while your tradesman's bill is undischarged. Ask the spendthrift, or the man of rank and fashion : it consists in the sordid vices of the trading and monied world ; in taking compound interest ; in charging an undue profit ; in over-reaching in a bargain ; in demanding a high price for necessary commodities. A woman is deemed by men to be immoral if she has once deviated from the path of virtue, while the very man, perhaps, who tempted her to this deviation, is not accounted by them an immoral person. The concubinage of a prince is excused by princes, and that of many philosophic monarchs seems to have been considered by a modern philosopher as perfectly consistent with morality*. Duelling is so gentlemanly a practice, that it is difficult to execute the law against it, in the case of persons who move in the higher circles : but, if I mistake not, some recent circumstances have shewn, that if men of a lower order engage in duels they will certainly be pronounced guilty of presumption, and perhaps also of murder. It is held by some that intoxication almost loses its immoral nature, when practised by opulent persons, and only in the convivial circle : but the inebriety of a poor man is always an immorality. Some philosophers have been so good as to frame their moral system in a manner very favorable to these distinctions. Their injunctions are not like those of the decalogue which demand the same things equally from all. Their law accomodates itself to per-

* " The modest station of a concubine," says Gibbon, " below the honours of a wife, above the infamy of a prostitute, was acknowledged and approved by the Roman laws. From the age of Augustus to the tenth century, the use of this secondary marriage prevailed both in the West and East, and *the humble virtues* of a concubine were often preferred to the pomp and insolence of a noble matron. *In this connexion the two Antonines, the best of princes and of men, enjoyed the comforts of domestic love.*"

Note by the Editors.

Gibbon was a celebrated English writer and infidel.

sons, times, and circumstances, and has many convenient exceptions and abatements. Men of this class, in judging of the morality of an action, merely consider its expediency: and, in doing this, the more general and remote consequences enter little into consideration. Vice is with these persons scarcely allowed to be a vice, unless you can shew a special injury. You must prove, as if you were in a court of law, some specific damage before you can convict of immorality. The world abounds with men who practically illustrate the evils of this system; with men, I mean, who are always violating the laws of God, but who never allow themselves to be immoral, because they never perceive that they inflict a particular and distinct injury.

5. I proceed next to consider the meaning of this term when employed with some little reference to Religion. Some ethical writers have admitted, that morality consists in conformity to the will of God, and have professed to lay the foundation of it in natural or revealed Religion. Many of these nevertheless have treated so largely of the inferior motives to virtue, and have touched so generally, and so briefly, on that religious principle which they nevertheless allow to be the basis of their system, that they differ little from the unbelievers. The foundation of Religion, which they profess to establish, may be admitted to have one quality of a foundation, namely, that it is out of sight. Having been once laid, it is buried as an unseemly part of the edifice beneath what they deem the fair and ample superstructure. Writers of this cast, if charged with having failed to found their morality on Religion, are undoubtedly able to make some defence. Religion they perhaps can answer was mentioned in an opening chapter, and it is subsequently implied even where it is not expressed. They cannot, however, affirm, that they have represented an habitual regard to God, in the mind of him who performs a moral deed, as necessary to render that deed acceptable to his Creator. Neither can they say that they have called men to the exercise of that *faith*, which is so much insisted on in the Gospel.

6. Again there are some who derive their morality more directly and plainly from the Scriptures. By those of whom I now speak, the sermon on the Mount is deemed the substance both of morality and religion; to which sermon they superadd a few practical precepts taken from other parts of the Bible. "By our morality thus understood," say these professedly Christian teachers, "and not by any reference to doctrinal points, those subjects of endless disputation, our character ought to be estimated in this world, and by this test, and by this alone, each of us," as they no less earnestly insist, "will be judged on the last day." The error of these persons is considerable. Although they profess to take the Scriptures, and particularly the Sermon on the Mount, for their guide in morals, they nevertheless fall very far below the standard of scriptural morality as there exhibited. They tolerate, if they do not cherish, the smaller degrees of emulation, pride, vanity, selfish-

ness, and covetousness ; for the religious principle is so weak among them, that they find it necessary to substitute other motives to action, against which we are frequently guarded in the New Testament. They are also conformed to the world : they allow a free participation, if not of its vices, at least of its follies and vanities ; and they do not watch against temptation. They do not " abstain from all appearance of evil." They attend the service of the Church, perhaps the sacrament, and respect the ordinance of baptism. They esteem themselves to be good Christians, but they are strangers, nay, enemies, to that serious piety, to that deep contrition, and entire self-renunciation, which mark the sacramental service ; and to regeneration. They have a very inadequate idea of the value of time, and of the responsibility of man in respect to the whole multitude of his smaller actions. They carry no virtue to that height to which we are taught to aspire by the Gospel. And, in short, they so nearly resemble, in respect to practical points, the mass of worldly and unbelieving men, that it is difficult to discern any difference between them. It therefore may not improperly be asked of them, " What do ye more than others ?" It also deserves remark, that those religious feelings which constitute, according to the language of the Bible, one essential part of Christian holiness, are little esteemed by those persons ; perhaps are considered by them as marks of enthusiasm, and contemplated with suspicion and dislike. Motives are slightly enquired into. These, if the external conduct is fair, are easily assumed to be right. The condition of the heart is not seriously regarded. Good and bad actions are considered, not as indications of a christian and unchristian state, not as fruits of the spirit and works of the flesh, not as denoting a man to be a child of God or of the wicked one, to be under the law or under grace ; but as so many items on the two sides of a general account. Each human being is imagined to have credit with his Maker for as many good actions as he performs, (it matters little whether on a religious principle,) and to stand debited for his bad deeds ; and God is then supposed to strike a balance between them. The Almighty, according to the language of a poet, who well knew how to expose the nature of this error, is believed to weigh

" Virtues and vices in an equal scale,
And save or damn as those or these prevail."

Morality of this sort stands opposed to the whole genius of the Gospel. It is a morality in every respect poor and incomplete, and yet it is deemed sufficient to justify the possessor. It is not that morality which is perfect, and which by its very perfection serves clearly to condemn those who appeal to it as the criterion of their conduct. It is neither the sinless morality of the law, nor the sincere and universal holiness of the Gospel. It is a morality which is partial, ceremonial, external, owing its existence chiefly to a regard to character, arising out of a love of that honour which proceedeth from men, and not of that praise which cometh from God only. It is a morality which, occupy-

ing the place of true holiness, serves to deceive the possessor of it, and, by supplying him with something in which he thinks that he may trust, is wont to fill him even with prejudice against the humbling doctrines of the Gospel; whereas, "the law," as delivered in the Old Testament, when rightly understood, is, both by the types which it exhibits, and the morality which it enjoins, "our schoolmaster to bring us to Christ, that we may be justified by faith." In short, the morality which I am condemning is substantially the same with that external virtue to which the Jews attained, and of which the Pharisees made their boast; and in respect to which it has been authoritatively declared, that "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." When persons practising such a defective morality, can appeal to our Saviour's sermon on the mount as their moral standard, they shew themselves as ignorant of the true import of that awful discourse, as the Jews were of the true nature of Christ's kingdom.

7. I now advance to another class of persons who make a much more serious profession of Religion, whose regard to doctrine is great, whose conduct in many respects is strict, but whose morality nevertheless is extremely partial and incomplete. Cromwell was a man of this class. It is recorded of him, that he was addicted to none of the ordinary vices; that he observed the Sabbath; that he retired daily in order to pray and read the Scriptures; and that he much encouraged others in austerity of life. Some who watched him narrowly have reported, that when engaged in prayer he would prostrate himself on the ground, and that he appeared to pour out his soul with tears to God.* But it was one maxim of Cromwell that "the moral laws" of God, "though commonly binding," may "be dispensed with on extraordinary occasions†," it being proper that "private justice" and morality "should yield to public necessity." Even if history had not exposed the general hypocrisy of this usurper, the unsoundness of his Religion might have been inferred from this single trait. Many followers of Cromwell adopted a morality which was, in like manner, partial in a variety of respects; and in most ages there have been found men who have both professed and observed considerable strictness in certain particulars, while they have been negligent in other great practical points. Are there not some persons among ourselves, who consider adultery, fornication, gross fraud, lying, sabbath breaking, profaneness, to be grievous offences, but discern no iniquity in covetousness and love of the world? Are there not other advocates for a like strictness, who excuse almost every sin which can be brought under the denomination of a bad temper; others, who see little or no evil in spiritual pride and conceit? The Scriptures give no countenance to this kind of partiality. They often couple the vices of

* See Neale's History of the Puritans.

† See the same author.

the mind with those of the body, the sins to which moderns give the soft title of a bad temper with the grosser offences ;— " emulation, wrath, strife," with " adultery, fornication, snd uncleanness ;"—" living in malice " and envy," with " serving di- "vers lusts and pleasures." How, indeed, can the sentiment, that a man may be religious and yet retain a bad temper, be more effectually discountenanced than by erecting charity into the chief Christian grace, and denominating love to be the fulfilling of the law.

The Scriptures are impartial in every sense. They spare the sins neither of the world, nor of the professing Church. They publish the transgression as well of one Apostle who for a moment denied, as of another who betrayed his Master. They give frequent warning of false teachers, who should arise and draw away disciples after them ; and lay down this as the universal test, that " by their fruits they should be known." They speak of an Anti-christ," a spirit professedly Christian, but really inimical to the true Christ, which should arise in the very bosom of the Church : they declare that, in the first and purest age, this spirit had begun to work ; and lest we should only guard ourselves against errors of a single class, they affirm that " there are many Anti-christs." They observe that even Satan can " transform himself into an angel of light." Appearances of sanctity have been maintained, some branches of morality have been observed, by all the great deceivers of mankind : how otherwise indeed could they have prevailed ? It is chiefly by the partiality of their virtue that the imposture was to be found out.

I propose in my next paper to enter into some description of truly scriptural morality, and thus to conclude my subject.

S. P.

From the Christian Observer.

THE author of the inclosed paper was the Rev. *William Whitaker*, of Leeds, in Yorkshire. The last sermon he ever preached was on Matt. xxiv. 44. " Therefore be ye also ready, for in such an hour as ye think not the son of man cometh."— This sermon he was induced to publish, with a preface, entitled " An Address to the Reader on the Danger of delaying the concerns of the Soul, in hope of a lingering Illness." I was particularly struck with this address as applicable to that numerous class of persons who labor under consumptive complaints, and who, it is well known, are exceedingly apt to indulge fallacious hopes of recovery, while their danger is plainly visible to every other eye. An anxious wish to prevent the lamentable effects of this wretched delusion, has made me desirous to obtain for the address in question, now little known, a place in the Chritian Observer. And I am sure that should it be the means, as I trust it may, of awakening the minds of any to a perception of the necessity of instant preparation for eternity, you, Sir, will feel amply compensated for the space which it will occupy.

S. L.

MR. WHITAKER'S ADDRESS.

CHRISTIAN READER,

"NO one, I believe, ever thought less of publishing a sermon when composing it, than I did of publishing this. An awful circumstance has however determined me to do it. It was the last I ever preached.—The same evening, after my return from Morley, where I had delivered it, a blood-vessel broke in my lungs, and finished my capacity for usefulness, as a preacher, in an instant. A circumstance which I hoped might procure it some extraordinary degree of attention, especially from those who had a personal value for me.

"Another reason was, that it would give me an opportunity of bearing my dying testimony against that delusion of delusions, by which I am persuaded Satan undoes more souls than by all his other devices; I mean the hopes of a death-bed repentance, grounded on the presumption of a lingering death. This, I flatter myself, I may be able to do with some advantage (notwithstanding my present very weak circumstances, and utter unfitness to treat any subject with accuracy) as I have seen so much of the flattery and delusions of a decline, during that long and tedious indisposition, through which the Almighty, in the course of his all-wise providence, has called me to pass.—This is the sole design of this introductory address.

"I know the generality of mankind are so far from having any formidable apprehensions of a consumption, that they think it affords a most happy opportunity of preparing for the coming of the Lord; and in the hopes of dying such a lingering death, often, alas! put off that which their conscience tells them is their duty, and which they would not for the world have left finally undone. When they think of the fever, the palsy, the apoplexy, or the cholic, they are alarmed; fear chills all their members, and they are almost persuaded to flee from the wrath to come. But as to a consumption, it carries no terrors with it; so far from it, that they think, if they may be but so happy as to die of this disorder, all will be safe enough; they will then have plenty of time to reflect upon their past lives, to humble themselves before God, to apply to the blood of Jesus, and the grace of the Spirit; and that they shall moreover have so many daily calls to attend to, and improve, this favorable opportunity, that there is little danger of their neglecting to improve it. This is all a delusion! a dreadful delusion, big with the eternal ruin of most, if not all who trust to it. A consumption affords none of those favorable opportunities of acquainting ourselves with God, and preparing for eternity, which it so speciously promises. No: like the harlot, it smiles only that it may the more easily *delude*.

"This, reader, is not the rash hasty declaration of a recluse immured in his closet, but the deliberate opinion of one who has past through the various stages of this most deceitful disorder, and grounded upon his own observation during a long course of trial: of one, whose firm persuasion it is concerning his own soul, that if he had not been prepared before he fell ill,

he had been undone for ever, (though no one was ever carried on in a manner more apparently favourable) and whose experience makes him as certain, that if thou trust to it, for making thy peace with God, it will as certainly undo thee. Bear with me, Christian reader, while I offer thee some of those observations which have induced me to be of an opinion so very different from that of the generality of mankind. If they appear only the hasty conclusions of a person rendered fretful by a long course of sufferings, then continue thy former hopes; but if thy conscience tells thee, as I am persuaded it will, that they are just, dread one moment longer to pursue a course which may be attended with the most fatal consequences. Oh, remember that awful declaration, the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down.—Isaiah xxviii. 17, 18.

"The reason, I presume, why this disorder has been generally thought so favourable to the great work of faith and repentance, is, that it is in itself extremely dangerous; yet attended with no great apparent pain or distress, and generally continues for a long time. Hence, I suppose, it has come to be thought favourable, both as affording *calls* to thoughtfulness, and *time* for exercising it. It must be confessed there appears something specious in this. One would imagine, considering how generally fatal all kinds of consumptions are, that they would at once alarm the person seized with them, and put him upon an *immediate* attention to the things that belong to his peace; in which case he would generally have considerable time for it. Yet surprising as it may appear, this is so far from being the case in fact, that it has passed into a common proverb, that *a consumptive man never thinks himself in danger*. The justice of this I scarce knew how to allow, till I came to experience it. But I am now convinced that it is an awful truth, well deserving the attention of all those who depend upon this as a season for repentance.

"The disorder alarms others, but it seldom creates any great alarm to the patient himself, till he comes to the very last stages of it; and perhaps not then neither, as nothing is more common than for a consumptive man to die in his chair or on his couch.—To this insensibility of danger a variety of things contribute.

"One is, the *gradual and interrupted manner* in which this distemper proceeds. When the impetuous warrior, who by raising battery upon battery, destroys his enemy's defences in a moment, abruptly breaks into a country, he creates instant terror wherever he approaches: even the most ignorant and stupid are alarmed, and put upon making use of every method of defence: whilst he who proceeds more cautiously by sap (whatever alarm he may give the garrison, who are aware of the danger of such a proceeding), seldom alarms the inhabitants much, till they see all about

them ready to tumble into ruins. Thus, when those more furious emissaries of that great conqueror death, the plague, the fever, the apoplexy, the palsy, &c. appear, they create instantaneous alarm; persons cannot have the least apprehension of their approach without terror: but the consumption gives no such alarm; its approaches are so gradual, that it does not appear to bring death much nearer to view than whilst in health. On the first seizure what is more common than for a person to say, "I have only got a little cough, or a slight fever; it will soon go off again; I have often had such complaints before now, and never was any worse for them: colds generally affect me in this manner, but I shall be better in a few days?" In a few days, probably, his disorder abates a little, and then he concludes he is well. It returns again; again he hopes and talks as before. He sees his flesh waste, and feels his strength abate, but hopes soon to get rid of his cough, or fever, or sweats, and then he shall soon recover his flesh and strength, he does not doubt. Thus he goes on *deluding* himself, while all around him see his danger plainly enough. And what enables him to do it the more easily is, that as this disorder does not in general bring a person down very fast till towards the last; in order to be sensible of his decline, he must compare what he is to-day, not with what he was yesterday or the day before, but with some more distant period; which a person in such circumstances is seldom disposed to do. It is natural to every one, I believe, to take up with the shorter comparison, and then it is easy to see what the conclusion will be.

"The slow progress of this disorder also creates less alarm, as it affords hope from *futurity*, which other disorders will not give time for. The patient finds himself, indeed, growing weaker; but 'it is owing to the excessive heats of the summer: in autumn he shall be better.' Perhaps he finds himself a little recruited by that mild season. The winter then, he becomes confident, will perfect all, and quite brace him up. On the contrary he finds his cough increase by that severe season, and that the confinement it occasions contributes further to break down his constitution. Well,—He hopes, and his friends encourage him to hope, that the spring will set all right, and free him from all his complaints. So the excellent *Watts* was dealt with, as he himself relates in the following lines:

Yet my fond friends would speak a word of hope,
Love would forbid despair.—Look out, they cry,
Beyond these gloomy damps, while winter hangs
Heavy on nature, and congeals her power,
Look cheerful forwards to the vital influence
Of the returning spring.——
Miscel. Thoughts, No. 47, p. 178.

Thus do our friends fatally flatter us with hopes of a May sunbeam, whilst not one of them is kind enough to hint at those cold north-east blasts we must feel before the arrival of that reviving season, and by which so many thousands of invalids are, in this unsettled climate, every spring sent into eternity; and so many more so broken down as

soon to fall a prey to the heat of the summer. Fatal friendship!

"But this is not the only instance in which our friends cruelly lend their assistance to help forwards the delusions of this naturally too delusive disorder. One brings you a remedy for a consumption that has cured this person and the other person, and never was known to miss, if taken in time. If you have faith in such kind of nostrums, this is sure to keep up your hopes till the event undeceive you, and shews it to be a broken reed, which pierces the hand instead of supporting it. Another bids you not to be discouraged; nothing is more common than for persons to continue weakly a long time, and after all recover their health again. I myself was told of one who recovered after being confined to his house for five years. When you are a little recovered from one of the paroxysms of the disorder, they are sure to tell you how much better you look than when they saw you last, and this not only during the first approaches of the disorder, but even to the last, if they can but recollect any one period in which you looked worse. In short, as the danger of this disorder is well known to be more certain than that of any other whatever, and the case of those who are seized of consequence more hopeless, so there is no one in which it seems to be more the united view of all around them to keep out of sight as much as possible whatever might create any alarm. If any are so thoughtless, or so much your friends as to act a contrary part, and plainly tell you their opinion, if you are not peculiarly happy in those about you, 'tis odds but effectual care is taken that they shall never more see you again: whilst, whenever the distemper will permit, your friends of a different stamp will as certainly be encouraged to get about you as much as they can, in order to keep up your spirits, or in other words, to keep off reflection: and in this they are generally too successful. Thus do friends and disorder join together, to keep the patient ignorant of his real case, and prevent him from making any spiritual improvement of it.

"But it may be asked, are there no periods in this disorder wherein this deluder cannot cheat; when the patient cannot but be sensible that he is in very imminent danger? Yes, there are. Oh! the agonizing pains some feel, when every breath they draw is, as it were, tearing to pieces the tenderest membranes in the human body. Oh! the inexpressible anguish which others feel from an obstructed respiration, when the lungs refuse to fill, and the patient is brought almost to the agonies of death: Oh! the insupportable depressions of others, when their souls faint within them: what they feel none can tell, but those who have felt the like. But these, reader, are times for *exercising*, not for *acquiring* Christian graces. The Christian, in such circumstances, finds it quite labour enough to keep his mind in a composed frame, and with a filial temper to submit to the afflictive will of his heavenly Father. It cost me, in these paroxysms, many a sigh and tear to keep mine so; yea, and

after all, I had frequent occasions to humble myself before God, that I bare not his will more submissively. Is this then a time (I appeal to thy conscience) is this a time to begin to do any thing for eternity? If thou suspectest me of misrepresenting matters, or setting things out more strongly than is needful, take the opportunity of plying to the next of thy acquaintance, who is in such circumstances. I will not say, Go and ask him what ability he finds to settle the great account between God and his soul? The question might probably get thee an immediate exclusion from his room. But take an opportunity to ask him to settle some account, or talk over some intricate affair: his answer, I dare say, will be, 'Do not trouble me with your accounts now; am I in any condition to attend to business, do you think? I could not do it were it to save my life.' Indeed! then where will thy prudence be, reader, if thou leavest the great account between God and thy soul to be settled in such circumstances? If he cannot run with footmen without being wearied, how wilt thou be able to contend with horses. Jer. xii. 5.

"But when this extremity of pain is a little abated, may it not then be hoped that season will be favourable? No. The old delusions soon return. The intermissions, even to the last, are regarded as the sure earnest, at least as affording good hope, of a recovery; and no sooner is the severity of pain, or languishing of the disorder, a little gone off, than the patient begins to think himself in but little danger. I speak this from experience. Perhaps thou wilt not think it reader, yet I assure you it is true; that though my legs have begun to swell, so as to be burdensome to me; though I am every night emaciated with the most dreadful sweats, and every morning cough up large quantities of thick matter from my lungs; and though my pen, which used to be *the pen of a* tolerable *ready writer*, now so shakes in my hand, that I can scarce write legibly; yet if I did not exercise my reason and judgment, there are times in which I should think myself in little danger. But what room is there to believe that he will exercise his reason, who is conscious that he is utterly unfit for death, and expects to behold nothing after it but blackness and darkness? How much more ground is there to fear that he will indulge the pleasing delusion, till it end in his everlasting ruin?

"The above is designed to shew how little prospect there is, that a sinner will ever be awakened to faith and repentance during a decline, and therefore, how highly dangerous it is to delay one moment in the great things that belong to our peace, in hopes of dying of such a disorder. Give me leave now to change the scene, and to add, that supposing it had all that tendency to awaken to faith and repentance, which some seem so fondly to imagine, what reason have we to hope that God will, by his grace, give efficacy to it? And yet without this, what hopes can we have of success, even from the most likely means? It was a bold expression of a certain great preacher, yet not more bold than true, 'Though God were to shake an uncon-

verted sinner over the pit of hell, however it might frighten him, it would not convert him.' No, reader; to this something else is necessary, even that *divine blessing*, without which *Paul may plant and Apollos water*, without success. But what reason have we to hope, that God will afford his converting grace to those who have wilfully trifled away their season of grace, and refused to work till the time of working is over? Where is there one instance in all scripture, except that of the thief upon the cross, (which being a case that can never happen again, is by no means a proper precedent) of a person savingly called, after the season for working was over? I know of none. I read, indeed, of persons of the most abandoned characters washed and sanctified, and justified in the name of the Lord Jesus, and by the spirit of God, 1 *Cor.* vi. 11. and of a *Paul* obtaining mercy; that in him, as the chief of sinners, Christ might shew forth a pattern of all long-suffering to them that should hereafter believe, 1 *Tim.* i. 15, 16. Nay, and I read of some being called into the vineyard at the eleventh hour, *Matt.* xx. 6. when they had but one hour to work; but none of them called after the twelfth. No; the door seems then to be shut, and nothing left but for the Lord to take an account of his labourers. An awful consideration this for a sinner, who neglects to prepare for the coming of Christ, in hopes of a death-bed repentance. Reader, whoever thou art, may it have its due weight with thee. Methinks it may well make thee tremble, if thou art an unconverted man, to think upon what a precipice thou standest. Oh! think of it, and dread to trust to any thing to be done, when thou art capable of active service no longer. To-day, while it is called to-day, begin to prepare for eternity, lest the Lord swear thou shalt not enter into his rest at all. And concerning whom have we more reason to fear he is uttering this awful excluding oath, than concerning those who have wilfully trifled away all the time in which they were capable of serving him, in hopes of repenting when they could serve him no longer.

"But supposing all these difficulties got over; supposing that, by a miracle of divine grace, thou art awakened in this most dangerous state to such a sense of thy undone condition as humbles thee thoroughly at the foot of Jesus, produces that godly sorrow for sin which worketh repentance not to be repented of, and which would have brought forth fruits meet for repentance, if opportunity had not been wanting. In this case, I doubt not thy state is safe. But what evidence canst thou in such circumstances have that it really is so? Our Lord says, by their fruits ye shall know them, *Matt.* vii. 20. and orders us to discover the reality of our relation to him by letting our light so shine before men, that they seeing our good works, may glorify our father which is in heaven, *Matt.* v. 16. In like manner also the apostle *James* says, that by works is faith made perfect, *Jam.* ii. 22. that is, illustrated and discovered to be real. But we have no other scripture criterion that I know of. All others are the inventions of men, consequently liable to deceive.

What reasonable evidence then canst thou have that thy state is good, even supposing that it be so? I know well there are some who will encourage thee to trust to certain impulses and feelings; who talk of receiving satisfactory assurance of seeing Christ holding out his arms to receive them, from dreams, and strong impressions on their spirits, which assure them they are the children of God: but as these are no Scripture marks, a wise man will be very cautious how he trusts to them. When he considers to what a pitch the imagination may be worked up, he will always doubt such evidences as these; especially he will always have a doubt of them in such disorders as we are now treating of. The body being weak, and the spirit for the most part brisk, such impressions on the fancy, either from the operations of our own imagination, or the great enemy of souls, are easily made. We often perceive them in persons in such circumstances, with regard to common things; and what strange agitations are sometimes occasioned thereby!

"No wonder, then, if (without any divine operations in the case) the terrified uninformed mind be elevated with religious imaginations; such as that *God is theirs; Christ's blood is shed for them; the devil has no part in them*, &c. after conversing with persons of an enthusiastic turn, whose whole discourse consisted of such phrases as these, injudiciously applied: and therefore every prudent person will be very cautious how he rests on such evidence, or indeed takes any comfort from it, till he has had some opportunity of proving its genuiness by its fruits.

"Indeed it may justly make one very cautious with respect to all kinds of evidence not accompanied by works, when we consider how few of those who have been awakened on what they imagined to be a death-bed, ever kept their vows and resolutions when they recovered. For my own part, I do not know one. And though I believe there have been some few instances of this kind, yet the number is so very few, compared with those who have returned again to their folly, and perhaps become seven fold more the children of hell than before, as may well make a man tremble who thinks of a death-bed delusion, and doubt of every evidence of his own change, if he has not an opportunity of proving it by its fruits.

"How uncomfortable then, reader, must thy situation be, even supposing thou art really converted, in this most inconvenient season! While the Christian, who served God from his youth, is rejoicing in the consideration that he remembers, and ever will remember, the kindness of his youth; and taking encouragement thence, not only to stay himself upon his God, but to rejoice in him amidst all his trials and afflictions, thou art beclouded with doubts and fears, with only a bare *Who can tell but the Lord may be gracious?* And when, on the other hand, these sensible joys are fled from thy fellow Christian, and he can only trust in the name of the Lord, and stay himself upon his God, because conscious that in the main he has feared the Lord, and obeyed the voice of his servants; how dismal must thy soul

be, how full of doubts, fears, and suspicions as to all thou hast felt, and of dismal forebodings concerning what is future.

" Come now, then, and let us reason together. Is the consumption a desirable season, to which to put off the great work of faith and repentance? Is it a disorder in itself likely to awaken thee, or afford thee any peculiar means of awakening? Is there any reason to hope that God will ever bless thee with the aids of his Good Spirit, if thou thus wilfully triflest away the time of health, in hopes of a death-bed repentance? Or canst thou have any thoroughly satisfactory evidence of thy good state, supposing thee converted, if thou delayest to this most unfavorable season, or canst thou ever die comfortably without it? Say then, does a consumption appear a favorable season of acquainting ourselves with God, and preparing for eternity? Does it not appear less favorable to thee than it once did, from what has now been suggested? Yet I have not been able to tell thee half. Oh! that I could describe to thee half what I have felt in myself, of the extreme unfitness of this season for so great a work! Oh! that I could lay before thee, in a view one half as striking as they have often appeared to me, the delusions of the former, and the extreme languor and listlessness of the latter part of this most tedious disorder, wherein, literally speaking, the grasshopper is as a burden! But I cannot. My weak shattered frame forbids it. It is a wonder I have been able to say so much. But from what I have, judge of what I have *not* been able to lay before thee, and then ask thyself seriously, whether it be not best immediately to fall in with the wise man's advice, *Eccles.* ix. 10. and whatsoever thy hand findeth thee to do, to do it with all thy might? Then mayest thou hope to die with comfort whatever death is appointed to thee, and to lift up thy head with rejoicing, amidst all the future horrors of a dissolving world.

" W. W."

The reader will perceive that in the foregoing address, the pious author, in dissuading persons against deferring the momentous concerns of the soul and eternity while health and strength are continued, has argued on the supposition that they should die of a lingering illness, and thus have timely warning of their latter end. But all who depend upon this, might here naturally be reminded, that they are chargeable with a most unwarrantable presumption. Supposing a decline were ever so favorable to a due preparation for death and judgment, it were madness to defer this necessary business, since none have the least rational ground to expect such indulgence, there being numberless other disorders by which mortals are carried to their long home; and we frequently see death sent without a moment's previous notice.

From the Christian Observer.

A CORRESPONDENT, who signs himself a *Christian Parent*, having requested, in your number for January last, the communication of " a few hints, respecting the means that have been found most successful, in impressing the minds of children with the im-

portant truths of our holy religion, and bringing them to an early acquaintance with its sanctifying influence;" I take the liberty of suggesting a few considerations on this important subject.

THOUGH a pious education is not universally successful, in bringing children into a truly religious state; yet it is undoubtedly appointed by God for this end, and is perhaps more frequently attended with success than any other means of grace.

Education may be comprized under these three heads, *discipline*, *instruction*, and *example*. These must all concur, and be agreeable to the word of God, in order to form what is comprehended under the idea of *Christian Education*.

Children are the proper subjects of DISCIPLINE, before they are capable of receiving much instruction; and a system of discipline ought to commence as soon as ever they are able to discern between good and evil. This branch of education is of more consequence than parents in general are aware of. We shall see its importance if we consider the nature of true religion, and the ideas which a child forms in infancy of the authority of his parents.

True religion consists in choosing the will of God in preference to our own. His authority is absolute. It should silence all our perverse reasonings; and obtain from us an implicit obedience. And as a parent is to his child in God's stead, he ought to require from the child an intire submission to his authority.

A child naturally conceives the authority of his parent to be absolute; and if a proper discipline is maintained, this branch of education will be a handmaid to religion. Let the object be changed, and filial obedience becomes piety.

All the commands of a parent should be *reasonable*; and as the understanding of the child advances their reasonableness should be unfolded: but implicit submission must be inforced long before the reason of the command can be understood.

We may easily discover, that children are perpetually endeavouring to break through the absolute authority of their parents. This is attempted with amazing sagacity even in early infancy. Children will sometimes disobey in the most trifling circumstances, in hope that the parent will not think it worth the trouble to persevere in requiring obedience. They will endeavor by some humorous trick to disarm the displeasure of a parent, when they see him serious in requiring obedience. They will seize the opportunity when the parent is engaged with company, or with some close employment, to evade obedience to a command, which they know would be enforced if the parent was more at leisure to pay attention to their conduct. In these, and similar instances, parents should be upon their guard, and never suffer their children to break a known command by any device or artifice whatever.

That discipline may be effectual, it must be *steady*. A child will soon discover, whether the commands of the parent depend upon his humour, or his principle. Commands urged merely because the parent is angry, will harden the heart of a child, instead of producing a spirit of obedience. We too often see the authority of a parent directed by caprice. Alternate fits of indulgence and severity occupy, in too many instances, the greatest share of family government. Such conduct is completely destructive of Christian discipline.

Discipline must not only be steady, but *gentle*. Commands that appear to flow from love naturally dispose the child to obey. A child sees no hope of escaping from a system of discipline, that seems to arise from the tenderness of a parent. The harshness of a command is generally more grievous to a child than the thing commanded. Displeasure in the parent should only be excited by wilful disobedience; and should rise in proportion to the contempt of authority.

When the understanding of a child is sufficiently matured, the Christian parent should shew, that in the commands which he gives, he himself is subject to a higher authority. If the conduct of a parent is formed upon this principle, he will be ready to grant indulgence where that is not

inconsistent with the commands of God. And when a child is convinced, by the uniform conduct of the parent, that restraints are not the effect of caprice, or want of affection ; discipline loses all its galling effects, and becomes truly subservient to holiness and happiness.

As soon as a child is capable of understanding the nature of God's law, religious INSTRUCTION should keep pace with discipline. It must not, however, be confined to stated times, as in the ordinary branches of learning, but it must also occupy a considerable share in the common conversation of the parent. This is the method which divine wisdom has appointed for parental instruction. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* Deut. vi. 7.

It is scarcely necessary to observe, that children should first be taught the plainest truths of religion : which indeed, they are capable of understanding at a very early period. They can comprehend, as well as the most acute philosopher, that God created all things ; that he is in every place, though we cannot see him ; that he sees all our actions, and knows all our thoughts ; and that he will bring every work into judgment. But the scheme of religious instruction must not rest here. The whole system of evangelical truth is not above the comprehension of children, if it be laid before them in plain language, and a familiar manner. The vehicle which conveys instruction to their minds in the most pleasing and impressive form, is the History of the Bible. The facts recorded in the books of the Old and New Testament are so striking, that we often see children extremely desirous of hearing them repeated, when a repetition of mere moral precepts would prove wearisome.

From this history the principal docrines of Christianity may be collected, as they are therein exemplified. We see in the conduct of the Almighty towards his creatures, the most affecting instances of his power, his justice, and his mercy. In this history appears the original purity of man, and his apostacy from God. The degenerate state of the human heart is marked throughout the Bible in the strongest characters : and the necessity of holiness, in order to the enjoyment of God, is clearly displayed. The method whereby alone we can obtain pardon of sin, and be restored to the divine favour, is illustrated by the whole series of the Jewish economy, and the repeated details of our Saviour's sufferings. A parent, who is able to make a plain and judicious comment on these recorded facts, enjoys the surest means (through divine grace) of impressing evangelical truths upon the minds of his children.

A spiritual exposition of the moral law should always accompany the history of redemption, as an enlightened conscience must lead us to sincere self condemnation, before the offers of mercy made in the Gospel can be truly valued and accepted.

The doctrines of Christianity, being all of a practical nature, requiring of us corresponding affections and conduct, the *practical application* should always attend the *system* of religion.

It is a prudent measure in parents to keep out of sight the various controversies, which have unhappily taken place amongst the sincere disciples of Christ. The conduct of the great Creator and Governor of the world towards his creatures, though founded on *perfect* righteousness, is in many respects to us inscrutable. Yet through this cloud the goodness and grace of the Almighty shine forth with such bright beams, as are sufficient to enlighten the understanding, and warm the heart, of every true believer.

Children should be taught to hear and read the word of God with the most profound reverence ; and to be content with such knowledge as removes all doubt with respect to their own duty.

As God has been pleased to manifest himself to us in the person of Jesus Christ, the history of the Redeemer should be inculcated upon the minds of children in the most forcible manner. The discourses, the actions, and sufferings of Christ, should be

impressed by a frequent and minute detail ; nor should his present intercession for us ever be forgotten.

I have already observed, that regions instruction ought to make a part of the familiar conversation of a Christian parent ; yet the appropriation of certain seasons for this important work remains indispensibly necessary. Amongst other invaluable benefits which the institution of the sabbath offers, that of affording the most suitable opportunity for private instruction is not the least. When we are detached in this sacred season, from wordly considerations and employments, the minds of parents and children are then in the best state of preparation for giving and receiving the knowledge of those things that appertain to our salvation.

But at whatever time, and in whatever manner, religious instruction is given, the greatest care should be taken to impress such sentiments on the minds of children as are in exact conformity to the word of God. We are more apt to form such ideas of the Supreme Being as are dictated by self-love, than implicitly to receive the declarations of the Bible respecting the character of God. In this sacred book we have a history of the conduct of the Almighty towards his creatures, under a variety of circumstances, and from these historical facts, as well as from express declarations, our notions of the divine character should originate. It is of the utmost consequence, that children should be taught to draw their ideas of God from the declarations and historical facts of the Bible, for without this foundation laid in the mind their whole system of religion must be erroneous.

With the scriptural character of God are intimately connected the purity of the divine law, the method of salvation by a mediator, and the necessity of personal holiness. The instructions which are given to children should always keep those fundamental truths in view : for without a deep sense of these things, our knowledge must be superficial, and our service formal.

Children should be taught, as soon as they become capable of reflection, to attend to the workings of their own minds ; that they may discover the deceitfulness of their hearts, and become thoroughly acquainted with their inbred corruption. Christ is precious to those only who know their own vileness ; and the influences of the Holy Spirit will be earnestly sought by those alone, who are deeply conscious of their own depravity, and moral inability.

Christian education will still be imperfect, unless to pious instruction there be added the pious EXAMPLE of the parent. Children are acute in discovering any deviation from those precepts which are enforced upon them. They keep a watchful eye upon the conduct of their parents ; and are glad to discover any thing that can prove an argument in favour of relaxation in their own obedience. On the contrary, a constant visible regard in the parent to the commands of God, which he is daily enforcing, tends to make the most powerful impression on the minds of his children, and to remove all doubt of the rectitude of the instructions which they receive.

I have already observed, that one great benefit which we derive from the institution of the sabbath, is that of affording time for more ample instruction than can, in many situations, be obtained on the days of labour. I would here remark, that a conscientious regard in the parent to the sacredness of this holy season, is of great importance in a system of religious education. Let all worldly and trifling conversation be avoided on this day, that the impressions made by the public or family exercises of religion may not be obliterated by a carelessness to improve the intervals of religious service.

Children are not ignorant of the truth of that divine aphorism. *Out of the abundance of the heart the mouth speaketh :* nor will they be easily persuaded that religious truths make deep impressions on the minds of their parents, when nothing is heard that can direct the mind to eternal objects, except at the stated hours of instruction. And as God has expressly forbidden us to *speak our own words* on the sabbath, an example of conformity to this gracious command should be shewn by every master of

a family, whose peculiar office it is to direct the subjects of discourse to those who are in his presence, and under his care.

The influence of example should make parents extremely cautious in the choice of companions for their children. With this view those schools should be chosen where pious example may be added to religious instruction and useful learning. It gives me pleasure, while on this subject, to be able to congratulate the friends of religion, that instructors may be found in this kingdom, in whom are combined the excellent qualities required in a Christian teacher.

The company to which children are introduced in other places should be such as shall have no tendency to make them slight the religious instructions of their parents and masters.

This great object should also be kept in view in the choice of situation for the trade or profession to which they are educated; as the highest interest of a child ought to have the first place in our regard. But my design is not to write a system of education, a subject too copious for an article in your miscellany, and too complex for my abilities. I wish merely to throw out a few hints in compliance with the request of your correspondent, and such as have been suggested by the experience of a parent.

I must not, however, conclude these hints without reminding the Christian parent, that to all his endeavors (be they ever so judicious) must be added constant prayer for the influences of the holy spirit, without which true religion will never be implanted in the minds of his children. Though Paul should plant, and Apollos water, without the influence of divine grace no fruits of righteousness will appear; for it is God that giveth the increase. But we have the strongest reason to hope for this blessing, whilst diligently, and with an humble dependance on his grace, we use the means which God hath appointed.

PATER.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE second report of the Committee of this beneficent institution being published, we are enabled to lay before our readers a summary of its proceedings during the last year.

Great exertions have been made to give it publicity and promote its success, and the advantage of these exertions is manifested in the rapid increase of the Society's funds, by the donations both of individuals and congregations, and by the enlargement of the list of its members.

The example of the Society, as was stated in the report of last year, had extended its influence to the Continent, and has, as now appears, produced there very beneficial effects.

The *Nuremberg* Bible Society, which owed its origin to the British Society, has printed a German Protestant edition of the New Testament which is sold at the low price of five pence each copy; the use of standing types having enabled the Society to supply New-Testaments at this easy rate. It was afterwards proposed to print a complete copy of the Old and New Testament by standing types, and in an improved form; but although the expense was estimated only at 1000*l.* it was found difficult to collect so large a sum, in consequence of the calamities in which Germany had been involved. The committee resolved to assist the Nuremberg Society by a father donation of 200*l.* This has enabled them to proceed to the execution of their proposal, only substituting for the *standing types* the *Stereotype*, by which considerably more than 300,000 copies may be printed without renewing the plates. A supply of cheap Bibles will thus be afforded to the poor protestants of Germany, probably for some years to come.

The expectation held out in the report of the last year, of establishing a Bible Society at Berlin has been realized. It is under the direction of persons of rank, and his Prussian Majesty has not only signified his approba-

tion of it, but has assisted the funds by a donation. In the prospectus of this institution, its formation is expressly ascribed to the example and aid of the Society in England; and its objects are declared to be the gratuitous distribution to the Prussian poor, or the sale at very low prices, of Bibles and Testaments, and the printing of a new edition of the Bohemian Scriptures. Another 100*l.* has been remitted to aid this last object, and a farther donation of the same amount is promised to the Berlin Society, in the event of their undertaking to print an edition of the Polish Bible. These transactions were previous to the rupture between this county and Prussia.

In the last report mention was made of the anxiety manifested by some Roman Catholics in Germany to procure the Scriptures, and that the Committee had agreed to distribute among them at the expense of the Society 1000 copies of the Protestant New Testament. This donation has been thankfully accepted. A Bible Society has also been established at Ratisbon, supported by Roman Catholics, for the express purpose of circulating the New Testament among their own poor, thousands of whom have never had an opportunity of reading the Scriptures. The translation employed by them is said by competent judges to be unexceptionable.

A sum of twenty pounds has been remitted to Dr. Knapp, of Halle, in Saxony, for the purpose of supplying the poor in Gallicia, who are in great want of the Scriptures, with Bibles from the Bible Institution which has been established at Halle for more than a century.

To the Bible Society at Basle, 100*l.* has been sent for the purpose of purchasing French Protestant Bibles, to be sold or distributed among the Swiss and French poor, at the discretion of the Basle Society.

It having appeared that a great want of Bibles prevails in Esthonia, Finland, and Sweden, the Committee resolved to grant a donation of 150*l.* to promote the circulation of the Scriptures in those parts, as soon as a Bible Society shall have been established there.

With a view to supplying the French and Spanish prisoners of war in this country with the Scriptures, a contract has been entered into for a stereotype edition of the French Bible; and in the mean time 100*l.* has been expended in distributing French Testaments among them; and 2000 copies of the New Testament have been ordered to be printed in the Spanish language, with 1000 extra copies of the Gospel of St. Matthew only. The bounty of the Committee has been gratefully acknowledged by the prisoners and a farther supply has been solicited.

The Committee have directed 1000 German Bibles and 2000 German Testaments to be procured for the accommodation of the natives of Germany residing in England.

The edition of the Gospel of St. John, translated into the Mohawk language, by Teyoninhokarawen, a chief of that nation, and printed at the expense of the Society, reached Montreal at the close of last year. The Indian interpreters have declared the translation to be very correct.

The Committee have furnished a respectable clergyman in Ireland with 1000 Testaments for distribution among the Roman Catholics of that country, and they have agreed to furnish the Association at Dublin for promoting the knowledge of the Christian religion, with Bibles and Testaments on the same advantageous terms on which they themselves procure them from the University. It clearly appears that Bibles may be circulated among the Roman Catholics with little difficulty; a Society has been formed for that express purpose; and the admission of them into schools has been recommended even by a Roman Catholic Bishop.

The zealous exertions of the friends of the institution in Scotland have been continued with unremitted activity and great success. In this good work the Presbyteries of Glasgow and Edinburgh have signalized themselves. And *the Society for propogating Christian Knowledge* in Scotland have signified their willingness to unite their cordial efforts with those of the British and Foreign Bible Society. From the information obtained by the Committee, there remained

no room to doubt, that although the Society in Scotland were about to publish an edition of 20,000 Gaelic Bibles, a great want of Gaelic Bibles would still necessarily prevail. By this consideration, independently of the claim which arose from the liberality of the contributions received from Scotland, the Committee were led to determine on printing forthwith another edition of the Gaelic Scriptures of 20,000 copies.

To the Island of Jersey, where the Scriptures in the French language, the common language of the Island, were become very scarce, the Committee have directed 300 copies of the French Testament to be sent for distribution.

The publication of the proposed edition of the Welch Scriptures has hitherto been delayed, notwithstanding the anxiety of the Committee to fulfil the just expectations of the people of that principality, chiefly by impediments connected with the mechanical process of Stereotype printing. The Welch New Testament has however been at length completed, and the whole Bible it is hoped, will in no long time be ready for distribution. Twenty thousand copies of the entire Bible, and ten thousand more of the New Testament in 12mo will be printed.

In Bengal a commencement has been made in translating the Scriptures into Chinese. In March 1805, the translation of the book of Genesis and the Gospel of St. Mathew was in a state of forwardness, and some chapters of each had been printed. And under the auspices of the college at Fort William, the Scriptures are in the course of translation into all the languages of Oriental India*.

Two editions of the English New Testament, (8vo. and 12mo.) printed by stereotype, under the direction of the University of Cambridge, have been printed for the Society, and members may now obtain copies of them on applying to the Depository, 19, Little Moorfields. A large edition of the complete Bible is in the press†.

An Association has been formed in London, (we noticed it in a former number) for contributing to the fund of the British and Foreign Bible Society, by small monthly subscriptions.

The different denominations of Christians at Birmingham have united their efforts in order to procure subscriptions for the institution, and a large contribution has been the fruit of their zeal.

We are favored with the following letter from Capt. BENJAMIN WICKES, *dated London, April 2d, 1806, which has lately been received by his friends in this place.*

I WROTE you a few days after my arrival at this place, and gave you I think some general account of what had happened to me since I saw you: but as I do not remember particulars, perhaps I may in this repeat some things I have already mentioned. We are going from London to Calcutta; two missionaries with their wives are going with us from the Baptist society, and a young woman espoused to a missionary already in Bengal from the London society, and there to be married. On the 12th of last month, the Baptist missionaries were ordained at Oxford, and set apart for the mission at Bengal. I went to Oxford on this occasion, and was witness of a very solemn scene, and was treated with all that tenderness, that would have been due to an eminently good and useful man. Alas! for us, how easy is it for man to be mistaken! These people went so far in a full meeting of their missionary society to vote me their thanks for the part I had acted in favor of their mission, and requested that I would sit for their

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* *We understand that a donation of* 1000*l. has since been voted by the committee in aid of this grand design.*

† *Bibles and Testaments are purchased by the Society at the wholesale price, from which, in selling them to members, there is a deduction made of* 20 *per cent.*

limner in London to take my likeness, to be deposited among the most noted of those that have been, are now, and may hereafter be, engaged in this work. This has been done, and whatever may be the consequence, I take it as I think it is meant, an expression of gratitude to a stranger who has given some proofs of favouring their cause. On my return to London I found that the Lord had blessed the ministry of the Jew minister, and given him several seals to his ministry from among his brethren. One evening last week, I went with one of the missionaries that is going with me, with two or three others, to drink tea with the Jew minister. While we were at tea there came in two Jews that were awakened under that sermon which you heard me speak of hearing him preach last fall, which was the first fruits of his labours. Those took tea with us, and after tea was over, there came in three other Jews, the fruits of his ministry. When they had sat down I counted our number, and found there were an equal number of both Jews and Gentiles, six of each; on which I observed, that there was a remarkable instance before our eyes, of the partition wall, between the Jews and Gentiles, being broken down, and proposed, that we should join together in prayer and praise, which was readily agreed to, although the Jews had not heretofore seen such a thing, and perhaps such a thing had not taken place since the times of the apostles, if then. I lead in the exercise, the missionary followed, and the Jew minister concluded. When the exercise was over, the Jews took us by our hands with such expressions of love and brotherly affection as was truly gratifying. The evening before last, I went to take tea with the missionaries at their lodgings, where I found a large company of Christian people of different denominations assembled. Mr. Fuller, Sutcliff, and several other ministers, were among them, also the Jew minister, and several of his Jew converts, the way being opened last week as mentioned above, for their mixing with the Gentiles. Here we held a very solemn exercise in prayer and praise. I was again appointed to lead, a missionary of the London society followed, the Jew minister succeeded, and Fuller and Sutcliff concluded. When the exercise was over, the Jews were again taken by the hand, by both ministers and people, and received in the bonds of brotherly love, as alive from the dead. Yesterday morning I had on board the ship to breakfast, the missionaries and their wives, several ministers of different denominations, and others to the number of about thirty. I would fain have had the Jews among them, but they could not come. Here we had an exercise of prayer and praise, until near twelve o'clock, committing the missionaries, the ship, and the crew, to the care of the blessed God, and praying for the spread of the gospel among the heathen. In the evening there was a meeting held at one of the Baptist meeting houses, for the purpose of dismissing the missionaries from their country and kindred, to go among the heathen in Bengal. This was a crowded and solemn assembly. After two ministers had prayed, Mr. Fuller gave a word of exhortation and advice to the missionaries that was truly affecting and impressive. Now what shall we say to these things? Cannot we conclude that God is really with us, and take the comfort of it?

BENJAMIN WICKES, Sen.

[*Assembly's Mag.*

Extract of a Letter to one of the Editors.

REV. SIR,

ON the fourth of September the Presbytery of Oneida ordained Mr. George Hall of East Haddam, Connecticut, to the work of the gospel ministry; and installed him in the pastoral charge of the congregation of Cherry-Valley. The Rev. James Southword of Bridgwater made the introductory prayer. The Rev. Samuel F. Snowden of New Hartford, delivered the sermon. Rev. James Carnahan of Hillsborough, made the ordaining prayer; Rev. Joshua Knight of Sherburn presided and gave the charge to the minister, and the

charge to the people ; Rev. Mr. Southword gave the right hand of fellowship, and Rev. Andrew Oliver, late of Pelham, Massachusetts, made the concluding prayer.—It was observed by several persons present, that the transaction was one of the most impressive and affecting which they had ever witnessed. The circumstances which contributed to render it so, deserve notice. The congregation, though one of the oldest, West of Albany, had been favored but in a partial degree, with the labours of a minister of the gospel, and had been for some length of time destitute. Many unpromising circumstances had discouraged, and almost destroyed the hopes of the friends of religion in that place.

The prospect of having the gospel speedily and permanently established among them, became daily more gloomy. The hand of Providence seemed evidently to direct Mr. Hall to this place and in a surprising manner to dispose the congregation happily to unite in him. The recollection of these particulars, with the sufferings endured by this settlement in its infant state during the war, which were seasonably brought into view in the course of the exercises of the day, produced strong and tender emotions. This was fully manifested, when the members of the congregation, after the services were concluded, came forward to give their minister the right hand in token of fellowship and affection. Aged men, the fathers of the settlement, whose hair was grey with years, and in whose remembrance were revived afresh, the difficulties, sufferings, and trials which they had undergone, were now led to hope for a season of union, peace and prosperity. This scene drew tears from the eyes of the spectators, as well as from both minister and people ; even the most who were collected could scarcely refrain.

The ordination which took place is the fourth in the space of four months, which has occurred in the Presbyterian and Congregational churches in this part of the country. In June, Rev. Mr. Clark was ordained and installed in the town of Milton, a few months previous to which Rev. Mr. Chadwick was reinstalled in another congregation in the same town. In July Rev. Mr. Rich was ordained and installed at Sangersfield. In August Rev. Mr. Adams was ordained and installed in a congregation in Sherburn. The ordination of Mr. Neil at Cooperstown will take place on the 22d inst. by appointment of the Presbytery.

It is a subject of pleasing contemplation and of lively gratitude to God, to see congregations formed and supplied with pastors in places which but a few years since were a wilderness.

The instances above mentioned were confined to those churches which from their agreement in doctrine, uniformity in worship and spirit of discipline may be considered as forming one denomination. Merciful and gracious art thou, O God, who dost by various instruments and means revive the spirit of the upright, and revive the heart of the contrite ones.

ORDINATION.

ORDAINED, some time since, to the Pastoral care of a church and congregation in the society of Western, town of Tioga, state of New York, the Rev. Jeremiah Osborne. The Rev. Seth Sage of Shenango made the introductory prayer ;—The Rev. Seth Williston of Lisle preached the sermon, from Isaiah xliii. 4. Rev. Hezekiah N. Woodruff of Scipio, made the consecrating prayer and gave the charge ; Mr. Williston gave the right hand of fellowship ; and the Rev. Nathan B. Derrow of Homer, made the concluding prayer.

Donations to the Missionary Society of Connecticut.

October 17.	A young Lady in Torrington,	1
29.	Rev. Asa Carpenter, contributed in new settlements,	3 67
	Doll.	4 67

THE

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Further thoughts on the inability of sinners.

AS it has lately been intimated, in a manner sufficiently intelligible, that the writer, in some former observations on the inabillity of fallen men to comply with the gospel, has expressed himself in a manner not well adapted to *common understandings*, an intimation which he little expected, a fit occasion seems to be presented for some further remarks on the subject, which it is hoped will not be of doubtful interpretation.

He is persuaded, that no candid man will find in what he has written, any vestige of that philosophy which supposes "man to be no more than a chain of ideas, volitions and exercises, without any internal cause",—That there is no change of nature in regeneration because "man has no nature to be changed"—"That men have no permanent character, and can have no accountability"—"That every good thought is perfect holiness, and that every evil motion is total depravity," and other absurdities which arise out of that system. On the contrary, he seems to be allowed a place "among those who are not gone quite beyond the utmost verge of all created nature," an admission by no means unacceptable, because it seems to imply, "that he is not entirely out of the reach of argumentation."

He is also satisfied that the candid reader will see no evidence that he is so *wonderfully* mistaken as to deny that sin and holiness are *moral* qualities, that they belong to the *nature* of agents, or, that when men are regenerated they experience a change of *nature* and a *moral* change: or, to maintain that a bad disposition is a good excuse for sin—that "because sin cannot be holiness it is no more sin, or, because a sinner cannot, at the same time be a saint, he is no more a sinner."

It has been intimated that the writer may be one of those who are "*left*" to believe that the unregenerate have *no* power to please God, but if it be so, he

has the satisfaction to be *left* in the company of him who has said, "No man *can* come to me, except the Father, who hath sent me, draw him :" also, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be *able* ;" of him who has said, "They that are in the flesh *cannot* please God ;" of those "*very good* old Divines who have insisted that regeneration must be a *physical work*," and consequently that the unregenerate have *no* power either *natural* or *moral* to change themselves ; and, to mention no more, of him, it may be, who has said, "To see one's self either *without strength*, or without excuse, is very mortifying, to see both at once must be very humiliating, indeed : but both at once *must be seen* by a sinner, before either the justice of the divine law, or the grace of the gospel, can possibly be understood." The difficulty however with respect to him is, to reconcile the position that the sinner has *some kind* of power, but *no* strength ; this however may doubtless be attempted by observing, that the power which the sinner is supposed to have, is *natural* power, and the strength which he is supposed not to have, is *moral* strength, and so the apparent inconsistency will turn out to be merely verbal, an inaccuracy in expression which "wise men sometimes, and the weak very often, are led into" on important subjects, by not sufficiently guarding "against acceptations not intended." If the writer has stumbled upon the true meaning of the clauses, when compared together, the question will still remain, what is meant by the natural power of the sinner to please God ? If by the expression is meant simply, understanding and conscience, by which he is *capable* of the knowledge of God and duty, or, in other words, has *a capacity* for the love and service of God, when a principle of love shall be infused by the operation of the Holy Ghost, it will be readily admitted ; and also that on this account he is greatly distinguished from the *horse* and the *mule* which have no understanding : for, while these cannot reasonably be required to love and serve God, the sinner may, because he perceives the object of love and service, his relation to him, dependence on him, and the fitness of love and obedience to him. But still it must be remembered that this *capacity* is not *power* in the proper sense of the word power : for power relates to event and is connected with it, as its cause : it always carries the notion of efficiency : in God it is underived and infinite ; in creatures it is derived, limited and imperfect. Those events or effects which God has connected with our volitions, are in our power ; and those which he has not connected with our volitions, are not in our power, in any sense of the word whatever : but God has not connected the event or effect called the new birth with any of our volitions ; for we are taught, in words designed for *common understandings*, "That the Creator of the ends of the earth quickens souls dead in sin, or creates men unto good works, *without the power or proper influence of any means physical or moral*, and that this

great change is effected in a supernatural manner, by the power of God, *immediately*." But lest the proof now adduced should, by some, be thought inconclusive, one will be added, of undoubted authority, the declaration of the holy apostle: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

If souls dead in sin have *no* power to raise themselves to spiritual life, then they have no *natural* power to do it; and if they have no *natural* power to do it, then they have no *natural* power to serve and please God; and if they have no *natural* power to serve and please God, then they are *naturally unable*, or, which is the same thing, are the subjects of a *natural*, as well as moral *inability* to serve and please God.

The truth is, the creature who is made with a capacity to know God, and is so formed that the perception of him will excite disgust or hatred, or, in other words, is destitute of love to him, is a sinner, a dead soul, and merits condemnation, as an enemy to universal being; and is, in every sense, *unable* to help himself. Let a principle of holy love be infused into such a soul and he will, in a moment, become spiritually alive: the superaddition of this principle in perfection will make him as perfect as a creature can be: or, in words, better adapted, perhaps, to *common understandings*, "A sinner only wants a good heart to have the light of the knowledge of God, in the face of Jesus Christ shine unto him in its ravishing glory." The presence of this principle is holiness, its absence is sin. This is the *willing mind*, and it is accepted according to what a man hath, and not according to what he hath not. Where this is present, its expression will be excused if prevented by any natural impediment, such as "feeble hands or a weak head," but where it is wanting from a creature having capacity for its being and exercise, neither moral nor *natural* inability to obtain it can excuse its want or absence, the wretched creature so remaining must perish, he is fitted for his end, which is to be burned. And why may not God display his righteousness and goodness in destroying such enemies to being, as well as in glorifying its friends? "Hath not the potter power over the clay, of the same lump, to make one vessel to honor and another to dishonor?"

The writer has, he hopes, "A heart-felt conviction of the total helplessness and utter inexcusableness" of fallen man, at the same time. And whatever he may be *left to*, he hopes he may never be *left* to believe, much less to say that God's requiring absolute perfection of such imperfect creatures as have no power to love or serve him, must seem *shockingly unreasonable:* Or, that his condemning to endless tribulation and anguish every soul of man that doth evil, when doing evil is what no soul of man can help, *is excessively cruel:* Or, that his unconditional decrees of election and reprobation, and his having mercy on whom he will have mercy, in effectual calling, is *arbitrary*, *partial* and *palpably unjust*. If by requiring *absolute perfection* of imperfect creatures is meant requiring any thing

more than *perfect love* and such expressions of it as God has enabled us to exhibit, his requirement would indeed merit these epithets; and, in the use of them, this might be, and probably was, the sense intended. But if by requiring *absolute perfection* of imperfect creatures who have a *capacity* for holiness, be meant requiring *perfect love* when they are totally destitute of it, and have no power whatever to obtain it, then the writer dissents from the use of those epithets, or any thing like them, and he hopes to persevere in this, as he finds the Great Teacher, who came from God, has expressly taught, that sinners neither *can*, nor *will*, come to him for life. These terms, in their plain and obvious sense, as they are used, negate all power in sinners, *natural* and *moral*, to come to Christ, and their force can no otherwise be evaded but by departing from their obvious meaning, and giving a metaphysical one as some have done, by saying, that *can* means the same as *will*, and *cannot* the same as *will not*, a liberty which, if indulged, will go far to destroy the use of the bible as the standard of truth.

If this account of the matter should be further objected to, it is hoped the objector will show from the scriptures what that power is which the sinner has, distinct from *capacity*, to love and serve God; and will clearly define it, so that it may be obvious to *common understandings*; for he, if any man, is able to do it; and the writer, on seeing this done, hopes he shall have modesty enough to submit his own understanding to the authority of God, and to join with the Apostle in the devout aspiration, "Let God be true, but every man a liar."

With a view to avoid controversy, the writer will now state in few words the substance of what he has said on this subject, and his present opinion, to wit,

That the new-birth is that change of nature which is the ground of holy exercises—that this change of nature, is, in a general sense physical, but in a sense more appropriate, it is moral—that it essentially consists in the communication of a sense or perception of moral beauty, or, in other words, of divine light and love, which before was wholly wanting—that the cause which produces and perfects this change in the heart, is the physical operation of the Holy Ghost creating the subject anew unto good works, without his power, co-operation or causal influence physical or moral of which for this work he is wholly destitute—that the sinner, though destitute of power, properly so called, has sufficient capacity, without any new natural faculty to be given him, to receive and exercise a holy principle when God shall please, in his sovereign pleasure, to communicate it, a good heart being all that is wanting to his perfection as a creature—and that the inability of the sinner to exercise repentance, faith and new obedience, being a conscious enemy of God and his kingdom, affords no excuse for impenitence, unbelief, and disobedience, nor renders it unjust for God to show his wrath and make his power known in his destruction.

It was the writer's main object to state the inability of the sinner to love and serve God, and to show that he is blameworthy and accountable, even on the supposition that a *physical* as well as moral change were necessary to enable him to do so; but whether this change considered as an effect produced in the subject, be properly *phys-*

ical, except in the large sense just mentioned, is a question which he has no disposition to controvert.

The strictures which have lately been made, have exhibited the writer amidst a group of absurd opinions, with which he has no concern, but which, contrary, it is presumed, to the intention of the objector himself, the less critical reader would be apt to apply to him, if passed over in silence, he has therefore been induced, with a view to prevent or remove the unfavorable impressions apprehended, to trouble the public with his present remarks: and will only add, that, he hopes there will be no occasion further to pursue the subject.

On the reasonableness of an immediate repentance.

(Continued from p. 50.)

15. FEW things more universally engross the attention of mankind, than a regard to what is considered as honorable and respectable by those around them. Thousands have been led into the commission of enormous sins, and not only so, but to such a course of conduct as was contrary to their natural inclination, and ruinous even to their present happiness, by an irresistible desire to comply with the whims of the fashionable, and the follies of the great. Custom is a tyrant whose sceptre is iron, whose dominions encircle the globe, and from whose powerful grasp few mortals can boast immunity.—As men have generally been evil, they have made language conform to their corrupt propensities, and have often denominated that honorable and glorious, which has appeared base to good men, and abominable in the sight of God. But, my readers, there is such a thing as conduct truly honorable, notwithstanding there are many counterfeits; and it seems no small argument in favor of an immediate repentance, that those who are the subjects of real sorrow for sin, assume for the first time an honorable character.—Can this be doubted? Look around you in this unhappy world, (which, alas, affords numberless instances of every species of wickedness and debasement,) and behold a profligate child, who, though kindly invited and entreated to become obedient and dutiful to his indulgent parents, yet rejects their invitation, despises their advice, spurns at the comfort and plenty which would accompany their favor, and proceeds heedlessly downward to poverty, distress, and contempt. See the hardened rebel treat with indifference the amnesty of his sovereign; or, within sight of the gibbet, tear to pieces with his own hands, a reprieve, or a pardon, procured by disinterested friendship, and granted by unbounded clemency. See an ungrateful wretch neglect and despise a benefactor, who has saved his life, and preserved him from the jaws of famine, whose only motive to beneficence was to impart happiness, and who selected this unworthy object of his bounty, only because he was pre-eminently wretched. How

do these men appear? "Vile," you exclaim at once, "indescribably vile." Would not a change of character, then, be truly honorable in these persons? Could any virtuous being refuse to applaud a change from contumacy and rebellion, to duty, fidelity and gratitude? How then is the case between an obdurate sinner, and his compassionate Creator? How truly base and disgraceful, is his continuance in sin. Repentance is the only proper, the only ingenuous, the only justifiable course which the transgressor can pursue.

Again, repentance is more honorable than impenitence, as it tends obviously and immediately more to promote the happiness of the universe. This can easily be proved in various ways, but as it would involve topics already treated of, and as it is very evident to every considerate person, I shall not dwell upon it.

Repentance is also honorable as it takes the penitent from among a most odious and wretched class of beings, and places him among those who are the most dignified and glorious that the universe contains. Let the impenitent sinner reflect with shame, that he belongs to the miserable class, in which are liars, adulterers, murderers, hypocrites and deceivers, tyrants and usurpers; in which every base, cruel and malignant passion has numberless slaves; in which every mischievous design finds supporters, and every ungodly practice abettors and defenders; in which Cain, the inhabitants of Sodom and Gomorrah, Pharoah, Balaam, Saul, Jeroboam, Ahab, Judas, and vast multitudes of a similar character, have been their predecessors in guilt; to which belong the angels who kept not their first estate, but are confined under chains of darkness to the judgment of the great day; and in which will be included all the enemies of God who shall be sealed over to everlasting perdition! And let the believer rejoice with fear and trembling, when he considers in what a glorious order of beings he is ranked. Let him with unfeigned humility adore the grace which has taken him from his former evil associates, and placed him in a class to which belong Enoch and Elijah, Abraham the father of the faithful, Moses the man of God, Samuel the seer, David and Solomon, the hallowed Isaiah, the plaintive Jeremiah, the ardent Ezekiel, the three worthies expressly distinguished by God himself, Noah, Job and Daniel, and the whole host of faithful prophets, apostles and ministers of the gospel, with all those, in every nation and language, who have believed on their word; who have been blessings in their generation; and who have maintained a stedfast war with all the enemies of God: and what is of far greater consequence than all this, let him adore the grace which makes him a friend to his Creator, Benefactor, Redeemer, and Sanctifier, to the omnipotent and ever-blessed God. Here are objects which afford full scope to a mind emulous of distinction truly honorable. The conqueror of kingdoms might well stand abashed and confounded in the contemplation of the substantial glory, the transcend-

ant elevation to which the least and most despised member of the Redemer's flock will surely arise.

16. A consideration of the great things which God has done for the salvation of sinners, ought to induce every man to renounce his sins, and believe the truth. From the fall of man to the present time, infinite benevolence has been constantly engaged in devising means for the restoration of rebellious creatures to the favour of their Maker, and the enjoyment of happiness. Prophets have been sent, and angels have ministered, and the declarations and predictions of both have been confirmed by miracles almost numberless, to accomplish this desirable object. A people was selected from the rest of the world, defended, preserved, and instructed by the immediate and peculiar agency of Jehovah himself: a law was given and committed to writing declaratory of the will of God, and the duty of man, a law of perfect righteousness which is to remain for ever a transcript of the mind of the Deity; and the glorious Son of God came into the world and by his death made an atonement for sin, that wretched worms of the dust might be sanctified and saved. For the same purpose, the Holy Ghost was sent down, churches were formed, pastors provided, and many brought to believe the truth, and enabled to impart it to others. A faithful covenant has always existed, notwithstanding the floods of ungodliness which have nearly deluged the earth, and swept away almost all the vestiges of real virtue. The scriptures of truth now speak, as the voice of many waters, saying, "Turn ye, turn ye, why will ye die, O house of Israel." Notwithstanding these kind interpositions of Divine Providence, these stupendous works of compassion and mercy, multitudes to whom they are well known, and upon whom they are frequently urged, treat them with cold indifference and systematic neglect. That they ought not to be so neglected is sufficiently evident; and that they ought to be received as proofs of the divine placability and readiness to receive a penitent, admits not a doubt. Oh, that the spirit of grace would give them the proper effect upon our hearts; and that, while pondering upon them, we may feel a proper sense of gratitude to him from whom cometh down every good gift, and of the obligation under which we are laid to use all his favors in such a manner as to promote the good of our souls. Thus shall we meet our Judge with joy in the great day of account, and be admitted into his blessed kingdom.

C. Y. A.

(To be Continued.)

The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

(Continued from p. 168.)

No. V.

REMEMBER that you have a soul of an immortal nature, of more worth than ten

thousand worlds, which is in great danger of being lost, through the temptations of the world, the flesh, and the devil; which therefore must be the object of your solicitous concern, vigilance and care, as ever you value its happiness. Our souls are spiritual, vital substances, endowed with understanding, will and affections, created with an inclination to the body, and infused into it by God, for whom they were made, and by whom they are made capable of endless happiness or misery. Nothing is so worthy of our greatest care and diligence as our precious and immortal souls, and the securing the favor of God, in order to the salvation of them.—To over value present temporal things, that bear a relation only to the body, and the present life, and undervalue the soul, and slight its eternal concerns, is madness that wants a name to describe; it is doing infinitely worse than those who are careful to feed their brutes and leave their children to starve; its great worth appears, in that it will never have an end, but continue as long as God himself has a being; in that it is capable of the moral image and intellectual enjoyment of God here, and everlasting communion with him in glory; in the price that was paid for the redemption of it, which was the sacrifice and death of the adorable son of God; and in the diligence, watchfulness and stratagems of satan to destroy it, who lies in ambush in every place, and like a roaring lion goes about seeking whom he may devour. These considerations shew its worth and value, and should urge us to make the salvation of it the business and care of our lives; we should think nothing too dear to secure it, because the loss of it is irreparable. Let us not debase our souls below their excellent nature and end, by living in animal and brutal gratifications, nor endanger them by the indulgence of any sin. Let not us dying creatures have a thousand thoughts of temporal enjoyments, for one that we employ about our immortal spirits, as if they were things that we had no concern in; but let us act the wise and prudent part in securing a happiness that will last as long as our beings last, and fully complete all their wishes and desires.

No. VI.

REMEMBER that you are a probationer for eternity, and that, as you spend this short moment of time, so it will be with you forever; that as you now sow, so you will then reap.

It highly becomes us seriously to consider, that our lives are short, our souls are precious, our enemies many and powerful, our work is great, and much of it is undone. Time is hasting away apace, and much of it is already lost; hell is terrible, heaven is glorious, God is just; and whatsoever is done for our immortal souls must be done now or never. Being in this case, we have no time to throw away on senseless, idle, and useless diversions; or to spend in sinful, criminal pleasures and indulgences. Let those so employ themselves who have no work to do for God, and no souls to prepare for death, judg-

ment, and eternity. Surely, beings that have the concerns of both worlds to mind, need not be at a loss to employ their time. O precious time! How fearful am I, lest thou shouldest be gone before my faith be strengthened, and my preparation made for death and judgment, by active faith and holy diligence! He that lives by faith, sees heaven open all the way before him, and that cools his appetite for all sensual, sinful sports and pleasures. I cannot think what hearts those men have, who can see time passing, death coming, God ever present, judgment and eternity at hand, and yet live heedless, as if they had nothing to do with time. Certainly that person is not well in his senses, or knows nothing of his God, his end, his work, or his danger, who hath time that lies as a burden upon his hands. Needful, lawful recreations are not to be condemned, such as fit us for the duties of our callings, but wo unto them who cast away their short and precious time in fooleries and idleness! since this is all they will ever have to prepare for their everlasting state. How should our time be valued and improved, since a minute of it can never be recalled? how should it be spent, since every moment brings us nearer to our eternal condition? Let us foresee our dying hour, and employ our moments as we shall wish we had done, when time with us shall be no more.

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following letter was written to a young lady who had apparently been brought near to the grave by sickness, but afterwards recovered, and who, while to human appearance, she was in the valley of the shadow of death, entertained an hope of an interest in Christ. Soon after she received the letter, she favored me with a copy. And presuming the author will have no objection, I submit it to your disposal.

June, 1802.

Dear Friend,

BEING enabled, as I hope and trust, by the mighty power of God, to realize the deplorable condition of those, who have not an interest in Jesus Christ; and professing a full belief of the necessity of a renovation of heart to prepare men for the enjoyment of God, influence me to write to you.

The first time I visited you, I had an ardent desire to converse with you respecting the state of your mind. As you was to human appearance drawing towards the close of life, I was anxious to know whether you considered yourself a subject of divine grace, and hoped for heaven only through the atonement of Jesus Christ. But finding persons present, with whom I supposed you would prefer to converse, what little your strength would admit, and who I knew were better able to give you instruction than myself, I contentedly omitted it, though I had just heard you had great

anxiety of mind. On my way home I contemplated on your dreadful condition, if as I feared, you was in an unregenerate state, and evidently not long to live. But I still hoped and prayed, that God in infinite mercy, through Jesus Christ, would renew your heart, and prepare you for glory.

The second time I saw you, I was disappointed, after what I had just heard, to find you had an hope of yourself; and I both rejoiced and feared. I rejoiced, because I hoped you had been born again, and feared, lest you should be deceived, and settle down on a false foundation. Whether you are in a regenerate or unregenerate state, I pretend not to know. But since it is of the utmost importance, that you be not deceived; I, having an ardent desire for your eternal interest, beg leave to entreat you to examine, whether you have the true believer's hope, or that hope only which perisheth. There have been many, you are sensible, who, when they were apparently on their dying-bed, have expressed a hope of a change of heart, and as far as human eye could discern, had become the disciples of Jesus Christ. They manifested a high regard for the Redeemer's cause, and earnestly desired to obtain their health to speak the praises of redeeming love. When out of present danger, they lost their love to God, and their religion became like the morning cloud, and early dew. I do not say your religion will be like theirs. But since that has proved to be the case with others, have you no reason to fear it may be so with you?

In conversing with you, I perceived, if I did not mistake, you wished to obtain your health, that you might manifest that you had passed from death to life. Your conduct will be an evidence to others, of your love to God; but if this be your only dependence, I beg leave to tell you, your religion is false.

Regeneration is essential to salvation; and unless you have been renewed by the agency of the Holy Spirit, you have no part in the sufferings of Christ. Jesus Christ hath wrought out a complete atonement for all who put their trust in him. If you have built your hope on Christ, your salvation is sure. Many have thought Christ was the foundation of their hope, but at length, were made sensible, they were building on their own strength.

Love is the great criterion, by which we may know, that we are the friends of God. "Every one that loveth is born of God." But this love must be exercised towards God, and not towards ourselves. All unregenerate men have a supreme regard for themselves; but the foundation of their love to God originates from a hope, or belief, that he will make them happy. But all, who are the subjects of the new birth, love God, not only because he hath sent his Son to redeem them from the curse of the law, but because his attributes are worthy their highest affections. This is holy love. If you exercise this kind of love towards God, you have reason to believe you are a subject of divine grace. You must hope on no other ground than this. If you have true love to God, you will not be ashamed

to espouse his cause. You will see a divine beauty in all his requirements, will delight in his commands, and will loathe yourself on account of those sins, which are the cause of your doing so little to promote the Redeemer's kingdom. If you are a true penitent, you will rejoice in the prosperity of Sion, and have a tender regard for the friends of religion. You will derive greater satisfaction in the company of the friends of Christ, than in that of his enemies.—Hereby "we know that we have passed from death unto life, because we love the brethren."—The Apostle here means, that those, who have this knowledge, exercise a kind of love towards the brethren, different from that, which unholy men exercise towards each other. He speaks to those, who love the brethren, or true Christian professors, because they are the friends of God, and wear the image of Christ stamped on their hearts. All who love the followers of Jesus, because they are his true friends, belong to that number to whom the apostle addressed himself. If you are a friend to the Redeemer, you will find frequent occasion for humbling yourself before God, for your many transgressions, and implore divine forgiveness. You will rejoice that the Lord Jehovah reigneth, and orders all things according to his holy will and pleasure. It will be matter of joy to you to give up yourself to God in an everlasting covenant, never to be broken; and frequently dedicate yourself, soul and body to him. You will have an ardent desire that sinners may see the error of their ways, and turn to God. For this you will earnestly pray. If you have the love of Christ in your heart, you will strive to imitate his meekness and love; "Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed all things to him, who judgeth righteously." You will, like him, possess a forgiving temper, and freely forgive all your enemies. If you do not forgive, and ask mercy for them, you cannot pray for yourself in a manner, which will be acceptable before God. Would it be fit for God to forgive his enemies, if they forgive not theirs?

If you have enlisted under Christ as the captain of your salvation, you have engaged in that glorious cause, which will finally triumph. Though you may meet with many difficulties and disappointments, you need not fear. All the saints on earth are on your side, walking the same road; all the angels and glorified spirits in heaven are engaged in the same glorious cause, and rejoice that you will soon join them in celebrating the praises of redeeming love; and the Lord Jehovah will never leave, nor forsake you.

Before I close my letter, permit me once more to exhort you, to search your heart, and see if you are not deceived. "The heart is deceitful above all things, and desperately wicked, who can know it." Remember, Satan is taking every advantage to deceive you. If he cannot do it by driving you to despair, he will strive to make you settle down on a false hope. But yield

not to his wiles, nor temptations, but flee from him, as the adversary of your soul. Submit yourself to the Lord Jesus Christ, and take on you his yoke, which is easy, and his burden, which is light.

That God would grant you grace to live agreeably to his will, and at last receive you to himself in glory, is the earnest desire of your friend, G.

Memoir of the Rev. Jeremiah Day.

THE Rev. Jeremiah Day was born at Colchester in the State of Connecticut January 25th, 1737, O. S. His father and ancestors were originally from Hampshire county, state of Massachusetts, were plain farmers, and both the paternal and maternal line were remarkable for their piety. His father being one of the first settlers of Colchester, Jeremiah, when a boy, was employed in the fields during the spring, summer and autumn, and in the winter went a distance of three miles to school.

He early discovered a great attachment to books, which induced his parents to fit him to receive a public education.

At commencement after he had completed his fifteenth year, he entered Yale College, and was graduated in 1756.

After he left College he taught a school in Sharon until the 1st of Dec. 1757, when he commenced student in divinity with the late Rev. Joseph Bellamy, D. D. of Bethlem. After a year and an half's study, some modest doubts as to his qualifications for a gospel minister led him to return to his former employment of instructing a school.—In the spring of 1763, his only brother died, and in his will bequeathed him a farm on Sharon mountain.

Having a taste for mathematics and natural philosophy, he here divided his time between books and hard labor. The aged farmers in that vicinity still speak of Mr. Day as useful to them in their profession, and yet notwithstanding his improved mind, he cheerfully submitted to all the toils of the field. While in this situation he faithfully discharged the office of a Selectman; in October 1766, he represented the town of Sharon in the General Assembly; and about the same time received a military commission.—But God in his providence had designed him for another sphere of action, and prepared him to encounter its self denials by affliction.

Miss Sarah Mills of Kent, the wife of his youth, to whom he had been married about three years, sickened and died in August 1767. Not long before her death he with her made a public profession of religion.—Soon afterwards he renewed his attention to theological studies, under the direction of the Rev. Mr. Smith of Sharon, was licensed as a candidate, and after preaching at several places came to New Preston in September, 1769, and was ordained as pastor of that flock January 31st, 1770.—In the autumn of this year he was married a second time to Miss Lucy Wood of Danbury.

Shortly after Mills, a son by

his first wife, and then his only child, died, in consequence of a kick from a horse. The year following, 1771, his second wife died by whom he had no children. Oct. 7th, 1772, he was married a third time to Abigail, widow of the Rev. Sylvanus Osborn of East Greenwich (now Warren,) by her he had five children, four sons, and a daughter who died in infancy. By his great exertions, prudence, and economy, he educated three of his sons at Yale College, and one as a merchant, who are now all respectable and respected by their fellow citizens.*—What exertions he must have made to educate his sons, and what privations he must have endured to keep peace with a parish which was divided by various denominations of Christians previous to his settlement, may be learned from the means he possessed to support his family.—Soon after his ordination at New Preston he purchased a farm and attended to the cultivation of it until quite the latter part of his life.

He labored considerably with his own hands, particularly in the season of haying and harvest. His natural constitution was uncommonly strong, his health almost uninterruptedly good, till the summer of 1797, when his constitution was very much impaired by a turn of the Erysipelas, brought on by being overtaken and wet in a thunder shower while extremely heated by pitching grain in the field. From this sickness he never entirely recovered.—The salary stipulated by the society at the time of his settlement was 70*l.* annually, to be paid one third in cash, and two thirds in wheat at four shillings per bushel, and iron at twenty four shillings per hundred. Notwithstanding this stipulation he in fact received a considerable part of every year's salary in mechanic's work, and labor on his farm at the ordinary price, without any deduction.—In the revolutionary war he suffered with his brethren. In addition to the usual ministerial indulgences at that period he remitted in the year 1776, five pounds of the nominal amount of his salary. This sum was remitted in the first instance for that year only, but was continued in each succeeding year, not only during the American war, but till his death.—His proposals exhibited to his parishioners were in the following words.

" Considering the greatness
' of the necessary expenses of
' the country at the present day,
' and the difficulty of the times,
' and being willing to contri-
' bute my proportion towards
' the public expenses, and to
' encourage the glorious cause
' in which we are engaged, I am
' induced to give five pounds
' lawful money the present year
' to this society, to be deducted
' out of my salary for the year
' 1776, which is more than two
' shillings on the pound of all
' my ratable estate. And I fur-
' thermore make declaration and
' promise that all those who are
' bound by law to pay rates to
' me, but profess to be of any
' other religious denomination

* Jeremiah Day, Professor of Mathematics and Natural Philosopy, Yale College. Thomas, attorney at Law, Hartford. Noble, Merchant at New Preston, and Mills, licensed candidate for the Ministry, and Tutor in Yale College.

'from us, if they will produce 'good and credible certificates 'that they have paid for the 'support of the gospel to the 'amount of their rates to me, 'for preaching which they have 'enjoyed within the compass of 'this year, that is to say, from 'the first day of Feb. 1776, to 'the first day of Feb. 1777, shall 'in consequence of application 'made to me for the above men-'tioned year, receive a full dis-'charge of their ministerial tax-'es.—That they should be re-'quired to pay something for 'the support of the gospel is 'reasonable, inasmuch as a 'preached gospel is a benefit to 'civil society, as well as to the 'souls of men.

This voluntary relinquishment of salary to relieve his parishioners, and promise to pay to the society the legal taxes of all dissenters, operated as a direct tax of ten per cent annually on all his ratable property, for thirty years.—It ought, however, to be remarked, in justice to the society, that in the year preceding his death they made him a present of about the same amount which he had annually relinquished to them for their peace and prosperity.

In private life, in the domestic relations, Mr. Day afforded as perfect an example as human nature has produced since families were formed. To his wife, he was all that her fondest wishes could claim or ask: to his children he was the best of fathers. The exclamation of one of his sons on the mournful occasion of his death, to a friend, was as just, as it was pathetic.

"How kind, how tender, how indulgent, and yet how faithful our father has been, our hearts will remember, and while they remember, will swell with gratitude and affection, till every emotion shall be extinct."—In all his intercourse with his people he was grave, serious, and instructive. Wise as a serpent, and harmless as a dove, he was one of the most illustrious examples of ministerial prudence. —As a divine he had a sound understanding, capable of deep research in the science of theology. Though not a fervent and animated orator, he was a solemn and impressive preacher. The serious could not hear him without attention, nor attend to him without improvement. With a clear and luminous method, he loved chiefly to dwell on the great doctrines of divine grace, and the distinguishing truths of the gospel.

To his brethren in the ministry he was a tried friend, and an able counsellor. In ecclesiastical councils and difficulties, his advice was much sought, and improved. Indeed, in this important branch of ministerial duty, he may not have left his parallel.—Always upright in his views, remarkable for punctuality in attendance on all appointments, and able, at once to seize the right point in every question, able to disentangle the most embarrassed subject, clear and conclusive in his reasonings, fellow members in council always felt themselves honored when they found his opinion to coincide with theirs.

Always humble and exemplary, and abounding in the work of the Lord, he appeared to be filled with love for the souls of men, and to have a special re-

gard to the spiritual interest of his own particular people. For many years he laboured with them to little apparent effect, but not long before his death, God granted a very considerable revival and a respectable addition was made to his church.

His brethren in the ministry are witnesses of his strong emotions, when reciting to them the evidences that the pleasure of the Lord was apparently prospering in his hands.—At the meeting of the association of which Mr. Day was a member in May last, the good man attended, as he said, and as it proved, for the last time. His youngest son was examined and licensed as a preacher of the gospel. Although he said little, his tears and expressive countenance, when his son retired, showed that the feelings of the aged Simeon were throbbing at his heart. Though his death was eventually sudden he had been for some time accustomed to consider himself as near the close of life. Hence he took an affectionate and impressive adieu of the association on parting; and conversed with many of his Christian friends with the freedom, dignity and humble submission of one who was conscious that he had fought a good fight, kept the faith, and that the hour of his departure was at hand.

He frequently remarked that death had no terrors to him, and that if it was the will of God, he did not wish to live *beyond his usefulness*. At a time when three of his children were with him, a few weeks before his death, he told them with perfect composure and serenity, that he had but a little while longer to stay with them; that he should soon leave them; that he felt little if any axiety about their temporal prospects, as they would soon follow him to the eternal world. After charging and counselling them as to the one thing needful, he concluded with an affectionate and solemn injunction that they should be prepared to meet him in the world of spirits, and at the bar of the general judgment.

The disorder of which he died, was supposed by his physicians to be the dropsy in the breast. This occasioned considerable difficulty in breathing, and consequent distress. But he can hardly be said to have complained at all. His sufferings were known only, from involuntary expressions of his countenance, from his struggles, and from the mild and simple answers he made to the questions that were put to him. Mrs. Day, however, who watched every breath he drew, and felt every pang that he felt in his sickness, thinks that his sufferings were, at times, extreme.—His strength was not so much impaired, but that he walked across the room, and sat in his chair, a considerable part of the time, on the very day of his death. He prayed in his family every morning and evening during the whole of his sickness, not excepting the last morning of his life.—Did he survive his usefulness?—He died about nine o'clock, Friday morning, Sept. 12th, in the seventieth year of his age.—At the beginning of the evening, being apparently in distress for breath, Mrs. Day asked him, if he would not

have his clothes taken off, and be put to bed? He said "not now." At nine o'clock he spoke to her, as she was sitting by the fire, and said, "I don't care if you do take off my clothes." She went to the bed-side and began to loosen his clothes, when he fetched a sigh and stopped breathing—after a short space he fetched another sigh—and a third—and breathed and sighed no more!!

His funeral was attended Sept. 16th by a large concourse of people, when the Rev. Mr. Starr, of Warren, delivered a pertinent discourse from Rom. viii. 34, "*Who is he that condemneth? It is* CHRIST *that died, yea rather, that is risen, who is even at the right hand of God, who also maketh intercession for us.*"—This passage was selected by the deceased, previous to his death, for the occasion, and is indicative of his favourite subject in preaching, and the great principle, that was the foundation of his Christian hope, in his departing moments. Z.

From the Christian Observer.

On the different kinds of morality.

(Continued from p. 184.)

IN my former paper, I troubled you with a description of several kinds of false and defective morality. I now advance to the definition of that morality which is truly scriptural; and, in doing this, I am not afraid of too much exalting my subject. Morality, it must be admitted, is not a scriptural expression. It is nevertheless a word which may properly be resorted to, in order to denote general holiness, or the practical part of true religion; and it also may imply the whole moral demands of that law of God, which requires a sinless obedience. It has happened indeed that the word *moral*, and also the terms *law* and *lawful* or *legal*, have gone almost out of use in some quarters, except when they are employed in an unfavorable sense. We know, however, from supreme authority, that it is only "when the wicked man turneth from the error of his ways, and *doeth* that which is *lawful* and right," that "he shall save his soul alive." An eminent writer of our own Church, who was a strenuous assertor of the doctrine of justification by faith, and who has also well deserved that title of "the judicious," which he has obtained, has treated largely of *law* in general, and he labors to recommend and exalt it, not to disparage and degrade it. "Of law," says this great author, "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." (Hooker's Eccles. Pol.)

Obedience to some moral law is so clearly conducive to the peace and happiness of the

world, that respect seems due to those philosophers and moralists who have laboured, even with imperfect success, to lay down the rules of duty. They have pursued a good object, although they may have in a great measure failed in attaining it.—Still higher praise belongs to the few distinguished legislators, who have been able to reduce savage man into subjection to the laws of civil society; who have known how to melt into one common will, the separate and independent wills of multitudes of human beings; and have endeavored to convert into national honor, and wisdom, and strength, the pride, the craft, and the violence, of insulated individuals.

Moses was a lawgiver. Some unbelievers have acknowledged him in this character, and have pronounced him therefore one of the greatest of mankind.—Let us not forget that he was a person of extraordinary meekness, and that his qualification for ruling over others consisted much in the power of governing himself.

God himself, indeed, was the lawgiver of the Jews; Moses being his vicegerent. How are our ideas of law elevated, by thus contemplating the great Jehovah in the character of a legislator, promulgating laws which were at once moral, political, and ceremonial, for the government of that favored people.—"He gave them his statutes and his judgments, which if a man do, he shall live in them."

Christ is often celebrated in holy writ as a king or lawgiver. He is that "king" whom "God hath set upon his holy hill of Sion," and under his administration the same divine law, which had been delivered to the Jews in tables of Stone, was to be written in the fleshly tables of the heart.

The *moral* part of this law of God is commonly considered as comprised in the ten commandments, and these ten have been divided into two by Jesus Christ. "On these *two* commandments," said he, meaning the commandment to love God which is the sum of the first table, and the commandment to love our neighbor which is the sum of the second, "hang all the law and the prophets." (Matt. xxii. 36.)

The Apostles, in exact conformity with their master, frequently taught that love to God, and love to man, constitute the sum of true morality or holiness; since there is no commandment which love will not dispose us to fulfil. "Therefore love is the fulfilling of the law." (Rom. xiii. 9. &c.) "Now the end of the commandment is charity (or love) out of a pure heart, and of a good conscience, and of faith unfeigned."

How superior to every scheme of the philosophers is that system of the Scriptures, which has thus laid down the principle of love as the root of all morality. "Love is of God," God is love, whoso dwelleth in love dwelleth in God, and God in him."—"By this shall all men know that ye are my disciples, if ye have love one to another."—"Charity" or love is exalted in the New Testament above all gifts, and even above all other graces. "Though I speak with the tongue of men and of an-

gels, and have not charity, I am become as sounding brass or a tinkling cymbal." "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

But it may be said, since love in the heart is the true principle of evangelical obedience, may not a warm feeling of love stand in the place of an exact attention to the law as a rule of life? Did not Christ, indeed, come to abrogate the law of Moses; and is not every believer in Christ freed from it?

Jesus Christ, when he was on earth, perceiving that an opinion not very unlike to this had gone forth, expressed himself in the following manner on the subject. "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil." As if he had said, you imagine that whatsoever Moses and the prophets have taught, is represented by me as having no longer any force or obligation: and that the commandments of Moses, the lawgiver, are repealed because I, the Messiah, am come. Far from it. "I come not to destroy the law and the prophets," but for the very contrary purpose, "to fulfil them;" to fulfil all that has been prefigured in types, or declared in prophecy, concerning me; as well as to pay a complete obedience to all the commandments. And since thus to do the utmost honor to the divine law is the very purpose of my coming, I further declare to you that the respect to this law, which my followers shall manifest, both in word and deed, shall constitute the test of their discipleship; insomuch, that according to the precise measure of their obedience, shall their rank be estimated in that kingdom which I am about to establish: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." He shall take the lowest place in my Church. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

When we assume, that the principle of love in our hearts may supersede a careful attention either to the dictates of the law, or to the moral precepts of the Gospel, we are certainly deceived. True love will manifest itself by the performance of those acts, which he whom we love has prescribed to us. It will make us anxious to know all the particulars of his will, and dispose us to meditate upon his precepts. "This is the love of God that we keep his commandments." The commandments of God, indeed, rise high in their demands; but our approbation of them, even in their utmost extent, will be one test of the reality of our affection. It has been affirmed of some of the more ordinary duties of morality, that they are too low for some generous and ardent spirits. Justice, for example, has on this ground been degraded, and generosity pronounced superior to it. Now the precepts of the Bible are sufficiently exalted to engage the noblest feelings of the soul. The Scriptures demand of us not justice only, according to men's ordi-

nary conception of that virtue, but generosity in its most extensive and lofty sense. They require, that actuated by love to our Creator and Redeemer, we should err, according to the world's estimate of things, on the side of a too free and liberal service; that we should carry every virtue to a height which ordinary men will deem excessive and romantic; that we should exercise a degree of patience, forbearance, and forgiveness, which will by no means be approved of by the world; and that we should practise what many will not fail to deem a much too forward and enlarged benevolence. They suggest that we should be more ready to confer favors, than importunate men are to apply for them; more prompt to forgive injuries, than violent men are to inflict them; more willing to bestow our property than unjust men are to spoil us of it;—That if any man compel us to go with him a mile, we should go with him twain. That if any one smite us on the right cheek, we should turn to him the other also, and if any one take away our coat, he should have our cloak also. Mat. v. 39—41.

Scriptural morality, it has already been intimated, carries every virtue to a much higher point, than the morality of the world. As in the days of Christ, it was necessary to the character of a true disciple, that his righteousness should exceed that of the Scribes and Pharisees, (the men at that time in the highest repute for goodness); so now it is requisite, that the virtue of every real Christian should transcend that of the most moral of the unbelievers. Are some of these, fair and honest in their dealings? The Christian, as was just remarked, must be more than honest, he must be beneficent. Are some of them beneficent? He must be very large in his beneficence. Do some of them give freely out of their abundance? The Christian must impart freely, though he should have a scanty income. He must even "work with his hands the thing which is good, that he may have to give to him that needeth?" Do men of the world shew gratitude to their benefactors? Do they love their friends and do good to them? "But I say unto you," says Christ, "love your enemies. Do good to them that hate you, and pray for them that despitefully use you and persecute you." Are unbelievers occasionally candid? The Christian must be not candid only, but forgiving also. He must freely pardon the offences against himself which he plainly sees, knowing that "if he forgives not men their trespasses, neither will his heavenly father forgive him." Are there unbelievers who keep their bodies under some degree of subjection, and whose conversation is usually decorous? The Christian not only "lets no corrupt communication proceed out of his mouth," but he also "speaks that which is good to the use of edifying, that it may minister grace to the hearers." Do some unbelievers support adversity with fortitude? The Christian bears it not with fortitude only, but with pious resignation? He views in it the hand of his heavenly Father,

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He can even rejoice in tribulation. "My brethren, count it all joy when ye fall into divers temptations. "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Are there many infidels, sceptics, and worldly men, who would on no account take a false oath? Do some of them refrain from the generally prevailing sin of common and profane swearing? The Christian has such reverence for God, that he will neither lightly mention his holy name, nor trifle with any sacred subject. "But I say unto you swear not at all; neither by heaven for it is God's throne, nor by the earth, for it is his footstool. But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." Are many irreligious men unwilling to violate the laws of the land? Are they true and faithful to their king and country? The Christian is subject to the magistrate, not only for wrath, but also for conscience sake. "He renders to Cæsar the things that are Cæsar's, as religiously as to God the things that are God's." He is public spirited in the most extensive sense. He has been taught, that on all occasions, we are "to look not every one on his own things, but every one also on the things of others:" and how can he deny to his country, when it needs his services, that generous aid which it has been his habit to bestow on the meanest individual? His loyalty therefore needs not to be prompted by the hope of title, pension, or place, or even by the humbler ambition of being admitted to an occasional familiarity with the great. He is satisfied with his own modest station: he "minds not high things, but condescends to men of low estate." In short, his plan of life is to give, rather than to receive; to be useful to others, but to want little for himself: to bear injuries, but never to inflict them; to do good and lend, hoping for nothing again; to do well, and when he suffers for it, to take such sufferings patiently, knowing that hereunto he is called. Such is Christian morality. It surpasses that of the most virtuous of the unbelievers. This is one of its principal characteristics: *it "exceeds the righteousness of the Scribes and Pharisees."*

But I proceed to a few other material circumstances in which it differs from the morality of the world.

Scriptural morality regards the heart, and not merely the outward conduct. The New Testament teaches, that the mind which indulges hatred, as well as the hand which is full of blood, brings a man in guilty of murder: that "whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart:" and the very law of Moses has inculcated the same strictness, by saying, "Thou shalt not covet." The morality of lawgivers regards only the overt act; and that of philosophers

is chiefly occupied in regulating the manners: but the scriptures apply themselves to the motive. They represent that morality of the Pharisee, which results from the love of reputation, as altogether corrupted by the principle from which it springs, and as no better than hypocrisy in the eye of God.

Scriptural morality has reference both to God and man. The Scriptures teach, neither a devotion which is unconnected with philanthropy, nor a philanthropy which is independent of devotion. Men have often separated these two principles. Some have laid claim to the love of God, and professed to be his true and acceptable worshippers, in whom the love of man has been by no means manifest. Their worship, however devout or orthodox it may appear, has not induced them to lay aside "all bitterness and malice:" nor has their love of God taught them to abound in alms to their fellow creatures. The Scriptures give no countenance to this error. Highly as they extol both the worship, and the love of God, they require that the love of man shall not be forgotten. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." "For if any one see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Others have made profession of a philanthropy which is unconnected with the devout affections. But the New Testament, by means of that great example which it exhibits, of the doctrines which it inculcates, and of the precepts which it delivers, instructs us uniformly to deduce the love of man from the love of our Creator and Redeemer. For our *example*, it exhibits Christ as a perfect pattern, both of piety to God, and of the most active and enlarged benevolence. In respect to *Doctrine*, it represents God as "so loving the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And it then adds in the way of *precept*, "Beloved, if God so loved us, we ought also to love one another."

Scriptural morality is also "without partiality." It was observed, in a former paper, that most men are partial in their morality. They are inclined to just so much virtue as is common in their age, is creditable in their circle, or is thought ornamental in their particular profession.

"A lawyer's dealings should be just and fair:
Honesty shines with great advantage there.
Fasting and prayer sit well upon a priest:
A decent caution and reserve at least.
A soldier's best is courage in the field."

COWPER.

The morality of man is various, local, mutable. It changes with the parallel of latitude. It is of one kind in England, of another in Africa, or in the West-Indies. It is one thing in Europe, another in Tartary or in Egypt. It alters with the other

fashions of the century. It was of one kind in ancient, it is of another kind in modern Rome. It depends on climate, on forms of government, on a thousand accidental circumstances. It sometimes varies even when you have climbed a mountain, or have passed to the other side of a river. In one place the prevailing morality has been modified by the peculiar temperament of some leader of a sect; in another by the policy of some ancient founder of the community. Here it has received an influence from municipal laws, enacted on the spur of some peculiar occason; there from institutions imposed by the sword of a successful invader. In most regions we trace a part of its character to the diffusion of moral and philosophical writings, and even to metaphysical disquisitions: and in some countries, a still greater part to the influence of wealth and luxury, and to that prosperity which had been produced by the stricter manners of a more early period. Human morality has therefore almost endless varieties. It forbids that which should be allowed, as well as allows that which should be forbidden, and abounds with absurdity and contradiction. The morality of the Mahometan permits him to persecute, but not to drink wine: that of the Hindoo, to drink wine without scruple, but not to taste meat. The Jews imagined that it was their duty to *hate* those Gentiles from whom they were required to *separate*. The Romans assumed the right of subjugating all other nations. The Carthaginian tho't that he might lie; the Spartan that he might steal. The ancient sages differed from each other, and there was no prince of the philosophers by whom these disagreements could be adjusted.

But the law of God is consistent and clear, and it speaks with a paramount authority to all. It is made for all ages and countries and climates, for all sexes and conditions; and it has no exceptions or abatements. Like him from whom it proceeds, it is "without variableness, or shadow of turning." Its universal language is, "Thou shalt have no other God but me." "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not covet." "Cursed," says the Old Testament, "is every one that continueth not in all things written in the book of the law, to do them." And the New Testament teaches in like manner, that, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" because "he that said, Do not commit adultery, said also, Do not kill." The ceremonial law of the Jews indeed, as well as their civil polity, were intended to have only a temporary existence; but the moral part of the law of God is of universal and eternal obligation. The Jews indulged a conceit that the mere *knowledge* of this law entitled them to the divine blessing. "They who *know not* the law" they said, "are cursed;" forgetting that "not the *hearers* of the law are just before God, but the *doers* of the law shall be justified." St. Paul, in order to remove this prejudice, assures them, that God "will render to every man

according to his deeds; indignation and wrath, tribulation and anguish, upon every soul of man that *doeth evil*, of the Jew first, and also of the Gentile: but, glory, honor, and peace to every man that *worketh good*, to the Jew first, and also to the Gentile: for there is no respect of persons with God." As therefore there was not one rule of morality, and one mode of final judgment, appointed for the privileged Jew, and another for the unprivileged Gentile; so neither is there now one plan of procedure ordained for the believer, and another for the unbeliever. Christ is appointed to be the judge alike of all. Before him shall be gathered all nations: and the reasonableness of the divine administration will be manifested, on the last day, by the *good deeds* which shall be shewn to have been performed, by those who shall be called to inherit the kingdom; and by the *works of iniquity* which shall be proved against as many as shall be cast out. "Behold," says Christ, "I come quickly, and my reward is with me, to give to every man according as his work shall be."

It deserves also to be remarked, that *scriptural morality is accompanied and characterized by humility*. Vanity, pride, ambition, constitute the chief support of worldly morality: but it is the object of the scripture to remove, not only the spurious virtue which is thus produced, but the foundations on which it stands; and to erect a better superstructure, on a very different, and a much surer basis. In the Old Testament, the terms *proud* and *wicked* are frequently used as nearly synonymous; and the summary of the duties required of man are said to be, "to do justly, to love mercy, and to walk *humbly* with his God." How admirably calculated to produce self abasement, is that question in the New Testament, "What hast thou that thou hast not received?" And how emphatical is that saying, with which our Saviour opens his sermon on the mount, "blessed are the *poor in spirit*, for theirs is the kingdom of heaven." When there was a dispute among the Apostles, "which of them should be the greatest,"—"Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

I would add, that *scriptural morality is inseparably connected with Faith in the Doctrines of the Gospel*; by which I mean, as well those truths that are acknowledged by all who denominate themselves Christians, as those which in modern times have acquired the appellation of *evangelical*.

First then *scriptural morality is connected with the doctrine of a life to come, and of a future judgment*. The morality of those who proceed on worldly motives, necessarily rests on the principle, that virtue is in this life its own reward. Occasionally, however, the sacrifice required by virtue is manifestly so great, and the recompence offered is so

small, that the imperfection of the worldly system stands confessed, and religion is then, perhaps, resorted to, not indeed as a general foundation for all virtue, but as a resource in these excepted cases. Thus, for example, Dr. A. Smith, after representing the approbation of others, and of ourselves, as commonly affording a sufficient motive to good works, puts the case of an innocent man, who is brought to the scaffold by the false imputation of a crime. "Such a man," he says, "is tormented, even by his own indignation at the injustice which has been done to him. He is struck with horror at the thoughts of the infamy which the punishment may shed upon his memory, and foresees, with the most exquisite anguish, that he is hereafter to be remembered, by his dearest friends and relatives, not with regret and affection, but with shame, and even with horror. Such fatal accidents," continues Dr. Smith, "for the tranquility of mankind, happen very rarely in any country, but they happen sometimes in all countries."—"To persons," he adds, "in such unfortunate circumstances, that humble philosophy, which confines its views to this life, can afford, perhaps, but little consolation. Religion can alone administer to them any effectual comfort. She alone can tell them, that it is of little importance what *man* may think of their conduct, while the all-seeing Judge of the world approves of it. She alone can present to them the view of another world; a world of more candour, humanity, and justice, than the present; where their innocence, in due time, is to be declared, and their virtue to be finally rewarded."

I apprehend that the occasions, on which vice and virtue fail to receive their just recompence in this world, are much more frequent than either philosophers or worldly men are accustomed to imagine; and that the religious principle, of which some of them condescend to avail themselves, on particular emergencies, is necessary to perfect all the actions of man, and is never inconvenient or superfluous.

But it is not merely as the general foundation of a system of morals, that the Scriptures teach the doctrine of a life to come, and of a future judgment: they also call each individual to the lively and habitual exercise of faith in these awful truths: for it is a fact which the course of our experience very fully confirms, that a man may admit, and even affirm, these and all the other doctrines of the Gospel, and may pay some general respect to them in the formation of his moral system; and yet may, for the most part, practically disregard them. He may neglect them in the course of his intercourse with the world: he may dismiss them from his thought, at the moment when temptation occurs: or he may habitually deny the practical consequences to which they necessarily lead. He may do this, and yet may claim his place among the orthodox.—The Scriptures provide against errors of this kind, by speaking of true faith, as "the *substance* of things hoped for," as giving

subsistence, and reality to the distant objects of expectation; "as the *evidence* of things not seen," as that evidence or manifestation of them to the mind, which renders them influential, like the things which strike our senses. They further provide against this error, by continually representing a true faith as *faith in exercise*. "By faith Noah being warned of God, *prepared an ark* to the saving of his house."—"By faith, Abram" "went out not knowing whither he went."—"By faith Moses" chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for *he had respect unto the recompence of reward*." By faith men are said to have borne the "*trial of cruel mockings and scourgings*," and to have "*wrought righteousness*." We read in the New Testament of "*walking by faith*," of "*living by faith*," and of being enabled to "*stand by faith*:" expressions which all imply that faith is operative, and that Christian morality is the natural and necessary fruit of this principle.

I observed that morality is also most intimately and inseparably connected with faith in those doctrines which are termed evangelical. Is this position questioned? I will endeavor to exemplify the remark by shewing the natural connexion between the evangelical doctrine of *justification by faith*, and the moral virtue of *humility*, a virtue which I select on account of its constituting so principal a part of Christian morality. How then, I would ask, is this virtue of humility to be acquired? Merely by being exhorted to acquire it? Exhortations often fail; and they fail, chiefly through the want of a due preparation of the mind for their reception. Let a man then first be grounded in those great truths which characterize the Gospel. Let him learn the nature and extent of the law of God. Let him be taught that "sin is the transgression of that law," and that he is himself a grievous sinner. Let it be clearly proved to him, that, for all his violations of the law, he is utterly without excuse, and justly liable to punishment. Is there not something humiliating in this lesson? Is not the belief that he is exposed to condemnation calculated to prepare his heart meekly to receive subsequent exhortations to humility? Let him further be instructed "that Christ hath redeemed us from the curse of the law, being made a curse for us;"—"that God hath set forth Christ to be a propitiation through faith in his blood,"—"that he might be just and the justifier of him who believeth in Jesus." Is not this lesson also calculated to affect the heart, and by inclining it to gratitude to dispose it also to humility? Is it not obvious then, that the doctrine of justification by faith has that power of beating down the natural pride of man which the Apostle ascribes to it. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

The invariable tendency of the

doctrines of the Gospel to call forth those religious feelings and dispositions which the Scriptures enjoin; and the no less constant tendency of these feelings and dipositions to produce the actions required in Scripture, might be shewn in a great variety of ways: but I am unwilling to extend a paper which, perhaps, is already too long.

Lastly, I must remark, that *Christian Morality is ever represented in the Scripture as the fruit of the Spirit.* "Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—"Do not err, my beloved brethren, every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights." Human morality may be obtained by human strength; but that morality which I have endeavored to describe springs from a higher source. We need not indeed be surprised, that a virtue which perfects us, after the manner in which "our heavenly Father is perfect," should be itself an emanation of the divine Spirit. Worldly virtue is often joined with high ideas of our own dignity, and unassisted powers. It naturally associates itself with self-sufficiency, and pride; Christian virtue, with humility and prayer. The one dwells with complacency on present attainments; the other aspires after increasing holiness, by the help of him "who worketh all in all."

S. P.

Religious Intelligence.

LONDON MISSIONARY SOCIETY.

Letter from the Directors of the London Missionary Society, to the Trustees of the Missionary Society of Connecticut, dated London July 28, 1806.

Christian Friends and Brethren,

YOUR letter dated 20th March, 1805, came to our hands and was read at one of our meetings on the 15th July following. We cannot recognise this without regretting that so much time has elapsed before any answer has been returned to your favor. Yet our silence has not proceeded from neglect, but from a great multiplicity and increase of missionary concerns, in connection perhaps with a want of that systematic appropriation and execution of business, which we have now adopted, and which we trust will enable us to carry on at least an annual correspondence with you, and with every other missionary society.

We are happy to learn that the missionary reports and transactions, which accompanied our last letter, gave you satisfaction and also excited your gratitude to God for the great things he has enabled us to undertake for his glory, and for the extension of our Saviour's kingdom. We shall send with this, succeeding reports and transactions: numbers of the Evangelical Magazine, &c. These will inform in detail, of what we could barely mention in the compass of a letter: and we trust you will unite with us in adoring the Almighty power

which has evidently strengthened and enlarged the concerns of our society; and in supplicating that divine influence and blessing which alone can give permanence to our establishment and success to our operations.

We have to inform you with the sincerest gratification, that the zeal for the honor of Christ, and the earnest desire for the conversion of the heathens, which was evidenced at the formation of the Missionary Society have neither subsided nor abated. Our annual meetings appear to interest the religious public as much as ever. Ministers in considerable numbers attend them from every part of the united Kingdom, and their union and co-operation in so good a cause, occasion a reaction of animation and energy, which is evidently felt in these assemblies, and which continues its operations, when the ministers return to their respective residences. Thus while we are endeavoring to convey blessings to others *we* are greatly blessed ourselves, and while Britain sends far her missionaries to enlighten the darkest and most remote regions of the earth, her churches are increasingly irradiated with divine truth, and burn more intensely with the fire of heavenly devotion. May this collateral interest and blessedness be increased and perpetuated in Britain, in America, and in every country and society in which a zeal for divine glory is felt, and a love to the souls of the heathen is manifested! You will perceive by the detail of religious intelligence in the magazines, that the zeal of our brethren is not confined to one object. It appears to have been lighted at the sacred altar of missionary duties, but the flame has diffused a light on other very important objects, and has excited ardent desires and vigorous exertions for their prosecution and accomplishment.

The Religious Tract Society was the first instance of that reaction of zeal and effort which missionary exertions happily occasioned. We send you the tracts it has published bound for your convenience in three volumes together with an account of the origin and progress of that society. You will be gratified at hearing that three millions of these small but interesting publications have been printed and circulated, and that many instances have come to our knowledge wherein the most serious impressions have been made by them on the minds and hearts of the profligate and impenitent. We also send you a specimen of a new series of that society's tracts which have recently commenced, and which are intended to counteract and destroy the baneful influence of foolish, vicious and profane ballads, stories, &c.

Another institution of still greater interest and importance has lately been founded, and we are persuaded that you will receive with satisfaction and pleasure the two annual reports of the "British and foreign Bible Society" which we now send. You will perceive that high patronage has been obtained and considerable attention excited to this institution: and that already very important benefits

have resulted from its active operations.

In the perusal of the Evangelical Magazines you will also notice the foundation of other plans and institutions of benevolence and utility. These are all honorable characteristics of the zeal and liberality of the British public, and they promise very considerable benefits both to the particular objects they are intended to serve, and to the general cause of national and religious improvement. Besides the pleasure which we hope you will feel at this intelligence, and from these communications, it may be impressed on your minds, that similar efforts on your parts may produce important benefits among your community. We shall be glad to hear that you approve of our means and exertions: but our pleasure will be greatly increased if our example is followed, our plans improved, and consequent encouragement and success attained by our friends and brethren in America.—It will give us pleasure to hear that the obstacles which opposed your benevolent attempts to civilize and to spread the gospel among the heathen tribes on your borders, have been removed or overcome. Your society did well not to despair, but to be watchful of the leadings of Providence, which may open an effectual door, and present suitable means and instruments for carrying on this good work. Your next letter will we hope inform us of your further operations, and we pray that they be such as shall gladden our hearts, strengthen our hands, and excite us mutually to be stedfast, unmoveable and always abounding in the work of the Lord.

We are anxious that our brethren and friends in every part of the world should participate of the sentiments which we most strongly feel, regarding the divine protection and mercy which our beloved country has continued to enjoy. Our state has been afflictive and apparently dangerous. Our enemies have triumphed on the continent, and their power has considerably increased. But every attempt to effect an essential injury in Great Britain itself has proved abortive and discomfited. With that limitation which a sense of our unworthiness impresses on us, we can say "our walls have been salvation and our gates praise." Join with us therefore, dear brethren, in gratitude to God who has been our refuge, our strength, and our deliverer. We unite with you in ardent prayer for the speedy restoration and permanent enjoyment of national peace, and we earnestly intreat the Almighty Ruler of the universe that this blessing may not be removed from your beloved America. It is perfectly natural and suitable to turn from subjects of a general consideration to those of an individual and personal nature. Brethren, it is our desire and prayer that our hearts may be right with God, that while we are endeavoring to enlarge the kingdom of his Son in the world, his spiritual kingdom may be established and prospered within us, that while in society we act upon principles, and with designs of acknowledged honor and utility, we should at the same time personally abound in the fruits of

righteousness and of the spirit, in the more private and insulated relations and engagements of our lives. As we trust that these impressions and desires are scriptural and profitable, we cherish them in ourselves, and we pray that they and every other commendable and holy exercise of the heart towards God, and for personal utility and happiness, may abound in you, that each of us may stand complete in all the will of God and of his Christ, which we are mutually endeavoring to establish and enlarge in the earth, that we may partake of its appropriate blessings in the present state, and enjoy its perpetuity and glory in the heavenly world. The directors of our society tender every Christian and friendly salutation, in whose name and behalf, we remain yours affectionately,

JOSEPH HARDCASTLE, *Treas'r.*
GEORGE BURDER, *Sec'y.*

Report of the Directors to the twelfth general Meeting of the London Missionary Society.

THE directors of the Missionary Society welcome, with unabated pleasure, the return of that period, which renews their intercourse with their christian brethren from various parts of the kingdom: they rejoice in the conviction that to such as feel with suitable gratitude, their immense obligations to their adorable Redeemer, no occasions can be so exhilarating as those which connect the honor of his name, and the enlargement of his kingdom, with the highest interests of the human race.—May his presence and blessing eminently distinguish this anniversary, that the springs of zeal and of love may be abundantly replenished, and every heart be consecrated anew to him!

In pursuance of their duty to the society, the directors will lay before them a summary account of the occurrences which have taken place since they were last convened together; and they trust that it will excite the spirit both of supplication and of thanksgiving to that gracious Being, on whose influence and blessing all our hopes of success are founded, and who has condescended to favor our undertaking with so many proofs of his approbation.

OTAHEITE.

As the first measures of the society were directed to the islands of the South sea, they have usually placed the missionary station at Otaheite as the first article of their report. They have occasion to regret that the intercourse with this island, through the medium of New South Wales, is much less frequent than heretofore, when the state of that colony required supplies of provisions from the southern islands; so that our brethren, when they last wrote, had not received the various letters which had been addressed to them since the year 1801, as they were detained at Port Jackson for want of the means of conveyance; the only letter from them which has reached us, is dated the 12th of December, 1804; the substance of which is as follows.

The population of the island continues to decrease every year, through the still prevailing causes frequently noticed in former letters. Civilization is making but a slow progress. The chiefs are dissolute; the common people indolent; and both insensible of the value of improvement. The gospel has not yet met with a favorable reception among them; nor do the missionaries perceive that there is any very pleasing prospect that it soon will. Otoo, since the death of Pomarre, has maintained his authority without opposition, and his treatment of our brethren has been affable and kind; but they conceive his favor to be precarious, and liable to be soon turned away from them. They suggest the desirableness of being reinforced by two or three times their present number, recommending the far greater part to be mechanics rather than missionaries; of the latter they conceive, that on account of the small population of the islands, a large body is not necessary. They speak with concern and apprehension of the great increase of fire arms, and the avidity of the natives to procure them, even on very high terms. Otoo, who had been seven months at Eimeo, had, by gifts or force, got into his possession the greater part of the musquets which were in the hands of the common people. It is rumored that he intends to do the same at Otaheite; but it is also said, that those who have them are determined not to part with them but with loss of life.

By the Harrington, which touched there about June, 1804, they received a supply of necessary articles, amounting to 113*l.* 3*s.* 1*d.* which came very conveniently, as those which from time to time had been supplied by the directors, still remained at New South Wales, for want of an opportunity of forwarding them. From the measures which the directors have taken, they have reason to expect that these articles, as well as their letters, would reach them ere long.

They have lately been favored with a letter from the Rev. Mr. Marsden, for whose important services to this mission, they are under the greatest obligations. The intelligence it contains is of a more encouraging nature than they have received from the missionaries themselves, and is in substance as follows: The foundation for the introduction of the gospel amongst the natives of the South sea islands will eventually be laid in New South Wales. The natives embrace every opportunity of visiting this country, "I have used," says Mr. M. "my interest to have them treated well. They seem very anxious to learn our trades. I have stated their situation to the governor, who has been kind enough to interest himself about them. I think much has already been done, if the difficulty of the undertaking be considered. When I have conversed with the natives of Otaheite who are now in this colony, I have been much gratified at the knowledge they have acquired. It appears to me that the missionaries, from their letters, are not sensible what impression they have already made on the minds

of the natives. I have already said much has been done, and I think so."

Mr. Marsden suggests a plan for increasing the intercourse between New South Wales and Otaheite, by means of a small vessel, of about seventy tons, which he thinks would soon be navigated principally by Otaheitans, at a small expense; and which would tend to accelerate their civilization, and so prepare them for a more attentive reception of the gospel. He purposes to give this subject a more particular consideration, and write the directors further thereon.

These worthy missionaries are much entitled to our sympathy, and our prayers. Excluded, for years together, from all communication or intercourse with friends and greatly wearied by disheartening circumstances, they yet persevere with unabated zeal in their important work; and it appears from various testimonies, that they exhibit that excellency of principle and conduct which do honor to the Christian missionary. May their faithful labors be soon rewarded with success! When their reply to the letter written to them in June, 1805, shall be received, the directors will, in all probability, be enabled to form a better judgment respecting this missionary station, than they can at present; it is also probable, that some of the brethren may be inclined to return to England, as the period for this event, (as it respects those who went out by the Royal Admiral) approaches. This would enable the directors to enter on a discussion of several important matters suggested by the brethren; and to regulate the future concerns of this mission, by a more comprehensive and accurate view of circumstances than can at present be taken. In the mean time, they bear these much tried-brethren most affectionately on their hearts, and will continue to administer to their convenience and comfort as opportunities may occur.

NORTH AMERICA.

Although the labours of the brethren, the Rev. Mr. Hillyard at Newfoundland, and the Rev. Mr. Pidgeon at New-Carlisle and Restigouche, in New-Brunswick, may not be considered as essential or prominent parts of the system of missionary exertions; yet the directors have annually noticed these stations, and the preaching of the gospel which is there continued, under the patronage of this Society.

The latest accounts from Mr. Hillyard are very satisfactory to the directors, as they evince his diligence and activity in the good work in which he is engaged. Mr. H's. principal station was at Twilingate; but the Rev. Mr. Morris having left the church over which he presided at St. John's Mr. H. at the particular request of its members has removed thither; and probably has resided there during the last winter, at which season of the year, his labors are necessarily stationary. In the summer, however, Mr. H. itinerates to various places, at a distance from his residence, such as Green Pond, an island in Bonavista Bay, Fogo, Trinity, &c. As these places are not favored with the

stated ministry of the gospel, Mr. H's services are very acceptable, and, it is hoped are productive of much good. On these accounts, and the directors judging very highly of his Christian character, and ministerial labors they have agreed to extend their engagement with him from three to four years: which additional term they are persuaded will be faithfully improved.

The directors have received two letters from Mr. Pidgeon, since the last annual meeting. They give information that he generally resides and preaches at New-Carlisle during the winter, and at Restigouche in the summer: that at both these places his ministry is acceptable; and that he occasionally extends his services to various vilages in the vicinity of those places. As his exertions are necessarily circumscribed in the winter, he employs his leisure in the acquisition of the French and Indian languages, in order that he may be able to preach to the French catholics and Indians; the former being very numerous, and many of the latter also residing in the vicinity of those stations. The directors are happy to receive this intelligence, as it tends to assimilate his views, and to direct his future exertions to objects which are directly suited to the patronage of this society. And as Mr. P. has requesed, and will certianly need an assistant, when he shall have entered on his labors among the French catho- . the Indians, the directors think it will be expedient to look out for a suitable person, to take a part of the ministerial duties at Carlisle, and at Restigouche.

The connection which subsisted between the religious society at Quebec, and the missionary society, has terminated by the return of Mr. Bentom to this country. But the directors have the pleasure to state, that at their recommendation, and on application from the friends at Quebec, the Rev. Mr. Dick has been sent out by some religious societies in Scotland, to succeed Mr. Bentom in that city.

AFRICA.

In the last report of the directors, it was mentioned that, in consequence of political circumstances, it became necessary that the misionary stations in South Africa should be placed under the care of the Netherland society; the directors whereof had kindly agreed to become the medium through which the correspondence with them was to be conducted. During the last year, the information received has not been so extensive as could be wished; and although, in some respects, it is of a very acceptable nature, yet it is mingled with circumstances which occasion regret. These have arisen from the opposition made by the Boors to the instruction of the Hottentots, prompted by their malignant hatred to the cause of Christ; but covered and enforced by pretences of necessary prudence and caution in respect to institutions connected with and supported by English societies. The respectable governor Janssens, although convinced of the utility of missionary exertions, and that they were entirely sep-

arated from all national views, yet found it expedient to subject our stations both at Zak River, and Bethelsdorp, to some inconvenient restrictions; and afterwards to summon our brethren Dr. Venderkemp, and Mr. James Read to Cape Town, to vindicate themselves against some charges brought against them by the Landrost a kind of sheriff, and the Boors, the bitter enemies of their missionary work.

Some steps which Dr. Vanderkemp had thought himself bound to take in behalf of the Hottentots, most cruelly oppressed by the Boors, had inflamed their resentment, and produced this measure; and after our brethren had convinced the governor of the innocence of their conduct, the Boors threatened, that if he should permit them to return, they were determined to take away their lives; at the same time representing them as friends to the English, and enemies to the Dutch government. Although the governor perceived the falsehood of these charges, yet he expressed the wish that both Dr. Vanderkemp and Mr. Reed, whom he highly praised, would suspend their return to Bethelsdorp, until more favourable circumstances should render it advisable.

Their journals for 1804, contain several pleasing instances of the success of their ministry among these poor heathen, one of which is the following: "A man named Hannes Trompetten was, even so lately as the present year, captain of a horde of plundering Hottentots. One of his sisters, belonging to the same gang, came last year to our institution. In the present year her example has been followed by another sister, and also his aged father. At last, Hannes himself resolved to give up his flagitious employment, and endeavoured with four of his brethren to join us. In this attempt his brethren were killed, and he alone escaped. In both of his sisters the almighty power of God is glorified: the first was baptized in March, the other in April. In that month the Lord displayed his power in the conversion of our people in a singular manner, and we saw therein, eleven, being all women, added to the assembly of those who shall be saved. The whole number baptized in that year appears to be five brethren, seventeen sisters, and fourteen children; in all thirty-six." One they had been obliged to exclude from their communion for immoral conduct, and to dismiss from the institution the associate of her guilt.

Notwithstanding the opposition made to the labours of these faithful men, the power of God continued to attend their ministry to the period when they were obliged to leave this settlement, which was in the month of May last. Mr. Read writes on the subject as follows: "Our spiritual work continued till our departure in a prosperous state; and there were added to the church daily such as we trust will be saved. The number of baptized consisted of forty-six grown persons, besides a great many others, of whose conversion we have little doubt. One of the baptized named Kruisman, seems likely to be useful in the Lord's work. He lived with a farmer near us, who treat-

ed him with cruelty, on account of the wish he expressed to come to our institution to hear the word of God. He had for several years been concerned about his soul, and could get no one to tell him who, or what God is. He conceived, however, that what he saw and heard daily, such as murder, drunkenness, adultery, and swearing, could not be pleasing to him. His treatment became so intolerable, that he was compelled to complain to the magistrate, who released him from his oppressor, and allowed him to come to our institution. It was striking to see him while hearing the word of God, with his ears, eyes and mouth open. He however was soon convinced, that the evils which he had seen in others, were his own and he began to be almost in despair that such a monster could be saved. The Lord Jesus however manifested himself to his soul, and filled it with joy and peace in believing. No sooner was this the case, than he returned to his fellow-servants, to tell them what the Lord had done for his soul. This was attended with a blessing to one of them, and he, as a spiritual father, goes daily to visit this child of grace, and encourage him to go on in the good way. He is indeed very zealous, and we should not be surprised if the Lord should do great things by him among his countrymen. These instances of divine mercy are our glory and our joy."

To another friend he writes, "The Lord has favoured me greatly, in giving me to see his work flourish among the poor heathen; many have I seen called out of darkness into light, and many of these favoured with strong assurance of their interest in Christ, their new Lord, so that they often express their longing desire to see him, and be with him. Others have great gifts to recommend them to their fellow sinners, and the Lord crowns their work with an astonishing blessing, to the surprise of all around."

Through the kind providence of God, this missionary station, though for the present deprived of the superintendance of Dr. Vanderkemp and Mr. Read, is not left destitute of the means of grace. These are supplied by the brother Albrecht, (sent over by the society from Holland, in company with brother Kicherer and the Hottentots,) of whom Mr. Read speaks highly, and by the missionary Tromp, who was formerly at Waggonmaker's valley, but has been obliged to leave it by the ordinance of the Dutch government, which forbids missionaries in general from giving instruction to christians or heathens within the limits of the parishes in the colony, and enjoins them to remove to a distance of three days journey from every established church.—These are joined by Mr. Smith, most probably a pious and zealous colonist, of whom however no particular account has reached us, and also by Mrs. Smith, a widow of Rodesand, whose hospitality to our brethren, and zeal for the cause of Christ have long been very conspicuous, and she appears now to have devoted herself, in a more explicit and entire manner to his service among the heathen. The brother and sister Bekker of Stel-

lenbosch, must have fallen within the operation of the ordinance just mentioned, but no certain information has yet been received concerning them. The directors do not see any reason to regret this part of the regulation, which necessarily fixes the labors of the missionary more directly among the heathen, their proper object, than in places occupied principally by nominal Christians.

The station of brother Anderson and Kramer, on the Orange river, among the Corannas, had been considered as beyond the limits of the colony, but they were ordered to appear at Cape Town, and were there with Dr. Vanderkemp and Read. No letters have been received from them; it appears however, from brother Read and Dr. Vanderkemp's letter, that their labours among the Corannas are blessed in an extraordinary degree.

The directors have received the interesting journal of the voyage of Mr. Kicherer, the Hottentots, and the rest of the missionaries from Holland to the Cape; where they arrived in the month of January, 1805; for the occurrences of which they refer to the 13th number of the missionary transactions.—Since their arrival, they have received no letters from them, but are informed through the medium of Dr. Vanderkemp, and of the society at Rotterdam, that Mr. Kicherer, Mr. and Mrs. Vos, and the Hottentots, were returned to their station at Zak river, and that there were very favourable prospects of much good being done to the contiguous heathens. Brother Sydenfaden, and the two brethren Albrecht, who accompanied Kicherer and the Hottentots from Holland, had taken their departure for the country of Namacquas, in order to introduce the word of life among those distant and untutored tribes.

As the Cape of Good Hope is now, through the providence of God, in the possession of the English government, there is the strongest ground to expect that a more direct and powerful sanction will be given to the peaceful and zealous endeavors of our brethren to spread the savor of our dear Redeemer's name among the heathen nations. The brethren Vanderkemp and Read were turning their attention to the important island of Madagascar, or to the kingdom of Mozambique. One of the natives of the latter of these places, who was converted to God by the ministy of Mr. Vos, has been redeemed by this society, and placed under a course of instruction to qualify him to accompany such a mission. The directors having furnished a competent supply for the colony itself, have with great satisfaction encouraged the attempt to be made at one or both of those places; but they are doubtful whether Dr. Vanderkemp will feel it to be his duty to engage in this service, as they have suggested to his consideration another sphere of action of still greater importance, of which some notice will be taken in a subsequent part of this report. The directors have embraced the first opportunity of placing their missions in Africa, under such new regulations as are adapted to the more favor-

able circumstances which now exist there ; and they trust they will hereafter receive more regular and frequent accounts from their different stations, where the power of God has so frequently been manifested in the conversson of the heathen.

ASIA.

It was intimated in the last annual report of the directors, that several missionaries had embarked with a view to establish different stations on the peninsula of India, and in the island of Ceylon ; and the directors have now the satisfaction to mention, that, under the divine protection, most of them have reached the places of their destination, and have entered on their work, they trust under the gracious auspices of their great Master. The incidents which occurred during their voyage, and after their arrival are too numerous to be detailed at present ; but they will be found in the publications of the transactions of the society, and will afford much satisfaction to those who may peruse them. The brethren Ringletaube, Cran, and Desgranges, and Messrs. Vos and Ehrhardt proceeded to Tranquebar in the same vessel. Not very long after their arrival, the brethren Taylor and Loveness reached Madras : and it has since been ascertained, that Mr. and Mrs. Palm have joined Mr. Vos, and his associates at Ceylon. Of these three missions, we now proceed to speak, beginning with that of Messrs. Ringletaube, Cran and Desgranges.

These brethren arrived at Tranquebar early in December, 1804, and were received by several christian friends there with great cordiality. Their anxieties were relieved by the information given them of the encouraging prospects in India, and like St. Paul after his communications with certain christian brethren, when on his journey to Rome, they also " thanked God, and took courage."

In the instructions given to them by the directors, they were recommended to form one missionary station only, and to act together. They were not however so intirely limited to this point, as to be deprived of the privilege of judging, and determining otherwise, if it should appear to them necessary, in order to promote more extensively the interests of the great cause committed to their hands. After much deliberation and prayer, the brethren Cran and Desgranges were inclined for various reasons to remove to Madras, with which their colleague acquiesced, and about the 5th of March, these friends separated, after having settled their mutual love in that ordinance which is alike the pledge of union to the adorable Head of the church, and to each other in him.

On their arrival at Madras, they were welcomed in the most affectionate manner, by different gentlemen ; some in the sacred profession, and others who fill respectable stations in civil society. From these they derived considerable information, as well as countenance and assistance in their work ; and as it appeared to them, in the first instance, probable, that they would pitch their missionary tents in some

part of the interior, where the Tamulean language was spoken, they applied themselves with unwearied assiduity to its acquisition, and made therein considerable progress. On further investigation however, they were induced to fix upon a station, in the Northern Circars, altogether unoccupied by preceding missionaries; and the directors are of opinion that the reasons which they state, justify them in adopting this measure. A second time, therefore, they were called to the painful task of separating from friends, who had manifested towards them every sentiment of kindness and affection which binds the heart in the cords of gratitude and love.

On the 13th of July, Mr. Cran thus expresses himself, in a letter to a friend in the direction of this society. With the Bible in our hands full of promises; with the permission of the honorable the governor in council; and with a number of introductory letters from gentlemen of the first respectability in Madras, my dear brother Desgranges and I are just going to embark for Visigapatnam." In a few days they arrived at that place; and here the pillar of cloud and of fire, which had so long, and so graciously directed their wanderings, appears likely for some time to rest.

Visigapatnam is situated on the coast, in one of the Northern Circars; and the sea breezes render the air refreshing and salubrious. It contains above twenty thousand inhabitants, and in its vicinity are many large villages, inhabited by thousands of the heathen who are sunk in the grossest idolatry. To the right and to the left they have the opportunity of engaging in their missionary services for hundreds of miles. The Telinga language, which is spoken there, extends throughout the whole of the Circars; and prevails also at Hydrabad, Golconda, and Bangalore. This station presents an opening also to the Cattack, and Mahratta countries, where the language is not greatly dissimilar; and so extensively is it understood that a thousand missionaries might employ all their time and talents within its sphere.

The last intelligence received from these brethren, is dated October 16th, at which time they had resided there about three months; and they write as follows: "God has in all things exceeded our expectations. The gentlemen of the settlement, and especially one high in official station, continue to sanction us. Unknown to us, the latter wrote to the governor in council, requesting that we might be allowed some acknowledgment for performing divine service in the fort: in consequence of which we now receive ten pagodas per month."

The directors cannot fail to consider so high a sanction to their residence, and to the exercise of their ministry in that place, as of the greatest importance; and that it demands their gratitude to Him, who has the hearts of all men in his hands, and turns them as the rivers of water whithersoever he will.

The brethren, whilst learning the Telinga language, which it appears is not of very difficult

acquisition, have the opportunity of preaching the gospel in their native tongue, not only to their own countrymen, but also to the descendants of Europeans. They have established meetings three evenings in the week, for the instruction of the latter, who are engaged in military service, and also of their children; and they express their hope that some good effect has already been produced by these means.

On account of the very high rents of houses at this place, compared with the expense of building them, they have requested our permission to erect one, convenient not only for their residence, but for the reception of others who may hereafter join them, and to contain also a school-room. Their estimate of the purchase of the ground amounts to 140*l.*, but they do not mention what the building itself will cost. The directors, however, have placed 200*l.* at their disposal for this object. The missionaries have already opened a school for the instruction of native children; and it appears that their three first pupils are the sons of a Brahmin. The directors are compelled, by the reason before assigned, to omit a number of other occurrences, which will however excite no small degree of interest in those who read the publications which record our missionary transactions, and which they take the liberty to recommend to a more extensive perusal. They cannot, however, entirely leave this subject, without expressing the satisfaction which they have received from the inspection of their journals, which are drawn up with great care and accuracy, and breathe a spirit of deep piety, and devotedness to God, as well as of holy jealousy and watchfulness over their own hearts. Their time appears to have been fully occupied either in sacred exercises, or other suitable engagements; and we have only now to beseech the Author of these influences, that he would confirm and increase them, and, by means of their ministry, diffuse them all around.

The approbation which we have expressed of the journals and proceedings of the brethren Cran and Desgranges, are due also to the brother Ringeltaube, their companion in the mission, to the period of their separation at Tranquebar. What further relates to him, exclusively, we now proceed briefly to narrate.

In his letters and journal are contained intelligence, both of general importance, as it relates to natural history, and the geographical delineation of the boundaries of the different languages, or dialects and also of particular interest in a religious view, from the statement which he gives of the exertions that have already been made by missionaries from the Roman and Lutheran churches. He speaks with becoming gratitude, of the protection which the government in India affords to the endeavors of sincere missionaries; and the assistance which, in some cases, they have actually afforded. He expresses the persuasion, that a still more decided patronage of them, would have the most beneficial influence on its inter-

ests. Tracing the operations of providence, in this respect, he observes, they are slow but sure. "The tooth of time seems to gnaw incessantly here as well as elsewhere; and God will finally lay rocks into the dust. The missionary aspect of the country is so much changed, since the English came into these parts, that, the Lord helping his servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the gospel, but the Lord in mercy comforts my wretched Pariar heart more and more, as I approach the field of action. He has indeed appeared for us; whom shall we fear? and if we fall in the heat of the battle, before success decides in favor of our beloved leader, we shall only be sorry that we cannot die ten times for him."

This brother after much inquiry, deliberation and prayer, conceives that the intimation of Divine Providence leads him to settle in the south of Travancore, perhaps at Anjengo, to which place he intends to proceed before the rainy season sets in.

Committing him into the care of his heavenly conductor, the directors now take up the communications of the Rev. Dr. Taylor and Mr. Loveless, who were sent out by the society to lay the foundation of a missionary establishment at Surat. They went out in the American ship Allegany, in company with Mr. Smith the owner, and his lady; to whose kind attention to them during the voyage, they bear a cheerful testimony. They arrived at the Cape of Good Hope on the 20th April, and remained there twelve days; during which time they were refreshed with many interviews with other missionary brethren, among whom were Mr. Kicherer, and the Hottentot brother and sisters, John, Martha, and Mary; the former imparted to them much important information concerning the best mode of conducting missions, and of instructing the ignorant heathen. Dr. Taylor speaks of him as a most valuable missionary, possessing every thing that is useful in that character, eminent piety, gentle dispositions, fervent zeal, extensive knowledge, and deep humility: breaking away from these beloved friends, with the pensive impression that they were not likely to see each other again till they shall meet in the house not made with hands, they set sail for India, and reached Madras on the 24th of June. Here they were agreeably surprised with meeting their brethren Cran and Desgranges, who introduced them to that circle of friends to whose generous patronage they had been so highly indebted, and who received them also with equal cordiality. In frequent conferences which they held together to consider in what way they could best promote the object in view, it appeared to them of great importance that an attempt should be made at Madras to preach the gospel to the English, and the half cast people, many of whom appeared anxious to hear the word of life; the result was, that Mr. Loveless should with this view remain there, while Dr. Taylor should proceed to Bengal previous to their going to their station at Surat. In this journey he would visit the missionary settlement of our Baptist brethren at Serampore from whom he would derive much valuable information, the fruit of their long experience. The directors cannot mention these friends without acknowledging their great obligations to them for the many proofs of kindness and Christian love, which in the most cheerful manner they have manifested towards the brethren sent out by this society; and their satisfaction also in perceiving that the utmost affection reciprocally prevails between them, as becomes the subjects of one Divine Sovereign, and the members of one spiritual family, undiminished by distinctions of inferior moment.

The importance of Madras, as a missionary station, so forcibly impresses the mind of these brethren, that they most earnestly intreat a person properly qualified may be sent out to reside there, and intimate, that should such a one come to Madras, there is reason to believe he would be well received, and lib-

erally supported. Mr. Loveless expresses his sense of his own unfitness for this situation, and that nothing less than the most urgent considerations could have induced him to comply with the importunity of friends to remain there till Dr. Taylor's return. The directors feel the importance of this station on various grounds, and will rejoice to have an early opportunity of supplying it suitably, that the brother Loveless may be at liberty to join Dr. Taylor, agreeably to his wish, and original destination. They will terminate the account of the proceedings of these brethren by the following extract from their letter:

"Thus, honored fathers and brethren, while you acknowledge the goodness of God in opening such prospects, you no doubt will use every exertion to send missionaries into this extensive field. The voice of an approving Providence calls upon you in particular, not to let the favorable moment be lost. It is also the call of thousands and of millions of poor heathens, to stretch out the hand of mercy for their deliverance. Were the christians in Great Britain to behold the gross superstition, and complicated misery of the heathen in this country, they would be roused to such strenuous exertions as were never made before."

(To be continued.)

ORDINATION.

ORDAINED, on Wednesday the 5th ult. to the work of the gospel ministry, in the first Ecclesiastical Society in Farmington, the Rev. Noah Porter, jun. The public exercises were performed by the following ministers, members of the Council convened on the occasion. The Rev. William Robinson, of Southington, made the introductory prayer; the Rev. Timothy Dwight, D. D. President of Yale College, preached the sermon from Acts xxiv. 25, on the manner of gospel preaching best adapted to its use and end, in which the preacher displayed much learning, judgment and taste; the Rev. Cyprian Strong, D.D. of Chatham, made the consecrating prayer, while, with him, the Rev. Timothy Pitkin, of Farmington, the Rev. John Smalley, D. D. of Berlin, and the Rev. Rufus Hawley, of Northington, imposed hands. The Rev. John Smalley, D.D. gave the charge; the Rev. Rufus Hawley gave the right hand of fellowship, and the Rev. Asahel Hooker, of Goshen, made the concluding prayer. The several parts were performed in a manner appropriate, solemn and impressive; the audience was very numerous, silent and deeply attentive through the exercises which were uncommonly lengthy. The music, performed by a numerous choir, led by Mr. Eli Robberts of Litchfield, Musician, was highly finished, and contributed much to the delight and solemnity of the religious service. The good hand of God is visible in repairing, so soon, the loss this people had sustained in the death of their late worthy Pastor, in the happy union which at present prevails, and in the prospects presented to both minister and people.

Donations to the Missionary Society of Connecticut.

Nov. 6.	Rev. William Graves, contributed in new settlements,	$ 31 1
7.	A Friend of Missions,	00 50
12.	From C. Y. A.	2
		$ 33 51

In the Magazine for October, the reader will please to correct the following errors,

Page 144, column 1, l. 10 from top, for externally read *extremely.*
145, ——— 1, l. 6 from bottom, for inquiries read *inquirers.*
146, ——— 2, l. 25 from bottom, for violent read *silent*
147, ——— 1, l. 14 from bottom, for convene read *converse.*

THE

Connecticut Evangelical Magazine.

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New-Year's thoughts addressed to the readers of the Connecticut Evangelical Magazine.

TIME is constantly, like a flowing stream, passing away. It never makes a pause, whether wisely improved to the purposes of piety and virtue, or foolishly abused to the purposes of impiety and vice. It always moves on, with its accustomed rapidity. All who are now busy and active in its concerns, who are performing their respective parts on its stage, will find the scene soon closed, and will be removed quickly to a world, where there will be no change, except from one degree of happiness to another, or from one degree of misery to another.

For their own convenience, mankind have universally parcelled out time into various portions. When one of these imaginary periods has revolved, we immediately enter on another. We need some marks or lines of distinction, to remind us of the swift manner, in which our days glide away. A year is one of the greater divisions of time. One year more of our term of existence in this world, has performed its hasty revolution. We have commenced a new year. Propriety dictates that we should take some serious notices of our transition from one year of our lives to another. The most indeed notice it, only by congratulations, festivity, and sinful rejoicings. As our preservation, through the kindness and indulgence of Providence, another year, is an important blessing, we may congratulate each other. But as we are rational creatures, and probationers for eternity, our passage from one year of life to another, ought to be improved in a religious and pious manner. Our readers have ever been accustomed, since the first publication of this work, to be addressed by the Editors, on the commencement of a new year. We now request them to make a contemplative pause, to review the events of the past year, and to look forward and remember what may, probably, take place, in the year now begun.

And, first—

As you are requested to review the events of the past year, you may well be urged to realize the importance of discovering what your present state and character are in a religious and moral regard. "Know thyself," was esteemed by the wise men, among heathen moralists, to be a maxim of such interesting moment as to have a celestial origin; was supposed to be revealed from heaven. Self-knowledge is a point as difficult as it is important; is hard to acquire, on account of the depravity and deceitfulness of the human heart. We are ever prone to deceive ourselves. Hence this needful exhortation of the apostle; *But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.* Sin always deceives us. It never appears in its own proper colours. While strangers to God and piety, we are willing to be deceived. There is a treachery, and there is a self-flattery in man truly astonishing. The heart is deceitful above all things, and desperately wicked, who can know it? It is painful to search into our views and principles of action, lest we should find so much to condemn and so little to approve, as to fill us with shame and remorse. We love to *hope well* of ourselves as long as possible. As a man who lives beyond his income, and who contracts large debts, without a reasonable prospect of being able to meet them, conscious that his circumstances are not good, dreads to examine his accounts, expecting that the result will be unpleasant, so most people, with great reluctance, look into their hearts, to see what their state and character are, in relation to spiritual and heavenly things. But self-examination is a duty *daily* needful. It is a duty, also, greatly neglected. To enter upon a new year, without knowing whether we are prepared for the happiness of the righteous, or exposed to the misery of the wicked in another world, ought deeply to affect us. If we have lived, through another year, and cannot now give a satisfactory answer to this grand question, we have no time to lose in determining it. An infinitely merciful God, spares us, in life, and prolongs our days on purpose that we may have opportunity to decide this point. It is of his mercies that we are not consumed; and having obtained help of him, we continue unto this time, in the enjoyment of health and reason; and we should look into our hearts, and resolve that we will not pass any longer time in a state of total uncertainty, what will be our destiny, through an endless duration. You should ask yourselves such questions as these. "What are my character and condition? Am I chiefly delighted with the service of my Maker, and disposed to devote myself to him in a life of holy obedience? Or do I chuse the world for my portion, preferring its friendship to the blessings of grace and friendship of God? Am I a disciple of Christ, taking him for my Lord and Master, acquiescing in his offices, atonement, and divinity? Or do I only wear his name, and make an empty profession of his religion. As time rapidly

passes away, I am going to the regions of eternal felicity, or to the regions of interminable misery? To which is the temper of my heart most assimilated? Do I love the ways of holiness on earth, or of sin, and pollution? Why shall I postpone the decision of this question, till the irrevocable sentence of the Supreme Judge, before whom I *must* at last stand, and before whom I *may* stand, before this year shall be closed, shall determine it. If it shall be determined against me, my case will be irremediable. Overwhelming thought! Who can dwell with devouring flames? Who can inhabit everlasting burnings? Ah! a *soul to perish* in endless misery, through the abuse of time and talents, of the means of grace, and offers of pardon! But I am now on this side the grave. I have my health and reason, the calls and messages of grace are addressed to me. It is not too late for me to repent. My heart may yet be changed—and I may yet become a subject of forgiving goodness."

If our readers will faithfully pursue this inquiry, they will find themselves divided, as all mankind are, into the righteous and wicked, into those who love and serve God, and those who forget and neglect him; into those who repent sincerely of their sins, and unfeignedly believe in a Saviour; who delight in, and conscientiously practise their duty, and into those who allow themselves in the habitual omission of duty, and indulgence of evil passions, appetites, and courses. In religion there is no neutrality. We are all arranged into one or the other of these classes, either the enemies of God and his kingdom, or the friends of him, and his interest.

2. Standing on the threshold of a new year, can we forbear to reflect on the mutability of the world? The fashion of this world passeth away. The scene is continually shifting. New actors are coming on to the stage, in quick succession, and former ones passing off. They disappear, and are seen no more. Look round, and behold the changes, which have happened in the sphere of your own observation. This is emphatically a changeful world. Nature around is constantly varying. The vicissitudes of day and night, the revolutions of the several seasons of the year, and the very face of the sky, now serene and bright, now covered with clouds, and threatening angry storms, teach us this most important lesson, the mutability of all beneath the sun. When we look back on time already gone, it cannot be recalled, and seems to us short, and like a dream. As the seasons rapidly revolve, so man passes quickly through the various periods of his probationary term. From infancy to youth—from youth to manhood—from manhood, to feeble old age, how rapid the succession! These are the spring, the summer, the autumn, and winter of life. How wise and blessed are such as cultivate piety and virtue in youth, that, in riper years, they may bear fruit, in a well-ordered life and conversation to the praise of God; and if they reach old age, may be supported with the consolations of religion and the

testimony of a good conscience, and have conferred on them, a rich reward in the resurrection of the just! It is common to hear this remark made by people, in what a changing world do we live? But the remark is seldom pursued to those practical and pious purposes, to which it ought. What great and mighty changes does *one year* often exhibit: changes in the circumstances of individuals, of families, of nations, of states, and kingdoms. Many of these changes in the world, are extremely afflictive and distressing. Such are the changes from health to sickness, from ease and plenty to poverty and want; from honor to disgrace; from prosperity to adversity; from the enjoyment of friends, in the domestic circles, to a deprivation of them by the ravages of death: in states and kingdoms, from a happy peace, where the citizens are enjoying the fruit of their industry, *sitting under their own vines and fig trees*, to the horrors and calamities of war: from national prosperity to national misfortunes. If the mind pass in contemplation to the nations of Europe, what disastrous changes and revolutions among them, within the compass of a few years? and, probably, even now several of the larger kingdoms of that quarter of the globe are plunged in all the miseries and horrors of a bloody war. The predictions of scripture are fast fulfilling—the decrees of the Almighty are rolling on vast events. Our consolation is, that an *unchangeable* God is at the head of the universe, and that he reigneth, and will dispose all things to his own glory. *The holy One of Israel changeth not.* He is the same yesterday, to-day, and for ever. Every good and every perfect gift cometh down from above, from the Father of lights, with whom there is no variableness, neither shadow of turning.

3. We may again urge you to reflect on the mortality of man, as well as the mutability of the world. Nothing new can be advanced on so common a subject. But common as it is, it is always important, and always useful. What we want is to have an impressive sense of it on our minds, and our hearts deeply affected. We must be stupid, indeed, not to feel, where we are all equally and greatly interested.—It is appointed for all men once to die. Man dieth and wasteth away; yea man giveth up the ghost and where is he? No man hath power over the spirit to retain it, in the day of death. Neither is there any discharge in that war. Certain as death is, yet there is no event, which men are more prone to forget—which they study more to exclude from their thoughts, than that which is for ever to break their ties with this world, and to fix beyond it, their immutable destiny. They are engaged in business, or in pleasure, in the plans of ambition, in the schemes of avarice, in the cares of fortune, in the pursuits of amusement, in the round of folly, till approaching, by imperceptible degrees, the verge of the grave, in one dreadful moment of surprise, they descend into it. And even the uncertainty of the time of our departure hence, which ought to keep it

ever present to our view, is that very circumstance, of which human corruption lays hold, to make us forget it altogether. Though all must die, yet all flatter themselves that they shall still live. "The healthy expect to live, because they do not perceive in themselves the symptoms of decay—The infirm expect to live, because their infirmity has become a habit—The young expect to live, because they have not lived so long as others—And the old because they have lived longer. Who expects his last sickness till it has overtaken him? Who of the sick apprehends he shall die, till his case has become desperate? And even in the last agonies, frequently, does he not look to find some shred of hope, because life is still possible? Oh! fatal deceiver! that for ever blinds the sinner and cheats him of his salvation! that infatuates him with the world, and makes him unmindful of his future state, that persuades him to trust to life, and hides the importance, and even certainty of dying, in the uncertainty of the time of dying."

Man is a frail and dying creature. We draw mortal breath and inhabit mortal bodies. The sentence originally pronounced on human nature, that dust it was, and unto dust must return, has been fulfilling in every age of the world. *Our fathers where are they, and the prophets, do they live for ever?* One generation, like the waves of the sea, goeth and another cometh. How thin is the partition between us and the invisible state, and how short the transition! The partition is no more than the breath in our nostrils, and the transition may be made in a moment, in the twinkling of an eye. Look over the world, and see the ravages of death, from the first instance of it, in our race, until the present day. All, who have lived in the past ages, have gone down to the great congregation, who are sleeping in the dust. "The earth is supposed to change its inhabitants, at a medium, three times in a century. The change in this part of the world, is not so rapid, but extending it to all the people of the globe, in all climates and nations, probably the estimate may not be far from the truth. The number of people on the earth, at any one period or time, cannot possibly be ascertained to any degree of exactness. But it must, no doubt, amount to many hundreds of millions." Some have reckoned about nine hundred millions.—Probably this calculation does not exceed the truth. Now suppose so many souls passing off this stage, and as many coming on, three times in the space of one hundred years; which will be nearly eighty thousand in a day;—and suppose this to have been the rate of succession for several thousand years past, and you will have an affecting view of the ravages of death in our world. The numbers who have lived and died in past ages, utterly surpass our comprehension. In what a dying world do we live! How many have departed life the past year! No age, no condition is exempt from the arrests of the king of terrors. The young and old, the rich and poor, the learned and unlearned—those in high stations, in civil or sacred life, must alike go down

to the silence of the grave.—How many useful and important characters have been, the past year, called off from their labors, and closed their probationary existence. We, who are ministers of the gospel, have been often warned of our own mortality, in the course of the year past. An *unusual number* of respected and worthy brethren in the gospel ministry, in our state, have been dismissed from their labors, among their people, by death. The Rev. Justus Mitchel of New-Canaan, died Feb. 25, 1806. The Rev. Doctor Burnet of Norwalk, June 30, 1806. The Rev. Sherman Johnson of the 2d society in Milford, May 22, 1806. The Rev. Nicholas Street of East-Haven, Octob. 4, 1806. The Rev. David Brownson of Oxford, Nov. 1806. The Rev. Jeremiah Day of Washington, Sept. 1, 1806. The Rev. Cotton M. Smith of Sharon, Nov. 27, 1806. The Rev. Cornelius Adams of the 2d Society in Windham, Nov. 28, 1806. And the news of the death of the Rev. Joseph Washburn of Farmington did not reach us till the beginning of the year. He died on his passage to Charleston, South Carolina, in the month of December, 1805. Two of these ministers, the Rev. Jeremiah Day, and the Rev. Joseph Washburn were Editors of the Connecticut Evangelical Magazine. We weep over our deceased brethren. And what an occasion of thanksgiving have we that God has spared us! And how should their dissolution excite us to be ready—to watch and pray always, since we know not the day nor the hour, when the son of man cometh! May we do all that our hand findeth to do, with all our might, while we live;—and when our Lord shall say to us, in his Providence, *behold I come quickly*, may we be so weaned from the earth, and so thirst for the life of Heaven, that our hearts may echo back *even so come Lord Jesus.*—We condole with the afflicted and bereaved families and relations of these our departed and esteemed Brethren. May divine consolations be ministred to them for their support! We, also, sympathize with the people of their respective churches and congregations. May they remember their counsels and warnings—follow them, wherein they followed Christ—improve the past instructions, which they have received from their labours of love among them, wisely and faithfully. They will hear the voice of their beloved Pastors no more. May their solicitude be to stand before their judge, at last, in peace, and give up their accounts at his awful tribunal, with joy, and not with grief! Again,

4. As Editors, in our address to our readers, on the commencement of a new year, we would affectionately press them to reflect on the brevity of human life, and certainty that, in a little space, they must all be in eternity. We who are now in health and ease, acting our several parts on the stage of time, must very soon, at the longest, follow after those, who have already submitted to the unavoidable doom of our nature. The fate of past generations, will be the fate of the present, and the future. When we see a man go down to the grave, this is a natural thought, beau-

tifully expressed, in the book of Job, *every man shall draw after him.* Had we no other evidence of our mortality, but what arises from the multitudes, which have died before us this would be sufficient to put it beyond a doubt. Providence, infinitely wise and gracious, allots to us, but a short period, in which to act our part in life. And upon our present character and conduct depend consequences of infinite moment: even an eternity of blessedness, or an eternity of misery. We are all on trial for an endless state of being. We have an immensely important work to perform, the salvation of our souls to secure; and but a short term allowed us, in which to perform it. How short the time from the cradle to the grave! Life is but a rapid moment.

Again, you are requested, in the review of your past days, to consider how large a portion of them has been mispent and lost. Such is all that time which is passed in sin, in impenitence, in unbelief, in errors, in vain amusements, in the gratification of corrupt passions, in immoral courses. As the chief end of man is to serve and glorify God, and to promote the best good of society, so all that time, which is not employed to these happy purposes, must be regarded as lost or mispent. If you have actually entered on wisdom's ways, all of which are pleasantness, and on her paths, all of which are peace, yet how long did you live in enmity to God? How many days and years did you spend in sin and vanity, in neglect of a Saviour, in disregard of his messages of grace, in an undue attachment to the world—in profaneness—in omission of duty! Did you not, many days and years, set your affections on things on the earth, and not on things above, where Christ is at the right hand of God? Or make the most favourable supposition, that you remembered your Creator, in the days of youth, and early, in the morning of life, commenced a pious and virtuous course, yet how little proficiency in religious knowledge—in holy temper—and Christian experience have you made, compared to what you *ought*, and to what you *might* have made? How many precious seasons and opportunities of receiving or doing good have you lost? How indevout has been your attendance on the means of grace—on divine worship, and holy ordinances? How little have you cultivated and exemplified the Christian temper, and imitated your Lord and Master? What little good have you done, in your day and place, compared to what you might have done? How cold your love to God—how wavering your faith in the blood of the atonement—how languid your zeal—how superficial your repentance—how proud even your humility!—But on supposition, you are now in your sins, unrenewed and unforgiven, you have mispent all your past days and years. The whole of your time has been employed to purposes, foreign to the great end of your rational existence. You may have spent your time wisely for this world—in acquiring property by honest industry, and discreet management of temporal concerns—may have been

externally regular and decorous. This however, comparatively, is but a low use of time and your rational powers. The grand use, which you should make of them, is to become friends to God, and disciples of a meek and humble Redeemer. Time is given you as a space for repentance, and preparation for eternity.

6. Further, sixthly, when you look forward through the course of another year, you are to feel that days and years are given you, that you might attend to such duties as become your station in the world. Every station and place, from the highest to the lowest, should be filled up with duty. None are so high in rank and fortune as to be above the obligations of piety and virtue. The higher any are, in these respects, the greater are the obligations upon them, to do good, in their day and place; and to be as distinguished for their zeal in the cause of religion, as in their station and affluence. Where much is given, much may reasonably be required. Neither are any so low and poor in the world as not to be able to do much good, by a blameless walk—by sanctity of manners—by exemplary piety—and fervent and affectionate prayers. The call of God to devote ourselves to his service is to all, high or low, old or young. None can excuse themselves. Time is given us to secure an eternal well-being. The day of life is the only season allowed us to do this. We have now a fair trial. A *second* trial will never be indulged. The present is a probation, and the next world is a retribution state. Now is our seed time. The future world will be our harvest; and we shall reap as we sow. The present is our season for working, and the future world, the season of receiving the meet recompence of reward. *Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap if we faint not.*

After attending to the thoughts above illustrated, it is extremely natural to infer the great evil of sin. The penalty of the law teaches its demerits—the sufferings of Christ, which redeem us from the curse of the law, exhibit more conspicuously, to the whole intellectual creation, the exceeding malignity of sin—all the methods of divine grace to save sinners conspire together to manifest the evil of sin.—All the administrations of Providence, in punishing nations and individuals—in all the wars, pestilence, calamities, and miseries brought on the world, as divine judgments declare the evil of sin. All natural flows from moral evil. The latter has brought death into the world. In the original threatening to man, the words are, *in the day thou eatest thereof thou shalt surely die.* The Apostle informs us that, *by one man sin entered into the world, and death by sin, and so death hath passed upon all for that all have sinned.* How widely spread has been the dominion of death! But sin has given it this power. The first offence introduced it. It is not each

man's transgression in particular, which subjects him to death; but all become liable to it, by the first transgression. By one offence death reigns. Alas! the first sin has filled the world, in ages past, with death. How incalculably great the evil of sin, which has caused the wide devastations of death! Is it not an infinite evil? How perfectly reasonable therefore that we should repent of it—abhor it—mourn over it—turn from the practice of it—and resolve that we will enter on this year, with a fixed purpose, by divine grace, to spend it in deep repentance for all our sins of heart, and thought, and life? Shall we, like fools, make a mock of sin? Shall we disobey and rise up against the omniscient, all-holy God:—Shall we dare break his laws—disregard his calls:—turn a deaf ear to his warnings? Is it safe for us to live any longer, exposed to his anger. A way is open for us to escape from the destruction of sin through the peace-speaking blood of the Saviour. The door of mercy is not shut. Free pardon is offered. Divine patience yet bears with us. We live to see this year, while others have died, and gone into eternity, to appear before a holy God, and render an account to him of the improvement, which they have made of time, and the religious advantages, which they have enjoyed. Of what inconceivable moment for all to fly to the Son of God for help and pardon, for hope and salvation!

We, also, in the review of the truths suggested above, learn the certainty of a world to come. There will be a resurrection of the dead. The soul is not destroyed by death—it does not die with the body—or suffer annihilation. Its very frame or make points out an hereafter. When man dies, the soul does not become extinct. The dust, it is true, returns to the dust as it was, but the soul to God, who gave it, to hear its sentence, and receive its doom. Dust we are, and unto dust, we must all return. But, when the body undergoes the change of death, the soul does not cease to act. When we deposit the remains of our deceased friends, in the bosom of the earth, whence man was originally taken, and at the mouth of the opening grave, take our last mournful adieu of them, we are to remember that death is not an eternal sleep; that a resurrection morning will come, *when all that are in their graves shall hear the voice of the Son of God, and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire: this is the second*

death. And whosoever was not found written in the book of life was cast into the lake of fire.

We close our long address to our readers, with observing that if they look forward, through the year now commenced, they must feel, that *many changes* will take place, among individuals—families—states and kingdoms. And, that *one change*, that of death, awaits all; and will sooner or later come: that it may come to them ere this year shall finish its revolution, and that religion alone, piety and virtue can prepare them for this solemn event, and the beatitudes of the heavenly world.

On the Sin and Imperfection of Men.

THE words perfect and perfection are used in the holy scriptures in very different senses. Perfection, in the most strict sense, belongs only to sinless beings; first of all to the great and holy God, who possesses all natural and moral qualities and powers in infinite fulness. It is also ascribed to creatures who have never sinned, denoting their moral purity, although all their natural powers and moral qualities are finite; so, that when compared with an infinite God, it is said of them, "The heavens are not clean in his sight—Behold, he put no trust in his servants; and his angels he charged with folly." It is thus, that finite falls short of infinite perfection, even where there is a complete freedom from sin.

The words perfect and perfection are often used by the sacred writers in a subordinate and limited sense, "mark the perfect man, and behold the upright, the end of that man is peace."

In these words are meant that faith and godliness which are found in true Christians, although they have a great degree of remaining sin. The same expressions are many times used in the holy scriptures, in this subordinate sense, describing the present character and attainments of God's people. They are called perfect in comparison with the natural character of men, and their own former temper and practice, although they fall far short of entire freedom from sin, which will not take place until the body dies, and their souls are admitted into the presence of God.

There is no subject, in which men more often deceive themselves, than concerning the obedience which they render to God. They think that at some times, or in some respects, their obedience is complete. This is the same as thinking they are in some respects perfect, and may be admitted to the favor of God, without an exercise of infinite grace.

The rule of obedience given by our divine Lord is, "Be ye therefore perfect, even as your Father in Heaven is perfect," which seems to mean all the holiness, which we have a natural capacity for exercising. Such holiness is found in no man, at any time, or in any exercise or action. The Psalmist saith, "I have seen an end of all perfection, but thy commandment is exceeding broad." By the end of all perfection, is meant the

incompleteness of all human obedience ; I have seen the end, the utmost extent, and the sum of all obedience which men render ; and compared with the law of God, they fall far short of those broad requirements, which can be satisfied with nothing but the most absolute holiness, in all our thoughts, words and actions. I have seen men of every character in this world, both good and bad ; I have noticed their conduct ; I have judged their motives, so far as they can be examined by human sight ; I have observed their deviation from righteousness, and the defects which were conspicuous in their best duties : I have then compared all these with the divine law, and find that it is exceeding broad, beyond the utmost obedience which men ever render to God.

But lest any should think this description is injurious to the present state of human nature, let us inquire what kind and degree of obedience to the divine law are found, in any of mankind, so far as can be discovered by their actions, and known by their own confession concerning themselves.

The greatest part of mankind are overspread with the darkness of heathenism ; they have not now, nor ever had, any knowledge of the true God as he is acknowledged in Christian lands; they have not his word, his law or gospel ; they do not know the divine character, perfections, government, or the method of his grace, as these divine and glorious subjects may be understood by those who read his word.

If we look to their manners, there is scarce a resemblance of that obedience, which the divine law requires.

They do not know Jehovah, as God, as governor of the world independent of all other beings, as a lawgiver for all our thoughts and actions, as a Redeemer and a Judge ; and without this knowledge there can be no perfect obedience.

They are, consequently, immersed in an immoral temper and practice ; have made unto themselves Gods, which are no Gods ; have indulged in those sins, which are against nature ; and have committed and still continue to commit, all the vices of heathenism, as we find them described by a sacred writer, in the beginning of the epistle to the Romans. All ages have borne a testimony, that, in the heathen world, nothing can be found, which bears a resemblance to true obedience.

Let us also inquire, what kind of obedience is rendered to the pure and holy law of God, in Christian lands ?

In these, there is an unfailing source of information, the word of God, together with many institutions for religious instruction, which arise therefrom. But we have found much less effect from Christian instruction, than we should have supposed, if God had not been pleased to make the experiment, on a scale so extensive, as cannot fail to convince us, if we are observant of facts. Let us look on Christian lands where the word of God is read ; where the Lord's sabbaths are observed ; where the outlines of Christianity enter into the education of all our youth ; where parents call themselves Christian instructors ; where all

our civil laws profess to be in consonance with the written laws of God: Here let us inquire, what is there that looks like perfect obedience to the law of God?

In the first place, how many do we find, even here, who deny all this divine expense to instruct and make men better? How many, who will not allow any other rule of action than the indulgence of their own lusts? How many, who allow it in words; but still deny it in practice? How many who are irreligious, injurious in their words, profane, false, impure, unrighteous and ungodly; thereby showing that there is no fear of God before their eyes? Certainly there is nothing like obedience to the divine law, in these.

Or if we strictly examine those, who have the character of being externally moral, what shall we determine of them? This is a class of people whose characters are much preferable to the last; yet it is not all these who have any thing in their hearts like true obedience to the pure and broad law of the Lord. They may be influenced to their external practice, by motives, which will not be accepted before God. They may be self-interested and designing in those actions, which are exteriorly good. They may have dishonest hearts while their tongues speak piously, deceiving men, and very often deceiving themselves. Therefore external morality doth not certainly amount to such obedience as complies with the law of God; and this will appear more probable, when we next consider the character of Christians in this world, as it is described in the word of God and confessed by themselves.

The best Christians are not perfect, in the sense they ought to be, and as is required by the law of God, and by the precepts of our Lord Jesus Christ, in his holy gospel.—O Christian! doth not thy conscience bear witness how much sin there is in thy best works? Thy love is not such as is due to a being of infinite glory; thy faith in its most perfect state, often needs to be quickened; thy humility is always mingled with some degree of pride and self-righteousness; thy resignation and submission are often interrupted by discontent under the dispensations of divine Providence; thy good works are intermingled and corrupted by the works of the world; when thou thinkest thyself most near to God, in some way, and by means unperceived by thyself, thou art at a distance from him; temptation hath overcome thee, and thou art ready to say, my joys are gone, and it must indeed be sovereign grace to save thee. Such are the human character and heart, in their best, and most sanctified condition in this world, so that the pious Psalmist might justly say, "I have seen the end, the sum, the extent of human perfection, and find they are but imperfection and guilt."

But what saith the law of God? it is exceeding broad, and requires perfection, in the highest sense that it can be exercised by creatures; that the heart be perfectly holy, and every word and action consistent with such a state.—"My son, give me thy heart."—Thou shalt love the Lord thy God with all thy heart,

with all thy strength, with all thy mind; and thou shalt love thy neighbor as thyself." "Be ye perfect, as your Father in heaven is perfect." "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."—These, with innumerable other precepts of similar import, are the rule of obedience.—The law of God requires us to love him supremely; make him the object of our chief delight, confidence and hope; that we seek his glory in all we do, and act on the most perfect principles of justice and benevolence; and that all our thoughts, motives and desires be pure and uncorrupt. It not only forbids the external practice of evil, but even conceiving it in our imaginations and wishing it success, or desiring any benefit to ourselves, in a way, that is not most perfectly just.

Therefore, all evil thoughts are forbidden, and are to be bro't into judgment.—A sinful temper, in the divine sight, and before the omniscient judge, is considered as a sinful work, and will be as proper matter of judgment and punishment as those visible crimes which men condemn.—This law is therefore exceeding broad, and hath never been obeyed by any of the children of men. The best of mankind are continually transgressing the spirit of the commandment.—Some evil affection or lust of the heart; some unlawful desire or motive; some imperfection in the duties which they profess to discharge, render them sinners in the divine sight, and bring them under the sentance, "there is not a just man on earth, who doeth good and sinneth not." "They are all gone out of the way; they are together become unprofitable: there is none that doeth good, no, not one."

This description of human nature teaches us, that the mouth of every creature will be stopped before God. The apostle tells us this shall be the case; and we have the evidence, not only of his testimony but of our own experience, that all shall be guilty before God. When the assembled world are gathered before the tribunal of Jehovah; men of every place; of every age; of every character; whether Jews or Gentiles, whatever their description may be; whether disbelievers or moral persons, or real Christians; on the ground of obedience to this broad law of the Lord, they will be found guilty, and their mouths will be stopped. Doubtless, there will be found a great difference of character in these persons, but all will appear sinners, when judged by the divine commandment; and every tongue will be silenced in the presence of the infinite Judge. There, the disbeliever will have nothing to say in excuse for his infidelity; there, the immoral will find that their crimes were an outrage on truth, righteousness and goodness; there, the mere external moralist will find, that whatever his external deportment hath been, his heart was rebellious against the Lord; and there, even the saint will acknowledge, that the grace of God which saves him, is not granted as a reward of his own obedience,—but a fruit of infinite mercy in Christ. His best duties, all his graces and all his good works have been min-

gled with sin sufficient to condemn him for ever.

Is there not then a necessity for free and sovereign grace for the salvation of any of mankind? If all have broken the law; if the most decent, the most careful, the most watchful and regular in their conversation, as well as others, are found deficient; then, it is only through free and sovereign grace, that any can be saved. An interest in the righteousness and atonement of Christ will be the only ground of glorying, in that day, when the secrets of men shall be judged. All the multitude, who now think lightly of a gospel, will know it to be the only hope of mankind, and they will be convinced that compliance with this gospel is the only evidence of their safe estate.

And who can deny the necessity of a divine influence to renew them? If all are by nature and practice dead in trespasses and sins; if all have fallen far short of the perfection required by the law of God, they must need the power of the Holy Ghost to renew them to holiness, and make them meet partakers of the inheritance of the saints. Let those, then, who quench the spirit, remember they are resisting the grace of God, and destroying their own souls.

M.

On the advantages of serving the Lord.

THE prophet Malachi, in addressing the irreligious of his own age, saith "ye have said it is vain to serve God, and what profit is there that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"

Such inquiries are always made, by way of objection against true piety, nor are they peculiar to the day of the prophet. They are made by sinners in every age, though not perhaps openly, yet in the doubts of their own hearts, and in their resolutions to indulge themselves in sin, whatever may be the consequences. It is this kind of delusion, which holds a great number of mankind in sensuality, impiety and that love of the world, which is inconsistent with Christian faith and godliness.

They are so blinded by the desire of their own hearts, that they think there is more beauty and pleasure in sin, than in holiness; nor do they believe that the Lord will be strict to fulfil his promises to the righteous, or to execute his threatenings on such sinners, as forget his name and transgress his laws.

Having fallen into this delusion, through the sin of their hearts, they take occasion to strengthen it, from such dispensations in nature and providence, as are necessary, in this life, to form a state of probation for men.

To render this present life a fit state of trial, for recovering the sinful from the thraldom of vice, and to mature the pious in grace; it is fit they should be treated alike, in many things. For this end, it is necessary they should live in a mixed state, be fed and clothed together, and share, in common, many dealings of providence, both merciful and afflictive.

That sinners may have the calls of divine grace, it is necessary they receive the bounties of time: also, that the children of God may grow in holiness, and be preserved from the temptations of the world, it is fit they should be often afflicted, bereaved, and oppressed with divers trials, either by the instrumentality of men or the immediate act of providence. This is appointed by their heavenly Father, in covenant faithfulness, that by these means, through his mighty power, he may keep them to eternal life. Hence we often see them afflicted and despised by men, while the waters of a full cup are wrung out unto the ungodly, and we do not see them in trouble like other men. These things are observed in the dealings of divine providence. The same representation is made by the writer of the book of Ecclesiastes "For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous and the wicked; to the good, and to the clean, and the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner; and he that sweareth as he that feareth an oath."

We also find in the parable of Dives snd Lazarus, spoken by our Lord himself, a description of very great worldly blessings bestowed on an ungodly man, and the most extreme indigence appointed to an eminent saint; but in the parable he is careful to describe to us the end of the scene, one was comforted and the other tormented.

For such appointments as these, infinite wisdom hath sufficient reasons; sometimes we discern them, at others they are inscrutable; but ought never to be improved as a reason for saying "It is vain to serve the Lord." Great numbers of mankind, by their conduct, prove themselves to be in this delusion. They see but little difference, in the appointments of divine providence, between the good and the evil, and this being the case, having no love of religion, no delight in prayer, no pleasure in the word of God, no satisfaction in the duties of piety, no knowledge of the blessedness there is in fellowship with the Father and his Son Christ Jesus, and no sense of an eternity to come, they are ready to say, "What profit is there that we keep the ordinance of the Lord?. But let all such make a solemn pause! they are rash and ignorant, and have not carefully attended to the subject. Let them make a solemn appeal to common experience, and to their own consciences, and they must be convinced that great benefits result from attending to the means of serving the Lord; also that to neglect this will be the certain means of future lamentation.

However irreligious persons may esteem the comforts of religion, they wish to enjoy the blessings of time; therefore, I will first address them with an argument drawn from the prosperity of this world. Those, who wish to be happy in this world, act a most unwise part,

when they neglect religion. They look to the present world for happiness, and then reject the only means by which we can have hope in life. Religion is as necessary for the best portion in this world, as it is for the glory of the future; and by a contrary imagination the irreligious greatly deceive themselves. An eminent apostle speaking on this very point, saith, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

From a faithful attendance on the means of religion arise those restraints on our own evil hearts, those moral dispositions, and that attentive performance of civil, moral, and social duties, which give us health, plenty, the confidence of mankind and a good reputation; and from these flow all other worldly blessings, which we can enjoy. Therefore it is not in vain to serve the Lord, if we have a regard, only to the blessings of this world.

Experience, also, teaches that those, who renounce the obligation and the practice of religious duties in their lives; do generally immerse themselves in many sorrows. Before they go to the grave, they reap the fruit of that which they have sowed; and it is not strange to see them among the outcasts of society, by their indulgence of such sins as destroy the health of their bodies, break their social relations, and cut them off from the confidential esteem of mankind. Such are the worldly evils, which come on those, who say, it is vain to serve the Lord.

Is it not a most serious consideration that men need assistance from the Spirit of all grace, to prepare them for eternal life? The holy scriptures describe this grace, as being necessary for salvation; as being given by God to all his people; as being procured by our Redeemer in his death, when he also purchased the forgiveness of sin. The word of God assures us the office of the Holy Spirit, in the salvation of mankind, is to convince of sin, of righteousness, of judgment to come; and to renew the hearts of men in holiness, faith in Christ, and obedience to his laws. This assistance from God is commonly given to those who seek him, by an attendance on the means of religion, and keep his ordinance. While those who pray, who seriously read and hear divine truth, find themselves quickened by the spirit of God; such, as determine that they will not serve him, are forsaken by the influences of grace. They do not begin to consider their own sin and guilt, and therefore he leaveth them to the desire of their own hearts, and to receive their portion in this world.

It is from this provocation that many are left by the Holy Spirit, after which, they become prayerless persons; they neglect to read the scriptures of truth; they do not restrain the lusts of the heart; nor watch against the immoralities of the world and the temptations of sense.

This is the first step to open ungodliness, and from this they proceed to daring impiety, to infidelity and an utter stupidity respecting divine and eternal things. Thus they lose the

benefits of endeavoring to serve God and keep his ordinance.

It is a solemn consideration that after men have thus run the course of impiety, it becomes very difficult to renew in them any feeling of moral obligation, of duty or of safety.

The Lord seemeth to have heard their words, that it is a vain thing to serve him. Many are thus left, who in the early part of life began hopefully; but being ensnared by an evil world, and the allurements of sense, have made shipwreck of the Christian faith, determining that gain is godliness, and thus have come to the end of the wicked.

To serve the Lord and keep his ordinance is the only possible means for a peaceful conscience. Give a man all which the world can furnish; give him its honors, its riches and pleasures; give him the most favored condition his imagination can paint; give him the respect, the service and the friendly vows of all his fellow creatures: with a guilty conscience he is wretched. With a fear of himself, of death, of eternity, and the God who made him, he is miserable. Such a guilty conscience cannot fail to be a companion in the breast of every one, who saith it is vain to serve God, and what profit is there that we have kept his ordinance?

But man must die; and to serve and seek the Lord is the only means for dying in peace. Although the world and all its pleasures are around us, we must speedily be gone. Health may be confirmed and our life at ease, still we must speedily relinquish them. The places, which now know us, will soon know us no more. This is necessarily true of every one who reads, whether he be old or young. Who is there, among the most stout-hearted, on a death bed will say, It is vain to serve God, and what profit is there that we keep his ordinance? Not one such instance would probably be found among all who read this, if each one after the other, was called consciously to stand on the edge of the grave. All, being alarmed, would wish an interest in the favor of their Maker, and bless the end of that man, who hath served the Lord. Surely, to enjoy this would be a substantial profit from seeking the Lord.

But consider the conclusion of the whole matter; to serve God and keep his ordinance hath a promise of the life, which is to come. Blessedness, in the life to come, is promised to our faith in Christ and obedience to his laws. Salvation is most absolutely promised through the merits of a Redeemer; but it is only to persons of a certain character. It is to those, who do not think it vain to serve the Lord; to those who find pleasure in walking before him, in the mourning of repentance for all the sins by which they have dishonored his name. These benefits furnish a full answer to the irreligious objection, It is vain to serve God, and what profit is there that we have kept his ordinance? Whatever men may think in the time of worldly prosperity, and while their consciences are quiet, the moment is near when they will duly estimate the benefits of religion.

A few sportive days may be passed in folly, but they will indeed be few; and then we shall all say "Oh, that I might die the death of the righteous, and that my last end might be like his!"

M.

The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

(Continued from p. 209)

No. VII.

REMEMBER that you must die; that soul and body must be parted, the one to return to dust, the other to appear a naked spirit before the presence of that God, who gave it. To die, is one of the most weighty and serious things that ever creatures experience. Death is so terrible to some that they cannot bear the mention of the name, yet none can avoid the thing. Several things concur to make it the king of terrors; strong pains, conflicts, and agonies go before; fears and terrors attend it; but above all, it is very solemn and awful in its consequences, as it is the door of eternity; the parting point between this world and that which is to come; the utmost line and boundary of all temporal things, translating us into an unknown world of spirits. Oh, what a strange alteration doth death make in every man's condition! either taking him from houses and lands, friends, honours and pleasures, and all the concerns and enjoyments of this world; hurrying him in a moment into the land of darkness, to drink in the fierce wrath of Almighty God for ever, or translating him into the presence of our Lord Jesus Christ, to partake of his happiness, in consummate, ineffable, and everlasting glory and joy, with obedient and happy spirits.

Alas! What do men mean by loitering, who have these amazing, unchangeable scenes before them! One would suppose that the very thoughts of death and eternal judgment, should keep from sleeping, and fill with astonishment all who are not by faith and holiness prepared for the comfortable welcome of it, seeing they know not but every day and hour may conclude their life, and when they shut their eyes at night, they may never open them again but in eternity. What solicitous concern should those be in for their precious and immortal souls, who have so much guilt to be removed, so many evil dispositions and affections to be mortified, so many holy and virtuous habits to attain, and so many temptations from within and without to overcome; lest death should come unexpected and find them unprepared? With what sorrows will the review of our past lives fill us, if we are thus surprised! What biter anguish of heart is couched in those expressions, which a dying person once uttered to a stander-by? crying out, "Oh how have I been deceived! Oh, that I had thought of this sooner! Oh, that I had my time again? How mad was I to lead so sinful and careless a life!

What will become of my miserable soul! Would God but try me once again, I would be a new man, I would live a new life, I would never do as I have hitherto done." Now, that we may not conclude our lives with such dismal, fruitless moans, let us in time consider our latter end, and never give our souls rest, until we have secured their happiness by an interest in the salvation of Jesus Christ, and a sincere conformity to the rules of the gospel. Let us now live as at death we shall wish we had done; that we may meet our last end with comfort, and only desire leave to die, that we may enter into glory and happiness.

No. VIII.

REMEMBER that after death there will be a solemn and impartial judgment, where we must give an account of the things done in the body; and receive a sentence from which there is no appeal, and after which there will be no alteration. Nothing is more astonishing, than that numbers who have so much Christian belief as to acknowledge that there is a day of irrevocable judgment for the ungodly, and so little religion and goodness, that they cannot justly hope it will be favourable to them; are yet so careless of their souls, and joyful in their sins, as if judgment were a dreadless thing. Oh, who can conceive the terror and glory of that solemn day! When our Lord Jesus Christ shall come in all his magnificent glory, with millions of glorious angels and happy spirits, when all nature shall be convulsed at his coming, and the splendid orbs of heaven obscured by the brightness of his appearance; and all the numberless race of men stand before him, to receive their final and irreversible doom! What horror must seize the guilty soul, to find itself naked before the just and impartial Judge of the universe, and all his glorious attendants! when its most secret impurities, and subtle frauds, shall be exposed to public view; and many thousand sinful inclinations and actions, which it had altogether forgotten, shall be charged home upon the conscience with such self-evident convictions of guilt, that it will be neither able to excuse or deny them? When the sentence of the holy law of God will have its full force upon impenitent sinners, with intolerable aggravation for slighting the grace of the gospel? When they shall receive their condemnation from Christ himself in some such terms as these: Remember, I once sent you messages of peace and grace, in my gospel, and you would not hear! I stooped so low as to beseech you to return to God, and to accept of my salvation; promising you the pardon of all your sins, favor and acceptance with God, and you would not regard it. I besought you by the tender mercies of my Father, by all the love and pity I had shewn to you in my death and sufferings; by all the riches of my grace, and the offers of my glory, and yet you slighted it. I repeated my calls and invitations to you, waiting on you many a month and year; directing conscience, ministers, and providences for your good, and

yet you would not consider, nor accept of my grace, nor leave your beloved sins, nor conform to my righteous precepts, nor place your love and trust on your God and Redeemer. Now it is too late; therefore depart from me, ye cursed! into everlasting fire, where shall be weeping and wailing, and gnashing of teeth! Who can conceive the inexpressible horror and confusion of such a sentence? On the other hand, what inconceivable triumph and joy must fill all pious, believing souls to find this Almighty Judge their friend? That he, who loved them above his life, who was their redeemer upon the cross, and has pleaded their cause in heaven, is now to receive them as his purchase and charge, and by his sentence to be possessed of endless glory and happiness? When all their faith and patience, love and duty, shall be revealed by their Judge, and applauded by heaven and earth; and they shall receive the honor of all those graces and virtues, of which their present humility deprives them the due praises? Surely, the prospect of these great events of which we ourselves are not only to be spectators, but the subjects, should restrain us from every secret sin; arm us with power against temptations to evil; excite us to a frequent review of our tempers and practice; and cause us to fly to the grace and hope of a Saviour; that we may be presented before his presence with exceeding joy.

No. IX.

REMEMBER that judgment will fix you in an eternal state of happiness or misery; that you will either be a companion of angels and happy spirits, adoring, loving, praising, and admiring the glorious and blessed God for ever; or a companion of devils and forsaken spirits, banished from God's delightful presence into everlasting horror and despair. Eternity is a continuance of persons and things, in one and the same state and condition for ever, without intermission or change; it is a perpetual glorious day of joy and triumph, or an everlasting night of sorrow, anguish and darkness; which, when ten thousand times ten thousand years are gone will be never the nearer to a conclusion. If we are so happy as to get to heaven, we shall be fixed as pillars in the temple of our God, and go out no more. If we fail, we enter into a state from which there is no redemption, the misery of which will be increased by self-tormenting reflections. "In yonder world," says the unhappy sinner, "I might have had life and salvation, and would not; and now, fain would I have death and annihilation, and cannot. Oh, fool that I was, when I was almost persuaded to be a Christian indeed, to forsake my lusts, and embrace the Saviour; that I deluded myself with vain delays, or suffered myself to be deterred by foolish prejudices, and imaginary difficulties; or contented myself with ineffectual purposes; or diverted my mind from it by earthly cares and sensual pleasures: and now the door is shut, and hopes and happiness are gone for ever!" O eternity, what art thou? The perfection of inconceivable feli-

city; and the aggravation of the least, much more of the greatest misery; and yet how art thou disregarded by stupid man? A criminal that is condemned to die to-morrow, cannot forget it; and yet poor sinners, that are continually uncertain to live an hour, and certain speedily to see the infinite majesty of God, to their inconceivable joy or terror, as sure as they now live, can forget those things, for which a reasoning mind and memory was given them; the unspeakable importance of which one would think sufficient to drown all lesser concerns, as the sound of thunder doth a whisper, or as the beams of the sun obscure a glow-worm. O wonderful stupidity of unrenewed souls! O wonderful folly and distraction of ungodly minds! That ever men can forget an eternal heaven, an eternal hell, an eternal God, and their own eternal, unchangeable condition! When they stand even at the door, and there is nothing but the thin veil of flesh between them and that amazing sight, that eternal gulph, into which they are just ready to step.

"Good God! on what a slender thread
Hang everlasting things!
The eternal state of all the dead,
Upon life's feeble strings,
Infinite joy or endless wo!
Attends on ev'ry breath;
And yet how unconcern'd we go
Upon the brink of death!"

(To be continued.)

THE following are Letters of a pious woman, now deceased, once the dear consort of a minister, written in 1803, to some youths under concern, and who frequently visited the pastor's house. The most of them obtained a hope, and are now walking amiably in the Christian profession. They will, I think, long retain, in grateful remembrance, her tender solicitude for them when their minds were in trouble, and enquiring the way to Christ. The letters are given as they were written, except a few slight alterations. If, now she is dead, she may speak in these lines for the benefit of any one living, it will be owing to the blessing of God, and agreeable to a desire which she manifested when in life, for the prosperity of Zion.

LETTER I.

SIRS,

DO not imagine that I sat an indifferent spectator during the evening you last spent at our house. I hope I feel for my friends, (though I fear I am too indifferent as to vital piety) yet without doubt your minister, who, if he is faithful, must watch for souls as one that must give account, has much greater anxiety for you than I can have. I feel it a delicate point to write to persons in the parish in which I reside, and have deferred it till now. I hope you will accept my feeble attempts to strengthen you in the way of your duty.—Now, my friends, is a time of trial and temptation with you; you are about to form your character for life. You find you were made for immortality, and it is a solemn consideration. You are tried with the frowns and flatteries of your companions whom you esteem, should you appear to be serious; and on the other

hand your conscience tells you that an eternity is before you, that something must be done or you perish.

You find, or will find if you will be Christ's disciples, that you must deny yourselves, take up your cross daily, and not love father or mother more than him: if we do we are not worthy of him. We are under the eye of an all-seeing and heart searching God. To be more clearly convinced of this let me advise you to read the 139th Psalm; and indeed the whole book of Psalms.

Pray for the influences of the Spirt of God to enlighten your mind, that you may understand the scriptures. Without his assistance the bible will be as a sealed book. Commit all your concerns to God; if he is for us who can be against us. Let not your heart be troubled, if we persevere in the way of well-doing, we shall be saved. Yet let us not lean to our righteousness, but labor after an humbling sense of our vileness, ingratitude and rebellion against our Maker, and for time to come live lives of obedience. Let us turn unto the Lord for he will have mercy, and unto our God, for he will abundantly pardon.

Let us not be ashamed of the gospel of Christ. "No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in may see the light.—Whosoever hath to him shall be given." See Luke viii. 16, 17, 18. Be not discouraged, my friends. God will assist you in carrying on his work, of which prayer as well social as secret is a part. Be assured you shall reap in due time if you faint not. Resist the devil, and he will flee from you. Seek the Lord while he may be found, call upon him while he is near. Draw nigh unto God, and he will draw nigh unto you. Him that cometh unto me, I will in no wise cast out. Those that seek me early shall find me. My son, give me thine heart. My son, if sinners entice thee, consent thou not. Let us flee to Christ for cleansing, renewing and sanctifying grace. May God give us all an heart, rightly to improve the dispensations of his providence, and a due preparation for death. Adieu.

LETTER II.

MY FRIEND,

"TO do good, and to communicate, forget not," is a scripture injunction. You are pleased in yours to say, you thought my former letter worthy of your attention, &c. You say, "the morning of life is certainly best for us to make our peace with God." In this you are right; but "straight is the gate, and narrow is the way that leadeth to life, and few there be that find it." I do not say this to hinder you in the way to heaven, but that you may see the need of striving against sin and temptation, and of a self-denying life. "Young men exhort to be sober minded." I hope I rejoice to see something of this kind among us. I pray God it may continue, be abiding, and not pass off as the morning cloud, and early dew. Our religious opportunities do not leave us as they find us. The sun melts

wax, and hardens clay. This you seem sensible of, as you fear you "treat your privileges with neglect, particularly the holy ordinances and prayer, though you think of them every day."

I have one thing to submit to your consideration; If you think you are not fit, and you shall dishonor God to come to Christ, (as you say) can it, my friend, be more fit or safe to remain in your sins, and at a distance from your only Saviour? Rather cast your eyes about you, and you will find a tempter busy with your soul, to keep you from your duty; and do your part, as you are "sensible God will do his." Fly from God's justice to his mercy. I hope you do not live in the neglect of daily secret prayer—if you do you are in a deplorable state, and your soul is in a perishing condition. —If any thing of this kind, namely, writing or conversing on serious subjects, can be of any service to you, or my other friends, although it may expose me to trials from the world, I shall cheerfully undertake it, begging, however, an interest in your prayers that I may have grace to fulfil the duties of my station. I believe that on a dying bed we shall not regret the time that we had spent in the service of God.

"It shan't be said, that praying breath,
"Was ever spent in vain."

From you friend,

Religious Intelligence.

Report of the Directors to the twelfth general meeting of the London Missionary Society.

(Concluded from p. 240.)

CEYLON.

THE directors now proceed to give an account of the mission to the island of Ceylon, committed to the superintendence of their much valued brother the Rev. Mr. Vos, assisted by Mr. Ehrhardt, and Mr. and Mrs. Palm. They must also include some notice of Mr. William Read, who accompanied them from the Cape of Good Hope, with the approbation of Mr. Vos, and though not yet taken into full connexion with the society, as one of its authorised missionaries, will, they hope, conduct himself so satisfactorily as to induce them in due time to recognise his relation to them. It has been already intimated, that Mr. and Mrs. Vos, and Mr. Ehrhardt, proceeded to Tranquebar in the same ship with the brethren Ringletaube, Cran, and Desgranges: from this place, Mr. Vos made an excursion to Negapatnam, where he preached six times both in English and in Dutch to about a hundred people, and administered the Lord's supper to Malabar, Portuguese, and Dutch Christians. He felt great pity for these people, some of whom requested him with tears to remain among them. Soon after his return, the providence of God called him to a painful act of submission to his holy and sovereign appointments, by the decease of Mrs. Vos, who died in the faith

and hope of the gospel, in the hospitable house of a friend at Tranquebar. On the 23d Jan. they sailed for Ceylon, and reached Manaar on the 25th, where Mr. Vos preached in a building formerly used for divine worship, to about fifty people. At this place there are about a hundred protestants without either minister or schoolmaster, and many thousand worshippers of Buddah. On the 4th of February, they came to anchor before Columbo, and immediately waited on the honorable and Rev. Mr. Twistleton, who rejoiced at their arrival, and introduced them directly to his excellency the hon. Frederick North, the governor of the island, to whom they delivered, the letters of introduction in their behalf, with which the secretary of state had kindly furnished them; and also that from the directors of this society. In this interview Mr. Vos, very properly, presented the instructions under which he was to act, to his excellency, who was pleased to express his approbation of them, and requested to take a copy thereof. The Directors have lately received a letter which the honourable governor has done them the honour to write, addressed to their treasurer and secretary, the recital of which cannot fail to afford sincere satisfaction to the society, and to be considered as one of the most interesting parts of this report. It is as follows;

"*Gentlemen*,

"I have received your letter of the 10th Feb. 1804, from the hands of the Rev. Mr. Vos, who arrived here about two months ago, accompanied by Messrs. Ehrhardt and Read. As I had been long seriously afflicted at the gross ignorance of our holy religion, which prevails among the numerous inhabitants of this island, who profess themselves Christians, I was sincerely rejoiced at the arrival of those experienced and worthy men, from whose endeavours I expect the greatest advantage. The ordination of Mr. Vos, as a presbyterian minister, has enabled me to place him at Galle, and to give him a legal pastoral authority over the extensive district dependent on that settlement. The inhabitants of the town have already expressed themselves in an address to me as highly grateful for his pious and intelligent care of their spiritual welfare. The two younger gentlemen, his companions, are likewise employed under his direction; Mr. Ehrhardt at Matura, and Mr. Read at Galle, and as they are occupied in acquiring a knowledge of the Cingalese language, I trust they will exercise their duties in a very profitable manner. I beg leave to assure you, gentlemen, that I will not fail to promote as far as I am able, the good intentions of the society, and that I remain, with high esteem, gentlemen, your most obedient humble servant,

(Signed)

FREDERICK NORTH."

The society will receive this communication with much satisfaction, and consider it as an intimation of the favourable designs of providence towards this distant settlement, that he has been pleased to place over it a governor, whose enlightened mind discerns so justly the beneficial influence of our holy re-

ligion and prompts him to extend his powerful and fostering influence, in favour of those who have devoted themselves to its interests. They will also feel a suitable gratitude to the honourable and Rev. Mr. Twistleton, for the Christian affection, and liberal countenance which he manifests towards our brethren, and which is of so much importance both to their comfort and success.

Not long after these brethren arrived, they were joined by the brother and sister Palm, who were received with equal kindness, and have been appointed to reside at Jaffnapatam. The liberality of government provides in part for the support of each of these missionaries, by which the funds of the society will be relieved. They are actively engaged at these various stations in acquiring the Cingalese language; in preaching to those who understand the Dutch, and in instructing their children. The importance of their labors may be inferred from the following extract from Mr. Vos's letter. "The state of the church in this island is expressed in this one word *miserable*. One hundred thousand of those who are called Christians, because they are baptized, need not go back to heathenism, for they never have been any thing but worshippers of Buddah. O Lord, have mercy on the poor inhabitants of this populous island! You may freely send to me two or three additional missionaries by the first opportunity, and I shall thank you very much for those who have been two full years under the Rev. Mr. Bogue's instruction."

The directors cannot entirely quit the subject of these missionary measures on the continent of India, and in the island of Ceylon, without expressing the gratitude which is due to the providence of God, for the many auspicious circumstances which have attended them, and which they humbly accept as the proof of his gracious approbation, and the pledges of his future blessing. They contemplate with mingled solemnity and satisfaction, those wise and holy appointments, by which fifty millions of heathens have been brought into a direct relation with this Christian country; and considering that the universal spread of the kingdom of Christ, is the ultimate end of the divine counsels in the government of the world, and that the operations of his providence bear an immediate or remote relation to that event, it appears to them highly probable, that the chief reason, on account of which these extensive acquisitions of heathen territory are permitted to be made, by a nation possessing the pure principles of Christianity, is for the introduction of the gospel dispensation into them. On this ground it becomes the especial duty of missionary institutions to follow these footsteps of divine providence; and on the foundation of the British government, to endeavor to superinduce the inestimable privileges of the Redeemer's kingdom. These are treasures too high and sacred to receive their destination from the plan and determination of man. They are the chief blessings which belong to the administration of our

exalted Lord; and it is by attending to the great acts of his providence among the nations of the earth, that we receive the safest and most valuable intimations for the prosecution of missionary objects.

CHINA.

In their last report, the directors announced their intention of sending three or four missionaries to the Prince of Wales' island, as a measure preparatory to a mission to some part of the Chinese empire, if the providence of God should hereafter open their way thither. They stated, also, their desire to connect with this great object some collateral ones, especially the circulation of religious tracts, and probably a mission to some of the Malay nations. For these purposes, two of their accepted missionaries have been selected, and for some time past have been employed in the study of the language, in which they have till lately been assisted by a native of China, now in London; and as it also appears, that an acquaintance with some branches of the mathematics, and with the medical art, is likely to facilitate their introduction and settlement in that country, they are engaged in these pursuits; and the society are under great obligations to some respectable gentlemen for the advantages which they enjoy in relation to these studies. Well satisfied as the directors have reason to be with the devotedness, application, and acquisitions of these brethren, yet from the respect which the Chinese nation is known to attach to age, and the contempt which they express for youth, it has appeared to them very desirable that an elder Christian should accompany this mission. Feeling its transcendant importance, their attention has been naturally directed towards their highly respected and experienced missionary, the Rev. Dr. Vanderkemp. They have conceived it to be probable that the ample supply which has been sent to Africa, may render it desirable that he should remove to some new station.

This subject they have therefore recommended to his consideration, and requested him to determine thereon, according to his own views of the divine will respecting him. Towards the end of the present year it is probable that those who are to proceed from England, will embark for Prince of Wales' Island, where there is a considerable number of Chinese, and where it is expected that they will find an opportunity of attaining a competent knowledge of the Chinese language, after which it is intended that they shall translate the holy scriptures into it.

The directors have contemplated this as a measure of peculiar importance, and connected with the highest interests of a third part of the human race. They think therefore, that an erroneous or imperfect translation, which might discourage the attempt to produce a more correct one, would be attended with pernicious consequences. It has appeared to them, that in order to accomplish this work in a satisfactory manner, the translators should be well acquainted with the Hebrew and

Greek tongues, in which the holy scriptures were principally written; as also with that of the Chinese into which they are to be translated; and lastly, that they should have a judicious and comprehensive view of those great and leading principles, which evangelical Christians have generally considered to be derived from the word of God. These are the qualifications which the directors were desirous of combining in the execution of this great work. It has however recently been ascertained, that a version of the scriptures into the Chinese language is now commenced under the patronage of the college of Fort William in Bengal, by means of a native of China, who is a professor of the Chinese language, assisted by a Chinese Moonshee. He is an Armenian Christian, and translates from the Armenian bible. Should this be accomplished with fidelity and accuracy, it will of course render another translation superfluous, and the directors will unite with the whole Christian world, in a tribute of gratitude to the conductors of that institution for rendering so eminent a service to the cause of Christ. At all events, they are entitled to great commendation for employing the best instruments within their reach in so important a work.

As the Chinese professor is not acquainted with the Hebrew or Greek languages, and may not perhaps have those just views of the evangelical doctrines which to the directors appear so desirable; and as those who patronize the work, it is presumed, are unacquainted with the Chinese tongue, and are therefore incompetent to judge of the fidelity and accuracy of the translation, it must remain for the present doubtful, whether this work will supersede the necessity of another, to be undertaken with superior advantages, and executed in a nearer conformity to the genius and spirit of the inspired writings. The brethren will rejoice in being able to assist in any degree in so interesting an object, and they will act agreeably to what may hereafter appear to be their duty, when they are more fully acquainted with this subject: in the mean time it is a very satisfactory circumstance, that in the college of Fort William, the means of receiving regular instruction in the Chinese language are to be found, of which our missionaries will be able to avail themselves, should they be disappointed in this respect at Prince of Wales' island.

MISSION TO THE JEWS.

Having stated the transactions of the society in relation to the heathen world, the directors now proceed to give an account of the humble attempt which they have made to introduce the Christian ministry among the Jews. This is a measure which was referred to in the last report, and at that time the directors expressed their earnest hope that its prosperity and success might lie with great weight on the hearts of Christians. In the month of July last, the Rev. Mr. Frey, who had been three years in the missionary seminary at Gosport, opened his course of lectures to the posterity of Abra-

ham at Jewry-street chapel; the Rev. Mr. Ball and congregation having very kindly accommodated the society therewith. These lectures he proposed should consist principally of a statement of Christian doctrine; an explanation of the types and ceremonies of the Jewish dispensation; and an exposition of select portions of scripture; and to this plan he has generally adhered: it has also been his custom on these occasions, to read a part of the Old Testament in the Hebrew language, and then pronounce the translation of it in English, sentence by sentence, accompanying the whole with suitable remarks. These lectures have been well attended, and particularly by Christians. For a few weeks after their commencement, a considerable number of the house of Israel were present. This number afterwards decreased, as might have been expected from various causes. Some of them had not courage enough to stand against the insults, mocking, and imprecations, to which they were exposed from their brethren who crowded the street; and many were prevented from attending by their superiors, and relations. Notwithstanding these discouragements, some few have been always perceived listening to the word of truth, whilst no doubt, others came privately, desirous, like Nicodemus to avoid public notice.

Besides these lectures, Mr. Frey has been frequently engaged in preaching, both on the Lord's day, and in the week, to large and attentive auditories in various places of worship; and on these occasions also some of his brethren have usually attended. He holds every Friday evening in his own apartment, a meeting of prayer for the conversion of the Jews, which has been attended with the presence and blessing of the God of Abraham.

Although his ministry was more immediately directed to his own nation, yet, through the sovereign blessing of God, it has apparently been useful to others. There is ground to believe that several sinners from among the Gentiles have been converted, and others established in the truth as it is in Jesus, who were before wavering, and on the borders of infidelity; whilst true believers in Christ have been edified and strengthened in the faith and hope of the gospel. It has been attended also with a beneficial effect on some of the children of Israel: it is ascertained that it has excited a spirit of inquiry among them, and produced in many, a doubt, whether Jesus may not really be the Messiah promised to their fathers. Several are become inquirers after the truth, and a few, it is hoped, have already been brought to the true knowledge of Jesus Christ the Lord.

These circumstances the directors consider as intimations of the divine approbation, and are encouraged thereby to proceed in this work. Many and great are the difficulties which oppose its success, and they feel their need of the assistance of divine wisdom at every step. It is their design to employ every suitable means within their reach to attract the attention, and promote the instruction of

this people: and judging that it may be of great use to the Jews, not only in this kingdom, but on the continent also, that a series of essays should be circulated among them, tending to establish the authority and excellency of the Christian dispensation as the consummation and perfection of the Jewish, they have unanimously requested the performance of this great service from the Rev. Greville Ewing, of Glasgow, and have the pleasure to announce that he has kindly consented to undertake it. Whenever the spirit of prayer shall be poured out on the Christian church in behalf of the Jews, in a much more eminent degree than it has hitherto been, the directors will hail it as a happy signal that the day of grace is beginning to dawn on this people, and that any success which may already have attended the ministry of Mr. Frey, will prove to be like the first drops which bring on the abundant shower: they would have now urged, especially upon the ministers of the gospel who are present at this anniversary, this great and important duty, had they not the opportunity, which they embrace with far greater pleasure, of referring them to the public address which will shortly be delivered on this subject, by one of their highly respected brethren.

The directors have now presented to the society a general statement of its concerns. The benevolent heart will contemplate with gratitude and satisfaction, that by the blessing of God in its humble exertions, the dark and awful aspect of the heathen world has been already in some small degree brightened: here and there a few missionary stations are established, from which the waters of life are beginning to flow for the healing of the nations; but their salutary streams have as yet reached a very little way. Waste places, vast and immeasurable, surround them, in which the seed of the gospel has never yet been sown, nor have they been penetrated by the fertilizing beams of the sun of righteousness. Alas, how little has been done for the advancement of our Redeemer's kingdom, and how immense the empire over which his great adversary still holds an undisturbed possession!

Regretting the languor of their zeal, and the feebleness of their past exertions, and relying on superior influences, the directors will now look to the means by which they hope to be enabled to carry on this spiritual warfare with more energy and effect into the dominions of the enemy.

It affords them much satisfaction to state, that an increasing disposition to engage in the labors of a missionary, has been manifested since the last anniversary, which they consider as an intimation of the gracious designs of God to render this institution more extensively useful. In the seminary at Gosport there are now fourteen students, some of whom are likely to strengthen the stations already formed, some will be qualified to preach the gospel in the French language, and some among those nations on the continent in which its light has been obscured for ages; and there are besides some within their

reach, who appear likely to be suitable for extending the work of God among the Jews. There seems therefore a coincidence in the qualifications of these young men, with the occurrences of providence, and the aspect of the world, as it respects both the heathen, the Jews, and the nations of Europe, where the pure gospel is buried under the corruptions of antichrist, or rejected through the prevalence of infidelity. Each of these is a legitimate object of this society, to which by the blessing of God the directors will feel it their duty to attend, to the utmost extent of the means which may be committed to them, and in the proportions which correspond with their respective importance, and with the constitution of the society.

They rely on the piety and zeal of the religious public for the production of the funds which may be adequate to the enlarged scale of their operation; and they do this with confidence, because the object in view is above all others dear to every Christian heart. It is the advancement of the kingdom, and the manifestation of the glory of their Lord and Redeemer, on the theatre of this world, in which he was crucified. The accomplishment of this object is secured in the purposes and promises of God, and he has been pleased to sanction the endeavors of his servants to promote it in an eminent degree and in various ways. He has rebuked our unbelief by demonstrating that, in proportion to the sincere and well directed endeavors of his people, obstructions have been removed, and facilities increased. The peculiar character of the divine dispensations in the present day —the important changes under which a great proportion of the world is passing—the rapidity with which the plans of providence appear to be advancing to a crisis; should all inspire the hearts of Christians with new energy, to improve the occasions as they are continually arising, and on the ruins of the kingdom of antichrist, as well as in heathen countries, to hasten to lay the foundations of Christian temples.

Whilst the powers that are in Heaven are shaken, and the foundations of the earth are out of course, may HE *who is head over all things to the church, establish and perpetuate this institution, and condescend to use it as an humble link in that vast chain of providential events, by which the great ends of his wisdom and holiness shall be effected, all enemies be put under his feet, and the kingdoms of this world become the kingdoms of our* LORD *and of his* CHRIST.

London, 15th May, 1806.

From the "Periodical Accounts of the Baptist Missionary Society."

Proceedings of the Committee.

In August, 1805, Captain Wickes being in London, the committee sent by him to the care of Robert Ralston, esq. Philadelphia, a thousand guineas, to be remitted from thence in dollars to the brethren in India. On the captain's arrival in America, he not only transacted the business with Mr. Ralston, but endeavored by public advertisements to promote a collec-

tion among the churches in that country, in order to augment the sum. This object was liberally taken up by many of the ministers in the United States, and collections were made in their congregations. We do not yet know the exact amount of them; but whatever it may be, the generous conduct of our venerable friend, and of his countrymen, deserves our warmest acknowledgments.*

In November last, the secretary received a letter from Mr. Ralston informing him that the dollars would be sent to India in the spring; that captain Wickes would shortly sail in a vessel of his for Holland: after which he would touch at England, in his way to Bengal, and that if he had any persons or goods to send by him, he would take them free of charge to the society as to passage or freightage. The society having two young men on probation, Mr. Chater, and Mr. Robinson, the committee thought it right to avail themselves of so favorable an opportunity of sending them out. Mr. *Chater* is a member of the baptist church at Middleton-Cheney, and of late a student at Bristol academy. He has for some time had his heart set upon this work. Mr. *Robinson* is a member of the baptist church at Olney, and was for some time under the tuition of Mr. Sutcliff, but of late has been at Bristol at the expense of the society.

On Saturday, March 8, Capt. Wickes, arrived in the Thames, in the ship Benjamin Franklin. On Wednesday, the 12th, a public meeting was held at Mr. Hinton's place of worship at Oxford, for the solemn designation of our young friends to the work.

At this meeting it was unanimously resolved,

1. That the thanks of the society be presented to Robert Ralston, of Philadelphia, esq. for his friendly attention to its interests, especially for his generous offer in the present instance, of taking out the missionaries and goods free of expense.

2. That the thanks of the society be presented also to Capt. Wickes, for his kind and numerous services in promoting its designs.

* The amount collected principally in Philadelphia, and remitted by Mr. Ralston, was near 5000 dolls. Since this remittance was made Mr. Ralston has received a letter from the Rev. J. Eckly of Boston, (which we cannot insert for the want of room) stating that further and very liberal encouragement has been received for this object in Boston. Two thousand dollars are actually received, and it is stated as altogether probable that another 2000 will be contributed. Among the contributors we notice the very uncommon liberality of Mr. Salisbury and Mr. Phillips. The first gave 200 dollars, the latter 500 dollars. Many will admire these examples of liberality, but how many will follow them?

From the Christian Observer.

Some thoughts on the duties binding on the Christian in his intercourse with others.

IN all our intercourse with our neighbours, we are directed to one plain simple rule; "You shall do to others as you would they should do unto you." We are referred also to a simple but most powerful principle, "You

shall love your neighbor as yourselves." Now the true Christian will endeavor always to speak and act under the influence of that principle, and according to that rule. He will seek therefore the good of his neighbor; and numerous opportunities will probably occur when he may be the instrument of much good to him. He will at least be careful that he do not injure him by his intercourse.

Having laid down these general principles, I shall now proceed to point out a few particulars, in which a Christian will be studious of his neighbor's good to edification.

He will endeavor, by his example at least, to discountenance the practice of *traducing others*. When an absent person is named in a way which tends to discredit his character or reputation, he will immediately set a watch over his lips. He will place himself in the situation of the accused person, and will consider how he himself would wish to be treated were he the subject of accusation. He will regard himself therefore as the guardian of the absent individual. While he discharges the debt which he owes to justice, in expressing his abhorrence of what is really wrong, he will take care, on the other hand, to speak very tenderly of the offender. He will not condemn without sure grounds. He will not hastily or readily join in the condemnation. He will be very slow in believing all that is reported. He will recollect how much exaggeration there is in the world. And he will consider what might be said by the accused person in his own defence. Where he cannot entirely acquit, he will yet judge tenderly, and with a due sense of the infirmity of human nature; and will rather be silent, or turn the conversation to some other subject, than be loud in the cry against his neighbor.

There is a common and sinful practice in the world of *holding up absent persons to ridicule*, in which the Christian will be careful not to join. It is not here intended to forbid good-humoured and innocent reflections on absent friends. There is a way of mentioning their peculiarities without diminishing the regard which ought to be felt for them. But how frequently are a man's foibles placed in so prominent a light, as to obscure his more valuable qualities, and to make him appear so ridiculous, that his influence is diminished, and his character lowered. Here, therefore, it will be necessary to weigh well our words, as the injury we may do in this way is incalculable. It is possible, that with some of the hearers at least, the unfavorable impression which is thus produced, may never be effaced: and if the person who is made the object of ridicule has the reputation of being a religious character, religion itself may be degraded in their esteem by being thus unhappily associated.

It will be allowed, I conceive, to be the duty of a Christian to study to promote his neighbor's real good. But how often is a principle adopted, which is destructive of this end? How often is it made the object *to please him* even at the expense of injuring him? Few things are

more seriously hurtful, and yet few things are more common in the world, than *to flatter* those with whom we converse. This may indeed please them: but how will it please them? By gratifying that vanity which is at once their sin and snare. A Christian then will be very cautious in employing complimentary expressions. If he sees another under the influence of vanity, laying wait for a tribute of flattery, he will not conciliate his favor by flattering him. He will please God rather than man. He will consider the future good of the person rather than his present gratification. It is dreadful to reflect how much evil has been done by the prostituting of our speech in the way which is here censured. The most flagitious persons have not only been received into company, but have even been flattered as if they had been guilty of no crime: and though every tongue can be loud in censuring them when absent, no disapprobation is manifested towards them when present. Thus the notions of virtue and vice are confounded; and vice grows bold and hardened, not meeting the shame and contempt which it deserves.

The Christian ought also to be careful, lest by an unguarded method of expressing himself in conversation, he should *countenance and confirm his neighbor in his sins.*

Is a person for instance guilty of excess in *drinking?* A considerate Christian will carefully avoid every expression, which may be construed by him into an apology for his vices. He will not therefore commend, at least without due discrimination, the character of another, who may be addicted to the same pernicious habit; nor will he declaim against being too rigid and precise: for however just his remarks might be when made to a hermit in his cell, or however true the words may be, taken in themselves; they may prove very injurious when applied, as they will be, by the person to whom they are addressed. The same rule holds good with respect to every other vice of our neighbor. It is our duty to consider what is his failing, and to guard against strengthening it. This will not indeed be the way to please him; but *to please* must not be the first and principal object in our intercourse with others, though it may and ought to be a secondary one: *to do real good to our neighbor* should ever be the Christian's first and principal object.

An ambitious prince like Alexander, will undoubtedly at the last day be answerable for a dreadful degree of guilt; but let it not be supposed that he alone will bear the whole charge of it. His courtiers will bear a part. Their discourses cherished in him the love of ambition, and the thirst of glory. They fed the flame which consumed him. In like manner it is to be feared, that every man in a superior station has a circle round him which flatters his vices; and pushes him forward in the career of sin, instead of checking him in it. And none do this so effectually as those whose character, profession, or age, renders them respectable. A word from them, not of ex-

plicit approval of vice, for that would revolt their principles and feelings—but of extenuation of human frailty in general, or of ill timed commendation even of candor; any thing, in short, which may be brought distantly to bear in palliation of their failings, will have more weight with them than the loudest applauses of the profligate. Such characters, therefore ought particularly to weigh their words, lest they should be hereafter found to have encouraged sin.

It is not intended to lay down any precise rule with respect to the duty of *reproof*, or to say in what way it may most effectually, and therefore most prudently, be administered. When injudiciously administered, it defeats its own purpose: but still the Christian must remember the command to reprove his brother, and in no wise to suffer sin upon him. He will consider that "he that rebuketh a man shall afterwards find more favor than he that flattereth with his tongue."

There is another evil against which a religious man will carefully guard in his conversation with the men of the world, viz. the *so concealing his true sentiments* as to appear to think in no respect differently from themselves. It is not enough that he does not directly approve of their maxims and ways of thinking. If he studiously is silent when these are advanced; if he indirectly countenance their modes of living and acting, by appearing to fall in with all they say, and by his shewing no disapprobation of their views and sentiments, he will not act the part of a faithful servant of his God.

Every man who goes into company with others, has duties towards them to discharge: to these the Christian will never be inattentive. To his *superiors*, it is his duty, in conversation, to shew respect, "to give honor to whom honour is due:" he will therefore take care to utter nothing arrogant, or unfit for his station. In company with his *inferiors*, it will be his care to manifest a spirit of meekness, and kindness, and that true condescension which does not appear sensible of superiority. In company with *equals*, his conversation ought to convey the ideas of mildness, good will, and peace, and to aim, as a branch of Christian love, to communicate pleasure, and to do good to all with whom he associates. It seems superfluous to urge here the duty of avoiding to give in any way unnecessary pain to those with whom we converse. The duty of love and kindness is so binding upon a Christian, that one can scarcely conceive that person to be entitled to the name who can knowingly inflict a needless wound on the feelings of others.

In matters *of trade and commerce*, a real Christian will find abundant cause to guard his conversation. "Between buying and selling there generally wanteth not sin."—"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." In all transactions therefore of commerce, a true Christian will be much on his guard against speaking what is not strictly true for the sake of his own advantage. He will not, in buying, take advantage of the ignorance or necessity of

the seller, to depreciate his goods; and, in selling, will rather abide by the loss himself than deceive his neighbor by an untruth. It may be said perhaps, that if all this strictness were practised, trade could not be carried on. Undoubtedly it could not, as it too generally *is* carried on. One of the sacrifices which a Christian is called to make for the sake of religion, is to give up many opportunities of gain; and it is in such cases that a conscientious regard to the law of God will discover itself. The man who truly fears God will preserve his integrity inviolable, cost him what it will. But even in this life he will seldom eventually be a loser by such conduct. For so much value is necessarily affixed, in commercial transactions, to the principles of the parties; and so much confidence must necessarily be reposed in them; that it will not often be found, that the truly upright will ultimately sustain any even worldly disadvantage, from a rigid adherence to the rules of integrity.

From what has been said, the reader may perceive of how practical a nature is true religion. We seldom open our mouths, but we find occasion for the exercise of religious principle. Those, therefore, greatly err who would confine religion to the Church or the closet. There indeed principles are acquired; but the world is the theatre in which those principles are to be carried into exercise. By meditation and prayer the heart is cleansed; but it is in the ordinary intercourse of society that the Christian's light is so to shine before his fellow creatures, that they may see his good works, and glorify his Father which is in heaven.

In fine, the conversation of Christians should be so regulated that it may "minister grace to the hearers." Let us then guard our words. "Putting away lying, speak every one truth with his neighbor." "Let all bitterness and clamor, and evil speaking, be put away from us with all malice."—"Lay aside all malice and guile, and hypocrisies, and envies, and all evil speaking."—"Speak not evil one of another."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." J. D.

From the Christian Observer.

I HAVE frequently regretted the discredit brought upon religion, and the little progress made in it, by many, whom I should be extremely unwilling to regard as merely nominal Christians, as possessed of the form of godliness, but destitute of its power. This, Sir, is a subject of the utmost moment; and one which forcibly presses itself on every thinking mind. Permit me then earnestly to solicit the attention of your readers to the following view of it. I shall speak, Sir, from experience; and possibly on this very account may express myself with the greater earnestness.

Christianity, there is reason to fear, is divisible not only into *real* and *nominal*, but into what may with propriety be termed *general*

and *particular* religion. Many whose minds have been strongly impressed with the supreme importance of religious truths, and who perhaps, for a considerable time, have been *wholly* actuated by its energetic principles, slide away by degrees, through indolence and remissness, into the *general* sort of religion just mentioned. Others, perhaps, never rose to the same height of Christian attainments with those last-mentioned; but from the first period of their engaging in the service of God, have conceived that there has been little more to do, and have rested satisfied with this *general* religion. By this I mean, that they have not been accustomed in their daily repentance, in their self-examination, in their resolutions against sin, and in their cultivation of Christian graces to descend sufficiently to *particulars*. They repent of sin, it is true; but in so *general* a way, that they are rarely very deeply affected with it. They pray for increasing holiness; but still they deal so much in generals, as seldom to produce in their minds that earnest endeavor to attain it, which is absolutely necessary if we would expect our prayers to be efficacious. Here then, Sir, lies the grand evil of the conduct which I am now condemning. The system here attempted to be described neither universally influences the conduct, nor deeply impresses the heart. I do not mean to say that that divine principle which constitutes the distinction between vital and nominal religion, is wholly extirpated. But this I may safely assert, that the principle is miserably unproductive. Let me illustrate this by a practical instance. If, for example, the characters in question apply themselves to the entire conquest of any favorite sin, (though I am inclined to think that even this is seldom done with *sincerity*,) they do not, as persons really in earnest, trace it through all its ramifications; they do not scrutinize with sufficient, if any, accuracy, its origin and its real nature, the occasions which are apt to call it forth, or the circumstances which give it the greatest power. Again, does any Christian grace require culture? The means they employ in order to cultivate it expose the inefficiency of their principles. They pray for it in a general way, and may wish to attain the object of their prayers: but they are yet unwilling to sacrifice their love of indolence, or the pursuit of a favorite scheme to their eternal interests: they are averse to that spiritual activity, that steady vigilance, and that unfeigned sorrow for daily falls, which seem essential to a Christian's progress and success. The bent of their minds may be in the main towards holiness, and so far it is well: but do they exert that vigour, and bring into action those means which they might and ought to do, and which are well exemplified in the conduct of those who gave ALL diligence to make their calling and election SURE? Is the sin to which they find themselves prone traced through all its ramifications? Are the motives to cultivate any virtue, frequently and earnestly and particularly pressed upon the mind? Are circumstances favorable to its exercise eagerly embraced?

And when they occur is the mind resolute in profiting by them? These are some of the most powerful means for advancing religion; and they are those which a person really in earnest feels it his duty and delight daily to employ. He holds them to be absolutely indispensable to the attainment of spirituality of mind. But the characters in question, I fear, know little of such exertions. A deadly languor pervades their souls. The subject of religion is deplorably forgotten through the day; and when called to mind at the stated hours of religious retirement, it is received with a cold and wandering heart. Sin, indeed, may be opposed, divine assistance to this end may be prayed for, and victory over sin may be the real desire of the heart. Yet surely, if that desire were sufficiently fervent, sin would be more vigorously resisted, and the Divine assistance implored with a more earnest and more undivided spirit: there would be that anguish of soul when tempted to evil, that love of communion with God, and that unremitting endeavor to overcome besetting sins, and attain the opposite graces, which bespeak a mind earnest to approve itself before God. But, Sir, is the line of conduct, which these persons pursue, sufficient to repel the advances of a foe equally subtle, vigilant, and powerful? Is it sufficient that we oppose to his indefatigable arts, feeble struggles, cold prayers, and a partial repentance? And can we expect under such circumstances to make any progress in the Christian life?

It is thus that the fortress of the human heart is assailed in its most vulnerable parts. The enemy does not venture to attempt taking the citadel by storm; he does not labor to seduce it at once from its allegiance: this, he is aware, is too arduous an undertaking, and might lead to the exposure, and in the end, to the defeat of his designs. It is by secretly sapping the fortifications, by watching to seize upon some unguarded pass, and by encouraging treachery within, that he anticipates their final accomplishment. In the mean time the fortress is not yet taken, nor its allegiance withdrawn; it still in the general resists the enemy's assaults; the fault as well as danger rests in not paying sufficient attention to provide for the defence of every particular point, and especially to secure those that appear most assailable. Slight damages are not instantly repaired, nor is internal treachery an object of perpetual jealousy. Can we in such circumstances, look with confidence on the security of the fortress? Should we not rather be filled with habitual anxiety, lest some unfortunate incident, some sudden surprise, or some successful traitor within, should deliver it into the enemy's hands?

But to drop this metaphor; I repeat a former position, there is hardly a more deplorable effect of the conduct I am now condemning, than that it exposes and weakens the bulwarks of the soul. In the case of those especially, who previous to their acquaintance with religion had been living in the habitual commission of known sin, the dan-

ger is imminent in the extreme. For what is it to which such persons must now look to preserve their integrity, to repel the tempter, and to overcome the most alluring solicitations to evil, solicitations aided by inveterate habits, and maintaining a secret correspondence with a powerful party within the heart itself? Next to Divine aid, without which every human effort is undoubtedly vain, their only safety consists in that unremitting watchfulness to avoid sin, and that anguish of soul consequent upon any relapse, which the indolent system now reprobated tends utterly to annihilate. These are the Christian's arms. With these he is to overcome his spiritual foes. Deprive him of these, and you leave him a defenceless prey to his enemies. True it is, that his own unassisted arm would be insufficient even to repel, much more to overpower his adversaries. But the Christian's arm is nerved with more than mortal strength. And though without that supernatural energy his weapons must fall useless from his hands, yet it is the will of God, that the one should co-operate with the other, and that to procure from him strength for the combat, the Christian must conscientiously use the appointed means of defence and resistance.

"————————Alterius sic
Altera poscit opem res et conjurat amice."

While however I thus endeavor to press on the Christian the indispensable duty of spiritual vigilance and activity, or, in the language of St. Paul, of "arming himself with the whole armour of God, that he may be able to stand in the evil day," I am especially solicitous to obviate any suspicion that places human exertion in competition with the efficacy of Divine grace. In deploring the miserable consequences of indolence, I do not forget that God is all in all.

I proceed to point out another evil resulting from a system so unworthy a good soldier of Jesus Christ. This religion of generalities not only endangers the existence of religion in the soul, it strikes at the very root of a Christian's internal tranquillity. "Drink deep or taste not," is a citation most strictly applicable to the pleasures of religion. Let the true Christian be reminded, that when he has once enlisted himself under the banners of the Captain of his Salvation, his happiness is inseparably connected with a vigorous course of active warfare. Coldness, and indifference are in their own nature ruinous. Spiritual happiness lies in success; and a fair prospect of success, in steady and unwearied exertion. And I appeal to any who are acquainted with the divine life, whether peace can coexist with idleness. Surely God loves his servants too well to suffer them quietly to wander from his way, without endeavoring to recal them. The wanderers find their path rough and thorny. In spite of a somewhat confident, and it may be, a just persuasion, that they are still the servants of God, their mind is not at ease; something within seems to whisper that all is not as it might be, perhaps as it has been. Little satisfaction is ex-

perienced in daily self-examination, and as little in the retrospect of past weeks or months. In reading the Scriptures, or any religious book, an unwelcome dread respecting the commands of God, and the intimations of his displeasure towards the slothful and careless, surprises and disturbs their minds; and this is accompanied with a secret disinclination to his service, and a desire either of explaining away the supposed severity of the divine law, or of shaping it by their own conduct. Such dispositions I think, clearly argue the heart to be in an unsound state; and are rarely, if ever, experienced by the more active Christian. That it saps the very foundations of religious tranquillity is self-evident. Do the characters in question, (I appeal to themselves) when they turn their thoughts within, and examine the general cast of their feelings on the subject of religion, discover that perfect ease and satisfaction, not to say joy, that peace of mind, or that unfeigned willingness to lay open their hearts without disguise before God, which, I think, characterise the diligent and self-denying Christian, except when his spirits happen to be oppressed by external causes? More instances might be adduced in which the life of these persons is saddened, and their mind burthened by disquietude and suspicion; for which their exemption from the cheerful labors of a Christian warrior, is utterly unable to compensate. It would be injustice to religion to admit, that those exertions do in the slightest degree destroy its peculiar pleasures: they on the contrary enhance them.

But my paper has already, I fear, swelled to too great a length, and I hasten to a conclusion. Allow me however to remark, that no one would be more really grieved than myself to give *unnecessary* pain to any weak, but sincere follower of that compassionate Saviour, whose character it is not to break the bruised reed. Yet to cure the wound, it must first be probed; and tenderness for the feelings of the patient should not interfere with exertions for his recovery.

Let such readers as feel themselves interested in the subject of this communication, consider it with the attention and candor required from those who profess to hold the truth in *sincerity*. I feel the difficulty, or rather the impossibility, of sketching more than an indistinct outline of a design, which the peculiar circumstances of individuals can alone complete, and fill up with the proper gradations of light and shade. Such persons have indeed an infallible criterion of conduct, I mean the revelation of God in his word; and by that we shall be examined in the day when *God shall judge the secrets of men by Jesus Christ according to the Gospel*. But the study of the sacred volume will avail little, unless each affection of the mind, and each course of action, be referred to its decision with that *distinct particularity* which results from a patient and honest anxiety to know what we must do to be saved. Christians should imitate those "children of this generation," who, in ar-

ranging their secular concerns, avoid confusion and uncertainty by managing every transaction *separately*.

Your readers, Sir, will perceive, that my subject is by no means exhausted. The insertion of this paper may, perhaps, encourage me to pursue it as opportunities offer themselves.

X.

Character of the Apostle Paul, by Milner.

—— WE have now finished the lives of two men, of singular excellence unquestionably, James the Just, and Paul of Tarsus. The former, by his uncommon virtues, attracted the esteem of a whole people, who were full of the strongest prejudices against him: and in regard to the *latter*, the question may be asked with great propriety, whether such another man ever existed among all those who have inherited the corrupted nature of Adam? He had evidently a soul large and capacious, and possessed of those seemingly contradictory excellencies which, whenever they appear in combination, fail not to form an extraordinary character. But not only his talents were great and various,—his learning also was profound and extensive; and many persons with far inferior abilities and attainments have effected national revolutions, or otherwise distinguished themselves in the history of mankind. His consummate fortitude was tempered with the rarest gentleness, and the most active charity. His very copious and vivid imagination was chastised by the most accurate judgment, and was connected with the closest argumentative powers Divine grace alone could compose so wonderful a temperature; insomuch, that for the space of near thirty years after his conversion, this man, whose natural haughtiness and fiery temper had hurried him into a very sanguinary course of persecution, lived the friend of mankind; returned good for evil continually; was a model of patience and benevolence, and steadily attentive only to heavenly things, while yet he had a taste, a spirit, and a genius, which might have shone among the greatest statesmen and men of letters that ever lived.

THE

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An ADDRESS from the Trustees of the Missionary Society of Connecticut, to the Ministers and People of the State: and a Narrative on the subject of Missions for the year 1806. *To which are subjoined a Statement of the Funds of the Society, and a List of Books sent to the New Settlements.*

IN this their annual Report, on the subject of missions, the Trustees of the Missionary Society of Connecticut would first of all call on the ministers and people of the State, to unite with them in an ascription of praise to him who is king in Sion, for his smiles upon the missionary cause in general another year; and for that measure of success with which he has been pleased to attend the efforts of the institution in this State.

To advance the glory of God, in the enlargement of the Redeemer's kingdom, is an object which should call forth the most vigorous exertions. If there is joy in Heaven over one sinner that repenteth, how ought the professed disciples of Christ on earth to be zealous and engaged, in spreading the knowledge of that name, through which alone there is salvation! May this consideration animate all who have a regard for the divine glory and the salvation of immortal souls, to exert themselves to the utmost; in promoting these objects, and to be importunate in their addresses to the throne of grace, for those divine influences to accompany the efforts of Missionary Societies, and the labors of missionaries, without which those efforts and labors will be in vain!

The Trustees now invite the attention of the public to the following information received from their missionaries, since the publication of their last narrative; and to the remarks accompanying that information.

The Rev. Messrs. *Joseph Badger*, *Thomas Robbins*, and *David Bacon* were reappointed, last January, to labor as missionaries, through the year, in the territory called New Connecticut. Mr. *Badger*, continued in the service

of the Society till about the first of April last, when he went on a mission to the Indians in the neighbourhood of Sandusky Bay under the direction of the Synod of Pittsburg. Mr. *Robbins*, on account of ill health, left that country in May; and Mr. *Bacon* declined accepting the appointment

From the latter end of August, 1805, the time when the Rev. Mr. *Badger* returned from Sandusky, as mentioned in the last narrative, to the beginning of April, 1806, he labored as a missionary the most of the time. In the fall he attended a meeting of the Synod of Pittsburg, and in the winter he went to Marietta, to assist in the ordination of the Rev. *Samuel P. Robbins*. He was also called off from his labors a few weeks by sickness, and by necessary attention to his family. In the period mentioned above, he visited many of the towns in New Connecticut; preached about 60 times; baptized four children; administered the Lord's Supper once; visited the sick, attended funerals, and visited many families.

Mr. *Badger* has spent five years as a missionary in that country; and in many instances his labors have been crowned with success. He has been laborious and faithful in the service, and by his knowledge of medicine, and acquaintance with many useful arts, has been very beneficial to the inhabitants, as well as by his ministerial services.

Having received an appointment from the Synod of Pittsburg he went, last spring, to Sandusky, with a view of attempting to civilize and christianize the Indians in that vicinity, according to a plan adopted by the Synod. No late accounts have been received from him, and the Trustees are not informed what the probability is of his success.

In a letter from the Rev. *Thomas Robbins*, dated January 12th, 1806, he gives the following general view of his missionary labors for the preceding year, after giving, in that and in preceding letters, a particular account of his services from day to day: "Having brought my "missionary account to the close "of the year, I beg leave to re- "capitulate, and make some "general remarks. Notwith- "standing several turns of severe "indisposition and debility, I "was enabled to preach on every "sabbath, on all of which I "preached in New Connecticut "except four. Six sabbaths I "preached but once; eight, I "preached three times in each. "Exclusive of the sabbaths, I "preached 105 times. I organi- "zed a church of 13 members, "and received 26 members into "other churches. I administered "the sacrament of the supper "alone 5 times, and assisted at "4 others. I baptized one adult "and 14 children. I visited "nearly all the settlements, "where there was more than one "family; the most of the schools, "and, in many of the settle- "ments, all the families. I have "been treated almost universal- "ly with great kindness; and "the people generally feel very "sensible of the privileges of "gospel institutions, even in this "imperfect manner; and are "thereby encouraged to make "exertions to procure ministers

" to labor among them, as soon " as they can be obtained. It is " most evident that upon those, " by whose liberality these pri- " vileges are enjoyed, in the " western wilderness, will come " the blessings of many ready " to perish. The early intro- " duction and regular mainten- " ance of a preached gospel, in " New Connecticut, under the " blessing of the God of our fa- " thers, have produced the most " extensive and salutary effects. " They have opposed an obstacle " to the introduction of error, " and to the influence of un- " qualified teachers, who are, " not unfrequently, more injuri- " ous to the maintenance and " propagation of truth, than di- " rect opposers. And they have " been the means of the forma- " tion of several infant Churches " and Societies, which afford an " encouraging prospect of a fu- " ture establishment of the re- " gular ministrations of divine " ordinances and truth."

In January, 1806, Mr. *Robbins* attended and preached at the ordination of the Rev. *Samuel P. Robbins*, at Marietta ; in which place and its vicinity he continued several weeks, preaching and performing other ministerial services, in the vacant settlements in that neighbourhood. After he returned to New Connecticut, he itinerated as a missionary, and labored, as much as his health would permit, till the latter end of May, when he left that country.

At the conclusion of his missionary journal he observes ; " From the time that I entered " New Connecticut, to the time " that I left there, was two years " and a half, 130 sabbaths. I " preached 106 sabbaths in that " district, in 33 towns. 10 sab- " baths I was prevented from " preaching by sickness ; and " 14 I preached in other parts of " the state of Ohio and in Penn- " sylvania. When I was well I " generally preached 2 or 3 " times a week besides the sab- " bath. There are nearly 70 " towns in which there are in- " habitants. I have preached in " 56. My rule was not to pass " by any place where there were " 3 families. In a number of " places I have preached the " first sermon ever preached in " the town ; and in 13 where " there has never been any " other preaching. In many of " the settlements I visited all " the families ; and generally as " many as I could with conve- " nience. I visited the sick " where I had opportunity, and " attended funerals. I visited " and catechised the schools, and " endeavored to assist in intro- " ducing them where there had " been none established. I also " generally succeeded in getting " the Bible used as a school " book. I frequently attended " religious conferences ; some- " times with the Churches par- " ticularly, as well as such as " were more public. I admin- " istered the ordinances in all " the Churches ; the sacrament " of the supper generally twice " in a year to each. At those " occasions there were common- " ly some additions ; and the " seasons were impressive and " solemn.

" The Churches have the " same confession of faith, cove- " nant, and articles of practice, " so that there is a uniformity " of sentiment and practice.

"They have also formed themselves into a body, called the "Ecclesiastical Convention of "New Connecticut, in order "that there may be a common "bond of union, and a regular "ecclesiastical body, to which "the Churches may occasionally apply for advice and assistance. The number of people in New Connecticut, last "winter was about 9000.* The "number of schools exceeds 40. "Public worship is generally "maintained on the sabbath in "nearly 30 towns. There are "four or five places which are "sufficiently able, and very desirous to have a settled minister; that is, by a union of two "or three different settlements, "the minister to preach proportionably in each; and the "places would not be more than "about five miles from each "other. The principal part of "the people are very favorably "disposed towards society regulations; and are anxiously desirous of the establishment "and maintenance of gospel institutions. These pleasing circumstances and encouraging "prospects are attributable, "above all other causes, to the "exertions of the Missionary "Society, under the benignant "smiles of heaven. This is not "advanced as my opinion merely; it is the sentiment of all "the most judicious and intelligent people in that country."

Last summer and fall, the Rev. *Calvin Chapin* performed a missionary tour of about four months, in New Connecticut, in which time he twice crossed the territory, in westerly and easterly courses, commencing at the southward, and progressing northward. He visited most of the settlements, preached in many of them, and performed other ministerial labors as opportunity presented. In his remarks on the state of that country he observes, "The sentiment that the stated and frequent preaching of the gospel "is necessary for the temporal "as well as spiritual good of "men, appeared to me general, and continually gaining "strength. It is a common "and prevailing opinion, that resident, orthodox ministers "must be obtained; that the "people cannot safely remain "much longer without them;—"that every possible exertion "will be made to render their "situation comfortable and permanent, if they will come;—"and that the reproaches and "influence of scoffers and other "opposers need not be dreaded."

The Trustees have lately received the following communication from the Ecclesiastical Convention of New Connecticut.

At a Meeting of the Ecclesiastical Convention of New Connecticut, at Smithfield April 15th, 1806.

The Convention shall cause to be transmitted to the Trustees of the Missionary Society of Connecticut, annually, an account of the state of religion within their limits, which shall be received at their annual meeting.

At a Meeting of the Ecclesiastical Convention of New Con-

* In the course of the year past, this number has considerably increased, so that probably there are now about ten thousand.

necticut, at Hudson, September 30th, 1806.

On motion, Resolved unanimously, that this Convention, in the name of the infant Churches and new settlements in this country, express their sincere thanks to the Missionary Society of Connecticut, and also to the General Assembly of the Presbyterian Church, for their careful attention manifested in sending missionaries to dispense the divine word and ordinances, to a needy people, dispersed in many places, and unable to support the gospel ministry statedly. At the same time, the Convention earnestly solicit the further attention of these respectable bodies to the destitute circumstances of the Churches and settlements in this remote and newly inhabited country.

A true copy of record,
Attest,
JOHN ANDREWS, *Register.*

From a schedule subjoined to the above it appears that in the Churches of Richfield, Hudson, Vernon, Canfield, Vienna and Warren there were about 160 members in September last.

The letters of their missionaries, and oral communications from Mr. *Chapin*, together with information derived from other sources, have impressed on the minds of the Trustees a sense of the increasing importance of this district, as a field of missions; and they very deeply regret that they have not been able to obtain a greater number of missionaries to labor in that field, the year past. In addition to their endeavors to obtain missionaries in New England who are willing to go to New Connecticut, and, if they should receive a call, to settle there, the Trustees propose to apply to the Synod of Pittsburg, to recommend to them some young men, duly qualified for the missionary service, who have been educated in that part of the country, and who will consequently be better able to endure the hardships incident to those who travel in new settlements. And they indulge the hope, that in the course of the present year, they shall be able to obtain a number of active, faithful, zealous missionaries, to gladden the hearts of the serious people in those new settlements; and to aid their endeavors to establish the institutions of religion, and the regular administration of Christian ordinances.

In consequence of a pressing application from sundry inhabitants of the town of Granville, in the western part of the state of Ohio, the Trustees have established that town and its vicinity as a field of missions, and propose to send a missionary there, as soon as a suitable person can be procured for that service.

In January last, the Rev. *Seth Williston*, was reappointed a missionary to itinerate in the northern counties of Pennsylvania, and the western counties of New-York, for such a part of the time as he could be spared from his stated charge at Lisle, where he has been settled for several years. He has not as yet acted under this appointment, and it is uncertain whether he will again engage in the missionary service.

Last spring and summer, the Rev. *Calvin Ingals* performed a mission of between 4 and 5 months, in those counties. He

travelled upwards of 1300 miles; preached 84 sermons; administered the Lord's supper twice; admitted 3 persons into church fellowship; baptized 3 children; attended funerals; and visited schools and private families.—He gives the following account of that part of the country: "In "many places the people would "be able to support the gospel, "were they united in sentiment. "But this is far from being the "case. They are much divided, "so that no one sect is able to support a preacher. This renders "the state of the people deplorable, and missionary labors "not only important, but necessary. If these are withheld, "serious people will be discouraged, and there will be no-"thing to check the growth of "error and immorality. In the "northern counties of Pennsylvania particularly, there is a "vast field for missionary labors. "There the people live without "the means of grace, and are "perishing for lack of knowledge. Errors in doctrine, and "immorality of conduct are no-"toriously prevalent. These "things call aloud for the prayers and exertions of all the "friends of the Redeemer."

The Rev. *Israel Brainerd* is now laboring in that field; but no accounts have been received from him since he commenced the mission.

About the first of June, the Rev. William Graves entered on a mission to the counties of Otsego and Delaware, state of New York, from which he returned the beginning of September. The following is extracted from his journal: "My "mission was rendered pleasant "and agreeable to me, by the "constant society of humble, "hungering Christians, and by "the animating prospect of the "advancement of the Redeemer's kingdom, in that part of "our land. Many of the inhabitants expressed their grateful acknowledgments to the "Missionary Society and people of Connecticut. They "hold in deep remembrance "past missionary services; and "are greatly desirous that the "Society will think upon them "in their infant state, until they "may be better able to provide "for themselves. During my "mission a Church was gathered at Exeter, consisting of 19 "members. I left them as "sheep without a shepherd.—"They have set up meetings "on the sabbath, at a school-"house, and seem to be in a "lively state of religion. It "will be some years, to human "appearance, before they will "be able to settle a minister a-"mong them. I preached 65 "sermons, and attended several "conferences; baptized 3 adults and 71 children; administered the Lord's supper 6 times; "received into Churches 35 "persons, 16 of whom were old "members, and 19 new; visited and chatechised 11 schools; "attended 2 funerals, and visited the sick as there was occa-"sion. Much of my labor was "in private instruction from "house to house.

"A pleasing prospect here opens "for disseminating the gospel. Churches are planted in "most of the towns; but they "are yet in an infant and tender "state, so that it may be said of "them, *By whom shall Jacob*

" *arise? for he is small.* These " rising Churches at present " stand in great need of the fos- " tering care of their christian " brethren in older settlements. " There is an urgent call for " missionary labors. The field " is vast—the harvest is great. " What reason we have to pray " the Lord of the harvest to " raise up, qualify, and send " forth laborers into his har- " vest!"

Last winter the Rev. *Israel Day* itinerated as a missionary, about 10 weeks, in the north eastern part of Vermont. At the close of his journal he says, " During my mission I travel- " led upwards of 900 miles; " preached between 60 and 70 " sermons; baptized 3 adults " and 33 children; admitted 9 " persons into the Church at " Greensborough; administer- " ed the sacrament once in that " town, once in the town of Ca- " bot, and attended a number of " conferences. In the counties " of Caledonia and Orleans, " where I mostly labored, is a " fertile country, though new. " There are many inhabitants in " these counties; nearly 4000 " in the county of Orleans, and " not one settled minister. In " almost all the settlements, I " found some of the friends of " Sion who are desirous of gos- " pel truths; and in many of the " places, when I parted with the " people, it was their request, " with tears, remember us to " the Missionary Society, and " intreat them to send us more " missionaries, lest we and our " children perish in error and " darkness.

The Rev. *Asa Carpenter* has also laboured, in the course of the year, almost 10 weeks, in the same field. He preached 70 sermons; baptized 11 children; administered the Lord's supper once; admitted 3 persons into church fellowship, and performed other ministerial services, as he had opportunity. He every where met with a friendly reception, and concurs with other missionaries, in urging the importance of supplying the new settlements with as much missionary labor as possible. Mr. Carpenter is reappointed, and it is supposed is now on a mission.

Messrs. *George Colton* and *John Hough* are at present laboring in the service of the Society; the former in the settlements on Black river and parts adjacent, and the latter in the north western parts of Vermont.

The Trustees are daily more and more convinced of the importance of missions to the new settlements, for the temporal prosperity, and especially for the spiritual welfare of the inhabitants. They are not discouraged by the malicious insinuations of the enemies of religion, tending to implicate the sincerity of the motives of those who are engaged in the missionary cause; nor by their misrepresentations of the feelings of the people to whom missionaries are sent.—The Trustees have the most unequivocal proof, that the great body of the new settlers wish for missionaries to visit them; and that the number of those who are differently disposed is comparatively small. It is therefore hoped that the good people of the state will not be influenced by any malicious and false representations, respecting the motives of missionaries and Mis-

sionary Societies, or respecting the ideas of the inhabitants of the new and vacant settlements, to forbear to contribute liberally for the support of a cause, which must be dear to all who have any just ideas of religion, or any sense of the worth of souls.

The Trustees have lately sent a considerable number of religious books to the new settlements, a particular list of which is subjoined to this narrative; and they flatter themselves that these books, under the blessing of God, will be of great benefit to the people to whom they are sent. They have recently appropriated 100 Dollars, to be expended in Bibles, and other religious books, as soon as the Book-Committee shall find opportunities to transmit them.—They acknowledge, with gratitude, the donations of books and of money to purcase them, which have been made to the Society; they solicit further donations of a similar kind, and take the liberty to suggest to the charitably disposed, that in this way they may probably do much good by what they have to bestow.

While on the subject of disseminating religious books, the Trustees beg leave to call the attention of the ministers and people of the state to two Societies, instituted some time since in London, one of them called, "The Religious Tract Society," and the other, "The British and Foreign Bible Society." By a letter lately received from the Directors of the London Missionary Society, the Trustees are informed, that the Religious Tract Society, have printed and circulated 3 millions of small religious tracts, and in many instances, the most serious impressions have been made by them on the minds of the profligate and impenitent. The other Society mentioned above have disseminated a great number of Bibles, not only in Great Britain, but in other parts of Europe, and from the operations of the Society very important benefits have resulted. Might not much good be done, in this state, if pains were taken to provide Bibles and other religious books for those whose indigent circumstances prevent their purchasing them for themselves? In what way, more likely to do good, can those whom God has blessed with an abundance, spend a portion of their wealth? While the compassionate Saviour of sinners was not inattentive to the bodily distresses of mankind, he was much more solicitous to promote their spiritual and eternal well being. Let his professed followers imitate him in this; and while, like him, they go about doing good to the afflicted and distressed, let them do all in their power to advance the spiritual interests of their fellow men. As one mean to accomplish so desirable an end, let them supply their poor neighbours with useful books on religious subjects, and contribute something towards furnishing the still more needy inhabitants of the new settlements with such books.

The Directors of the London Missionary Society, in their letter above referred to, observe: "We have to inform you, with "the sincerest gratification, that "the zeal for the honor of Christ, "and the earnest desire for the "conversion of the heathen,

"which were evidenced at the "formation of the London Missionary Society, have neither "subsided nor abated. Our annual meetings appear to interest the religious public as much "as ever. Ministers, in considerable numbers, attend them "from every part of the united "kingdom; and their union and "co-operation in so good a cause "occasion a reaction of animation and energy, which is evidently felt in these assemblies, "and which continues its operations, when the ministers return to their respective residences. Thus while we are "endeavoring to convey blessings to others, we are greatly "blessed ourselves. May this "collateral interest and blessedness be increased and perpetuated in Britain, in America, "and in every Country and Society, in which a zeal for the "divine glory is felt, and a love "to the souls of men is manifested! The zeal of our brethren is not confined to one object. It appears to have been "lighted at the sacred altar of "missionary duties; but the "flame has diffused a light on "other very important objects, "and has excited ardent desires "and vigorous exertions for their "prosecution and accomplishment. Various plans and institutions of benevolence and "utility have been founded.— "These are all honorable characteristics of the zeal and "liberality of the British public, "and they promise very considerable benefit, both to the particular objects they are intended to serve, and to the general "cause of national and religious "improvement. Besides the "pleasure we hope you will feel "at this intelligence, it may be "impressed on your minds, that "similar efforts on your parts "may produce important benefits among your community."

The report of the directors to the London Missionary Society, at their last meeting, has been published in the Connecticut Evangelical Magazine. The Trustees refer the readers of this address to that report, for information on the subject of missions to the heathens. Other Missionary Societies in Great Britain continue their efforts to propagate the gospel in countries where it is unknown. In some instances, particularly in Tartary and the East-Indies, these efforts have been happily crowned with success; and there is a most pleasing prospect that God will, ere long, greatly enlarge the kingdom of his dear Son.

The present is a period calculated very deeply to impress the considerate mind;—a period in which surprising changes are taking place in the political situation of many nations. Great events,—events which affect the condition of vast numbers of the human race, and which are almost unexampled in the history of the world, follow each other in rapid succession. The only consideration which can give consolation to the mind, amidst these changes and revolutions among the nations of the earth, is that the Lord omnipotent reigneth. He will cause the wrath of man to praise him, and the remainder of wrath he will restrain. All events shall be made ultimately to advance his glorious designs respecting his Church; and there is reason to

hope that the violent convulsions which agitate so great a part of the earth, are a prelude to that happy state of things, spoken of in the prophetical writings, when nation shall no more rise up against nation, and the inhabitants of the earth shall learn war no more. Let the hope of this animate all to do whatever lies in their power towards spreading the savor of the Redeemer's name; and to unite in devout prayer to God, that the kingdoms of this world may speedily become the kingdoms of our Lord and of his Christ, of whom it is said, "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."

JOHN TREADWELL,
Chairman.

Passed by the Board of Trustees,
January 7, 1807.
Attest,
ABEL FLINT, *Secretary.*

The Divinity and Personality of the Holy Ghost.

RIGHT ideas of the divine character lie at the foundation of all genuine and acceptable religion. It should, then, be one of our first objects of attention, to seek the knowledge of God. Without the true knowlege of him, in his character and attributes, we cannot worship him acceptably; we cannot serve him aright; or be at last happy in his presence and kingdom. The unity of the godhead is an essential part of his character. There is, and can be, but one God. Moses, the lawgiver of the Jews, takes particular care to lead the people of Israel, into the firm and unshaken belief of this first principle of religion, in opposition to the idolatry and polytheism of the surrounding nations. *Hear, O Israel, the Lord our God, is one Lord.* The apostle Paul is equally careful to prevent any from supposing that there can be more Gods than *one*. *As concerning therefore the eating those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God, but one. For though there be that are called Gods, whether in heaven or in earth, as there be Gods many and Lords many. But to us there is but one God, the Father, of whom are all things, and we by him; and one Lord Jesus Christ, by whom are all things, and we by him.* The God, whom the scriptures command us to adore and serve, love and obey, is the one only, living and true God. And there cannot be *but one* first cause of all things, absolutely independent, necessarily existent—and infinite in all perfections.

But this God exists in a *threefold*, though to us, incomprehensible manner. He is one simple, undivided essence. He subsists however in a threefold manner, which is a mode of existence, when revealed, that reason cannot but see, is the most perfect, comprising in it, the highest possible plenitude of blessedness. The doctrine of a triune God, when revealed, is a reasonable doctrine. When revealed—for to Revela-

tion alone are we indebted for a discovery of three persons in the godhead. The word *persons* is used, because the whole compass of language cannot furnish a better, or one less objectionable. It is used not, in a strict philosophical sense, but in a peculiar and appropriate sense. The meaning is, there is a threefold subsistence in the divine essence, which we call three persons in the godhead, not three distinct *beings or consciousnesses.* And there is no more self-contradiction, or incomprehensibility in a threefold subsistence in the divine essence, than in a divine, eternal, uncaused existence. The truth is, God is infinitely above all other beings, and exists in a manner peculiar to himself. He exists so as no other being, either does, or can exist. The doctrine of the Trinity of persons in the divine unity, is as reasonable a doctrine as the divine existence. It is no more a mystery. Nor is it more incomprehensible. Both are incomprehensible. Both are reasonable to be believed—and neither of them implies any absurdity. The doctrine of three persons in the godhead is essential to the Christian scheme of salvation, and has been accounted the Catholic doctrine of the whole Christian Church in all ages. In scripture, the work of man's salvation is represented, as engaging the joint agency of the Father, of the Son, and of the Holy Ghost. God the Father it is, who, in infinite wisdom planned this amazing scheme, provided himself a lamb for a burnt offering, a sacrifice to purge away sin.—God the Son, in his own person, executes this plan, by submitting to be delivered for our offences, by rising again from the dead for our justification, and by his continual intercession for us in heaven.—God the Holy Ghost, procures an effectual reception of this scheme of salvation; and sanctifies the soul for the everlasting happiness in which it finally issues.

Each of these *sacred Persons*, who thus co-operate in man's salvation, must of necessity be really God, because nothing less can execute any part of this grand scheme pertaining to the soul. Who, besides the supreme lawgiver himself, can admit an innocent substitute to become surety for a criminal, and bear his curse? Or what being, beneath the dignity of God, could have merit sufficient, by suffering, to atone for offences against the majesty of heaven and earth?—Or to whom, besides God, doth such power belong as to change our darkness into light, triumph over our rebellious wills, and bring them into obedience to Christ? If the holy scriptures be full and strong, in declaring the influence and interposition of each person in the blessed Trinity, in the work of man's salvation, it must of necessity be the duty of a Christian to pay a becoming attention to, and endeavor, by devout meditation, to impress upon the mind, what God has revealed on this subject.

That the *Holy Spirit* is God, of the same essence with the Father and Son, is proved by such arguments as follow.

1. The scriptures of the Old and New Testament ascribe to him, all the *perfections* of the

godhead. By what is the distinct essence of any being, or as we commonly speak, its nature, determined, but by its properties? He who possesses the properties peculiar to an angel or man, is esteemed one, in the judgment of common sense. And, he who possesses attributes, or properties, which alone belong to God, must be considered and worshipped as God. The holy scriptures very clearly and abundantly declare that the divine spirit, is possessed of the attributes peculiar to God, they ascribe to him, absolute holiness—eternity—infinity—and omnipotence.—Holiness is declared to belong to him; since in preference to all besides, and in exclusion of all creatures, he is called the *Holy Spirit*—*And grieve not the Holy Spirit of God whereby ye are sealed even unto the day of redemption. Absolute eternity* is ascribed to him. *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?* *Eternal*—that is existing before all ages, no less than in them all, since the blood of Jesus was offered by his influence under the name of the *eternal Spirit.* This is a title never given to any but God himself; for although angels, perhaps, have existed ages, before our world, and will never cease to be, yet we no where read of an eternal angel. God exists, from eternity to eternity, and is therefore stiled the eternal God. *Infinity* is ascribed to the Holy Ghost. *But God hath revealed them by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.*—Almighty power is ascribed to him. At the creation of the world, we are assured, the Spirit moved upon the waters. By his operation and influence, he formed the chaos into beauty, and order. *And the earth was without form and void: and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.* By his Almighty power, he creates the world anew, as it were, day by day. *Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.* In the dispensations of grace, we behold the Almighty power of the *Holy Ghost.* The humanity of our blessed Saviour was produced by his power. By him, Jesus was commissioned to preach the gospel, and discharge his ministry:—by him carried into the wilderness—and anointed with the oil of gladness above all kings and priests, who ever had been or should be. All that he did as mediator on earth, he did by the appointment and support of the Holy Ghost. Is not this a complete and satisfactory evidence of his divinity and personality? Christ as mediator had a name given him above every name, and to such a degree above every name, that all in heaven and on earth must bow their knee before him—yet, as mediator he is still inferior to the Holy Spirit, because the Holy Spirit consecrated him to the office of mediator, and enabled him to fulfil its duties. *Wherefore God hath also highly exalted him, and given him a name, which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and*

things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. As the Holy Ghost is above the mediator in dignity, he must be God, of one and the same essence with the Father. Rightly, therefore, has the Christian Church, in all ages, believed in his divinity and personality.

2. A second argument to prove his divinity is that *works* proper to God only, are ascribed to him in the sacred volume. To renew and sanctify the soul is a work peculiar to God alone. He can create us anew in Christ Jesus. Paul may plant, and Apollos water but God alone giveth the increase. It is his prerogative to bring the sinner from darkness, into marvellous light, in the way of his instituted means. But this work of renewing the sinner in the temper of his mind, we find ascribed to the Holy Ghost, as his appropriate work. The conversion of the abandoned Corinthians is said to be through the sanctification of the Spirit. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.* It was the Holy Ghost, who endowed the Apostles with their miraculous powers —laid the foundation of the Christian Church—published its laws, and governed all things. He separated Paul and Barnabas, and appointed their mission to one place, rather than another. It seems to be the right of God alone to do this, to direct in all the dispensations of grace. Of all others, this we should judge, appertained to him, and to no creature, and cannot be communicated to a creature. In the resurrection day, the dead bodies of the righteous will be redeemed from the dust of the grave, and clothed with glory and immortality by the power of the Holy Ghost. This will be a work altogether divine. It will be a full proof of his Providence and grace.—*But if the Spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.* God only can raise the dead. But the Spirit will quicken the dead bodies of the righteous, at the last day. He must, therefore, be God. He does the works peculiar to God.

3. A third argument to establish the divinity and personality of the Holy Ghost is that, in scripture, *divine worship* and *homage* are given him. He is worshipped as God, and must consequently be of the same essence with the Father and the Son. If honor and adoration, due to God only, be given to him, he must be truly God, or the scripture be calculated to lead its believers into idolatry. All who allow the divine authority of the scripture, must hold that it was given to be a plain and easy guide, in all matters of faith and practice. It is designed not merely for the learned, for philosophers and metaphysicians, but for the great mass of mankind, and as an infallible di-

rectory. Now, in this divine revelation, the Holy Spirit is proposed to us, equally with the Father and Son, as the object of our adoration and faith, hope and obedience. When we are baptized into each of their names, what is the import of that solemn service, but that we give ourselves, in heart and life, to this sacred Trinity? The divine Spirit is implored also, together with the Father and Son, as the fountain and author of all the blessings and grace of the gospel. The Christian church, from the beginning, has concluded her public and solemn worship with this prayer. *The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all.* We are commanded not to quench the Holy Spirit—*quench not the Spirit.* We are directed not to resist the Holy Ghost. We are exhorted not to grieve the Spirit. *And grieve not the Holy Spirit of God, whereby ye are sealed, unto the day of redemption.*—Blasphemy against the Holy Ghost, is represented as a crime of the most heinous nature, and as unpardonable. *Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* The personality and divinity of the Holy Ghost are both here supposed. For he is plainly spoken of as a person. A crime against him is supposed, and considered as so heinous in guilt as never to be forgiven.

4. The *same names* and *titles* are given to him, as to the one true God. The design of names and titles is to teach us the nature of things. God calls himself Jehovah, to explain to our understandings, as far as may be, his necessary, independent, self-existent being, and to impress us with the idea of his own immutability and eternity, and of the derivation of all other existence from him. The name Jehovah cannot belong to a creature; is never given to a creature; is peculiar to God only. But it is given to the Holy Spirit. The names and titles given to him, in scripture, prove to us most undeniably that he is God. It may be greatly to our comfort and edification to think over these various names and titles. He is called Lord or Jehovah—God—Most High—Holy Spirit—Eternal Spirit—Comforter—Spirit of life, Water of life—Spirit of truth—Spirit of grace—Spirit of adoption—Spirit of faith—law—voice—Spirit of Wisdom—of counsel—of might—of knowledge—of promise—he is, also, called guide, teacher, power, love, understanding, and oil of gladness. The particular passages of holy writ, where these names are applied to the Holy Spirit, are too numerous to be here recited. Such as are well acquainted with the word of God, will at once recollect that those names are given to the Holy Spirit. He must, therefore, be God. When we affirm that the Father is Jehovah, the Son Jehovah, and the Spirit Jehovah, we do not talk of three Gods: for the very name Jeho-

vah entirely precludes that notion. A simple, infinite, perfect essence must necessarily be indivisible. Nor do we, in our ideas, presume to make divisions in the Deity, but to believe only those distinctions of persons or subsistences in *him*, of which, he himself has been pleased to give a revelation, and by which revelation alone we can know any thing of the matter.

5. The same *infinite* glory is ascribed to the Holy Ghost, as to God the Father. God will not give his glory to another, or allow any creature to share it with him. Angels and men are to exercise the same self-abasement before his immediate presence, as before the adorable presence of God; he must, therefore, be God. Where shall we find a more grand and striking representation of the glory of God, than in the vision of Isaiah, related in the sixth chapter.—The prophet saw the Lord, we are told, *sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of hosts.* Repeating the term *Holy*, three times here is a plain proof that the angels were paying adoration to the Trinity in unity. If we compare the above recited passage, with the New Testament we shall be fully convinced that they actually thus worshipped. None will dispute that the worship was addressed to God the Father. That it was addressed to God the Son also, is certain. For Jesus Christ says, in so many words that Isaiah *said these things when he saw his glory.*—And that the spirit was comprehended in this object of the adoration of heaven, which filled the prophet with confusion of face, is evident from Acts xxviii. 25, where St. Paul expressly declares that the voice of the Lord, which at this very time spake to him was the Holy Spirit.

6. The Holy Spirit is never spoken of, in the inspired volume, as *a worshipper* of God. He must, consequently, be higher in rank than any creature. And since there can be no middle state between the Creator, and the creature, he must be God. The relation of all created beings to their Creator and their entire dependence on him, is a clear proof that they are bound by the very laws of their rational existence to serve, adore, and praise him. Homage is due from all creatures to their Creator; and the more excellent their endowments and the higher they stand on the scale of intelligent existence, the stronger will be their obligations, to worship and adore him, and, if rightly disposed, the more prompt and active will they be in fulfilling those obligations. Hence we find the living oracles representing the whole creation by a figure, and angels and men, in a proper sense, as employed

in ceaseless praises and adoration of God. But whence comes it, if the Spirit also be a creature, suppose the most exalted, and the first, that no mention is made of him by the sacred writers as a worshipper of God?—Is it not perfectly unaccountable that these inspired men should have forgotten the Spirit, who, if he be a creature, should have led, or at least been, a principal actor in this concert of praise, which the whole intellectual creation should offer to God?—Was it not highly needful to have made mention of him, in order to prevent error, and idolatrous worship? The total silence, therefore of the oracles of God, in this important point, is a strong evidence, that the prophets—the apostles—and Jesus Christ knew that the Holy Ghost was not a creature, but God, equally with the Father and Son.

7. The Holy Spirit is not a *quality*, *property* or *attribute* of God, as the enemies of his divinity pretend. If a quality or property of God, he cannot subsist, or be distinguished as a person in the godhead. That he is not merely a quality or attribute of the divine nature is plain from this consideration, that he has a name given him, denoting both his essence and work, *holy Spirit*. *Spirit* denotes his essence; and *holy* his work, that in the dispensation of grace, he operates on the soul, and produces holiness in it.—God is said to be a spirit. *God is a Spirit, and they that worship him, must worship him in spirit and in truth.* The personality, as well as divinity of the Holy Ghost, we may, here, subjoin, is unquestionable from the constant ascription of *personal actions* to him, in scripture.—*He shall not speak of himself, but what he has heard, that shall he speak*—He rejoices and is grieved—He approves and condemns—He convinces the world of sin, righteousness, and judgment—He comforts his people—He assists them in duty—He dwells in them—and when Peter was still doubtful of the import of the heavenly vision, which he had seen, *The Spirit said unto him behold three men seek thee.* All these must pass for expressions, without any signification, or they must be allowed to mark out, with great clearness, the distinct personality of the Holy Ghost.—I close the arguments of the divinity and personality of the Holy Ghost above briefly illustrated, in the words of an excellent writer—the author of the Horæ Solitariæ.—"Over and above all other arguments, the real believer in Jesus hath a testimony that the Holy Ghost is Jehovah, which lies out of the view of the world, because it is within him. Behold, says Christ, the kingdom of God is within you. A throne is erected in every believing heart, from which the Spirit of God directs his rule, bringing every thought into captivity, and into sweet subjection to Christ. The promise of the Father is accomplished in the Christian, when the *Spirit is poured out* upon him, like oil to enliven, or like water to purify, his new-born soul. He sees clearly that none but Jehovah could vouchsafe the Holy Spirit; and he views as plainly that this *Holy Spirit* must be *Jehovah*, to

perform the wonderful works, which are ascribed to him in nature and grace, and a portion of which he feels to be wrought in him by his power. He reads his Bible, and sees that the everlasting covenant can only be performed by those divine persons, who made it, and that the full completion of it, being reserved for the Spirit, could only be effectuated by Him, as he is Jehovah. Believing in him, therefore, as Jehovah, he cannot but consider him fully able to accomplish all that is said of him in the scriptures, and all that is necessary for his people to life eternal."

"To thee, O believer in Jesus, this article of the Spirit's Deity is a maxim of indisputable moment—an axiom of indubitable truth. Thou wilt not deny his word that asserts it: thou canst not resist *his witness in thyself*, which confirms it to a demonstration. Others may deny, what they do not experience or feel; but thou knowest him that is true, because thou art in him; and he, with all his evidences of comfort, love, and joy, *dwelleth in thee*. He first brought thee into spiritual life from the death of sin: he reconciled thee to God, when thou wast an enemy by wicked works: he giveth thee a thousand tokens of his presence and support: he leadeth thy thoughts and thy heart direct to God and heaven: preserves thee, always ready in thyself to stray, from numberless snares in thy daily walk, and at length will give thee an abundant entrance into his everlasting kingdom. Thou constantly feelest thyself to be a poor, dependent creature: able to think nothing, to will nothing, and to do nothing good of thy own power: and it is thy privilege and thy joy to find this gracious Spirit, working in thee both to will and to do of his good pleasure. Thou art never happy but in this perception. Thou art never holy but in this enjoyment. Thou art never safe but in this protection."

"Remember, believer, for thy comfort likewise, that thy gracious guide and supporter is the self-existent Jehovah, who fainteth not, neither is weary, whose gifts and callings are without repentance, and whose love is as everlasting as his nature. This Holy Spirit did not bring thee into the way of salvation, for any other purpose, but to lead thee to the end of it: and every testimony of his grace in thy soul is as sure an earnest of glory as though thou wast already in it. We know that we have passed from death unto life, says the apostle, because we have the Spirit dwelling in us, working in us all the motions of prayer, love, hope, joy, righteousness, and praise, which are his genuine fruits, and the evidences of his presence. So surely, therefore, as thou hast the pledge, thou wilt, in due time, possess the everlasting inheritance. The world cannot prevent thee—the devil cannot destroy thee—thy own sinful flesh shall not prevail against thee: for the arm, counsel, and love, which are engaged in thy behalf, belong altogether to the *Spirit, Jehovah*."

Why are the people of God sanctified but in part in the present world?

THE justification of the believing, penitent sinner is complete, in this life. But sanctification is only begun, and not completed in the present state of being. Justification is the act of God, without us, pronouncing us to be righteous, only for the righteousness of Christ, received by faith. Sanctification is the work of grace in us, forming us to a likeness to the moral character of God, in the temper of the heart, and is only begun in this world:—is commenced in regeneration:—carried on in the course of the Christian walk:—and consummated at death, in glory.

None are sinlessly holy in this world. Perfect holiness is a plant that is never found in this unfriendly climate. It grows only in the heavenly Paradise. *If we say, we have no sin, we deceive ourselves, and the truth is not in us.—If we say we have not sinned, we make him a liar, and his word is not in us. There is not a man that liveth and sinneth not.* We are commanded to be perfect, in every holy exercise, and in obeying the will of God. *Be ye therefore perfect, even as your Father which is in heaven is perfect.* We have no valid excuse for any sins, either of heart or life: for any wrong exercise or temper of mind:—or for any degree of disobedience to our heavenly Father. But alas! *in many things we offend, all*—or all offend. The best and most pious fall far short of sinless holiness.—St. Paul had, perhaps, reached to as high attainments in holiness, as any that ever lived. But he mourns over his remaining corruption, and deficiencies in duty. *O wretched man that I am, who shall deliver me from the body of this death!*—How far was he, in his own apprehension, from having attained to sinless perfection?—*Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto things which are before; I press toward the mark, for the prize of the high calling of God in Christ Jesus.—For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For we now see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known.* The great question is, why are not the people of God made *perfectly holy* at once, and immediately conveyed from earth to heaven; from a world of sorrow and sin, to a world of glory and blessedness? What good ends are to be answered by their being so long detained from their heavenly Father's house above the skies, and left to struggle with the hardships, and calamities of a vain world? This is an interesting question, seldom considered at all, and more seldom still attempted to be satisfactorily answered. Perhaps, what will now be suggested, may not be satisfactory to all—but is, however, cheerfully sub-

mitted to the judgment of the reader.

1. One reason why this world is to be the residence of pious people for a season, and they sanctified but in part is that the *riches of free and sovereign grace may be honored.* If reason were to speculate on the subject, and we might pronounce on the propriety of detaining them from perfect blessedness in heaven, we should be ready to say, let them be made *perfectly holy* at once, at the moment of being born again of the spirit of God, let them leave a mad and distracting world, and be admitted to sit down with Abraham, Isaac, and Jacob in the kingdom of glory. But God's thoughts are not as our thoughts, nor his ways as our ways. His counsel shall stand for ever. His work is perfect. He never does, or permits any thing, but what is wise, and best to be done, or permitted. It is not merely accidental that saints are continued by him, in this vale of tears, to undergo hardships and distresses, trials and opposition. He has appointed and ordered it; no doubt for wise and holy purposes. He has wisely arranged every thing in the universe. He has separated the day and night, dry land and sea, and the different tribes of beasts: and he leaves saints to dwell among the wicked, and remaining sin to struggle in their breasts against the holy principle of love to himself. Grace however will be kept alive in the heart in the midst of all temptations—imperfections—enemies, and sins.—This will redound to its glory. *Who are kept by the power of God, through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness thro' manifold temptations. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Christ.* God displays more of himself in the dispensation of grace, than in the frame of nature. His chief object, in all his works and ways, is to make the brightest and fairest display of himself—his infinitely amiable character. To manifest his glory to the intel lectual creation, to all eternity, is a worthy object of his attention. It is infinitely fit that *he* should work for his own sake, in the kingdoms of nature, providence, and grace. That his highest object, from everlasting to everlasting, should be himself, or his own glory, the glory of his character, and of all his attributes, is perfectly reasonable. And the riches of his free and sovereign grace, appear to great advantage in suffering remaining sin to conflict with the holy principle of love in the heart of his sanctified ones. The power of grace is seen. The wonderful compassion of Jehovah is manifested—in supporting his people in days of persecution—in raising them in faith, and hope, and love, above the world—in subduing their enemies—in gradually purging away their dross—and step by step, meetening them for the inheritance of the saints in light. One reason, then, why the righteous are left to mingle with the wicked in the world—and feel remaining sin,

is to put an honor and glory on free and sovereign grace. In heaven is perfection of holiness, and perfection of bliss. In the world of misery, is perfection of sin—and of suffering. In no part of the universe is there such a scene exhibited, as holiness and sin, in the same heart, struggling one against the other, as on earth. How much of the divine glory is to be seen in our world!

2. Another reason is the *good of others*. The Christian Religion is a system of benevolence. It is designed to bring us to happiness by making us benevolent. In the exercise and practice of benevolence we are to be trained up for a state of perfect blessedness, in that world, where perfect benevolence will reign for ever. As we are to love God with all our hearts, so we are to love our fellow-men as ourselves. The glory of God and the good of man should be our highest aim. Example is of the greatest consequence in promoting piety and correct morals. How much good to the world may the righteous be instruments in doing, by their continuing, for a season in it! Their charity—their faith—their prayers—their good works are seen by others; and have a happy tendency to induce them to forsake the paths of the foolish, and live. By remaining for a season in this world, the righteous honor God, honor religion, and benefit society. They show us that godliness is both practicable and profitable. The wicked may see that persons like themselves in age—in station—and in business, are walking in the paths of righteousness; that the effects of piety and morality on society are blessed. And they are constrained sometimes to pause in their career of wickedness, and to reflect, to cry out, "*how goodly are thy tents, O Jacob, and thy tabernacles, O Israel! Let me die the death of the righteous, and let my last end be like his.*"—Religion is a principle of benevolence; and always makes its friends, who feel its benign influence, active in doing good—in saving others, and prevailing with them to forsake vicious and evil courses. A few pious individuals are often the occasion of a considerable reformation among their neighbours. The state of society would be much worse than it now is, were all the righteous to be removed. Nay, it would be intolerable. Their influence to keep up in society, by their example, counsel, warning, and prayers, a happy order of things, is incalculably great. They are the salt of the earth; the light of the world. Salvation and deliverance are often granted by the Almighty—invading judgments held back by means of their prayers. They are, then, blessings to the world—in their day and place—to the families—cities—and countries, in which they reside. *Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

3. A third reason why Christians are sanctified but in part, in this life, and are continued a length of time in an inhospitable world, is their *own good*. They are placed here is a state of probation and discipline. This world was originally intended,

by its infinitely wise and adorable author, for a state of trial.—Every thing in it, and concerning man is conducted accordingly. All things shall work together for good, eventually, to those who love God. By feeling the remains of sin in their hearts, struggling against holiness, the life of God in the soul, they will have a greater sense of its vileness and odiousness, and of their indebtedness to renewing grace and pardoning mercy, than they otherwise could have.—Their situation brings into exercise every active and suffering virtue. As soldiers, they are engaged in a warfare; have difficulties to encounter; and enemies to oppose; and need therefore the whole armour of righteousness. They must be conquerors in order to triumph.—After fatigue and labor they will feel the sweetness of rest and peace. They must be humble, when they see how much sin still dwells in them; how little they do for God, and his glory, who has called them out of darkness into light. Their gratitude will be ardent since they have been the subjects of distinguishing grace and eternal love. In the world is ample room for the exercise of meekness—patience—self-denial—fortitude, and all the graces of the spirit. Many virtues are peculiar to a suffering state, a state of probation. Such are forgiveness of injuries—forbearance under provocations—and compassion to the indigent. Christians are to feed the hungry—to clothe the naked—to relieve the distressed—to weep with those that weep—to succour the tempted—to instruct the ignorant, as they may have opportunity—to endeavor to reform the vicious—to reclaim the wandering—to rebuke the froward—to bear affliction with resignation—and the shame of the cross with holy courage. They are to testify their supreme love to Christ, by giving up all for his sake: they are to manifest their sincerity by setting their affections on things above, not on things on the earth: by not drawing back, or turning aside from the path of rectitude, when the world would terrify by its frowns, or allure by its smiles.

Being inhabitants of such a world, and stationed in it, by an infinitely wise Providence, Christians ought to use all their power and influence, to advance the best good of society. They are passing their trial. Tribulation they must expect. A Redeemer suffered and died here to expiate the guilt of sin. And they, as his followers and disciples, must be conformed to him, their Lord and head; and bear patiently all the evils, to which they may be called. Their light affliction which is comparatively but for a moment, will work out for them a far more exceeding and eternal weight of glory. When they behold the sad declensions of religion—the prevalence of error, iniquity, immorality and infidelity—and the waste places of Zion, they will feel an inexpressible grief. But they are not to be discouraged or to despond. They will soon rest from their labors and their works will follow them; and they will go to a world, where sin shall never enter. Let them not be weary in well doing, for in due season, they will reap, if they faint not.

Let us be willing to remain at our post, as long as it shall please the sovereign disposer of all things to continue us, never being impatient for a dismissal. I conclude this essay, with the exhortation of the apostle. *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*

On the Divine Origin of the Gospel.

THE divine origin of the gospel may be learned both from internal and external evidence.

It is rendered credible, not only by every kind of external evidence, which the nature of the case admits; such, as the testimony of cotemporary writers who were not inspired by the spirit of God; the miracles with which it was introduced to the belief of mankind; its powerful effects on the minds and consciencies of mankind, when it was first preached; and the fulfilment of prophecies, from its promulgation to the present time: But also, in a manner more convincing, from the internal marks, which it bears in its doctrines and precepts.

The evidence of divine truth, from its internal structure and precepts, is what the apostle meant, when he said, "But I certify you, brethren, that this gospel, which was preached of me, is not after man." It bears no resemblance to a human fiction; it is not accommodated to the notions and lusts of depraved creatures; it is not pleasing to mens natural desires; neither is it the way, in which they would choose to be reconciled to God, and freed from the accusations of their guilty consciences and the dread of a punishment to come for those sins, in which they choose to indulge themselves.

As this gospel is not after man, we must conclude it was made known by a special revelation from God.

Its structure is so rational, so sublime, so well adapted for the glory of God, the moral governor of the universe, and so complete a remedy for the sin and misery of human nature, that it could not be the device, of any one, or of any number of men combined for this design, and with the express purpose of deceiving the world.

When any subject is proposed to us as truth, whether natural or moral, we attend both to the scheme itself and to all the circumstances, with which it is introduced to our knowledge.—If it contains nothing probable or useful, we immediately reject it; if its contents are wise and useful, we ascribe it to a wise author; if, on further examination, they appear to be divine, we ascribe it to a divine author.

This is the force of the argument which the apostle states for the truth of the gospel.—It seems strange, that after eighteen centuries have passed, and all these filled with the works of divine providence and the Holy Spirit, as evidence for the truth of the gospel, it should be necessary to introduce this subject to the serious consideration of

the reader : But such is the fact, and we must meet it as it is.—It pleases a holy God thus to try the hearts of men. Christians, who have spent their whole lives, and derived their principal comfort from the hope of the gospel, are often wounded by insinuations against the grounds of their peace.—In such cases, they must recur to the evidence on which they first believed that Christ was an all-sufficient Saviour ; and that his words, as spoken by himself and by the instrumentality of his servants, were indeed the words of life.

The argument which we now consider is this : That it is not probable or credible, such a scheme of truth as is contained in the gospel, should be of human invention. Some reasons for such an opinion will be now offered.

The description, which the gospel gives of men's sin, guilt and utter inability to deliver themselves from deserved punishment, could never have been of human device. We are conscious of the natural feelings of the human heart, and we see evidence of the same in other men. It is most certain there is a natural inclination in men to exculpate and justify themselves ; and rather than be found guilty before God, they contend with the doctrine, using every possible endeavor to prove their tempers, desires and ends to be right. When natural conscience is alarmed, by whatever means it may be, they artfully palliate the charge, and claim their vices to be no more than innocent imperfections. Immense numbers are constantly engaged in this kind of self-defence against the threatenings of a holy law, and the forebodings of their own consciences. If natural conscience presses them hardly, they resort to their own works or some penance imposed on themselves as a sufficient expiation : Or if they see the need of principles better than those by which they have governed themselves, in time past ; they fly to their own reason to form these principles, and their own strength to live according to them. This is a description of facts, which we feel in ourselves, and see in others.

But what saith the gospel on these subjects ? It teacheth a doctrine directly contrary, and which is so humbling to human nature, that no man ever would receive it without the most sufficient evidence. It teaches us that we are fallen creatures, sinners, by nature destitute of moral sincerity, children of wrath, unable by any works of our own to save ourselves, and exposed to eternal punishment. It teaches that all attempts for expiation by our own works, whether of duty or penance, have no merit ; that in all the obedience, which we can render, there is no justifying righteousness ; and that from the dictates of our own reason, and in the strength of our own resolutions, there is no principle of eternal life.

The gospel describes this to be our character by nature ; it finds and it leaves us guilty and impotent, unless we find relief from its life-giving and sanctifying power. Certainly, it is incredible that men should devise doctrines so repugnant to

human feeling; so undesirable to their fellow men; so humbling to their own character and wishes; and so full of terror to themselves, to their friends and to all around them who are disobedient to the faith. There must have been a revelation from God for these doctrines, with incontestible evidence at the time it was given, together with a continuation of corresponding evidence, or they would, long since, have been exploded from the belief of mankind.

After the gospel hath described all men to be in this state, destroyed thro' an original apostacy, sinful, guilty and spiritually impotent; it reveals a remedy and salvation from so awful a state.

Our next inquiry ought to be, is this method of salvation such, as our own reason and the desires of the human heart would have proposed? And first, certainly it is not such as human reason could have suggested. Human reason hath proposed many expedients for this purpose; the greatest men have exerted all their strength of intelligence, on a subject of such universal concern, as our deliverance from eternal death: But none have proposed any thing similar to the salvation of the gospel. The reason of creatures never would have suggested the incarnation, life, obedience, death and sufferings, of the Son of God, to make an atonement for sin: Or if reason could have invented this method of grace, neither man or angel would have presumed to make the proposal: Or if they had both invented and proposed it, they could have given no assurance that it would be approved by a holy God. The powers of human reason must, therefore, be put aside, from the investigation of so great a point.

Neither doth it appear that the disposition of men is more ready to receive, than their reason was able to discover this great salvation. While all men are willing to escape misery, they choose to do it in their own way, through the agency of their own wisdom and endeavors, so that the glory, merit and praise may be wholly their own. They have no desire to be dependent on another; nor to acknowledge the justice of their condemnation, before there be any possibility of escape; nor to renounce all righteousness of their own, that they may be justified by an act of free grace, through the righteousness of another, even of him, against whose character, government and laws they are in a state of rebellion. So far is this from the inclination of sinful men, that it appears to them like a double condemnation, first, to be slain and left in a state of death by the law, and then to come, self-ruined humble penitents, and receive eternal life as the gift of sovereign grace, at the hand of him against whom they have rebelled.

The salvation offered by the gospel, is in itself contrary to the first inclinations of men, therefore, it must come from God himself. Men will never devise the means of obtaining what they do not wish to possess.

That happiness is an object of general desire we readily allow, and in this all are agreed; still,

all men will choose a kind of happiness, which is agreeable to their reigning dispositions. We never see a proud man desiring the happiness of humility; nor a wordly man, the happiness of being weaned from his estates; nor an ambitious man, the happiness of being in an humble, obscure condition. We never see an ungodly sinner desiring the happiness of reading the scriptures, of prayer, and the duties of piety; and to suppose this would be determining against facts. The salvation offered in the gospel is contrary to the hearts of sinners. It is, in the first instance, a salvation from sin, the very sin which men love, their most endeared, besetting sin; and the salvation from misery is only consequential on a change from sin to holiness, and a relinquishment of all beloved vices. Therefore, we must conclude the gospel is a glorious scheme of divine counsel, wisdom and grace.

The consummation of happiness and glory, which we find described in the gospel, is not after man. From its beginning to its end, this wonderful scheme of grace bears a divine signature. It hath not one mark of human invention, while it is filled with evidence of infinite wisdom and holiness. Heaven is the reward of a pious life promised in the gospel. By heaven is, most generally, meant a state of perfect happiness. But what kind of heaven would sinful men choose, if they were left undirected and uninfluenced by the gospel of Christ? It would be a state of sensual delights, or profits like those of the world, or the dignity of pride, or the indulgence of those sinful passions and appetites, which prevail in their own hearts; perhaps, of all these combined. Of such a heavenly state, the gospel of Christ gives us no description. Putting aside all useless conjecture concerning curious things, which are not necessary for us to know, the heavenly life described in the gospel of Christ is a state of perfect holiness, having no sensual pleasures, no sinful indulgences, no selfish spirit. All the powers, of every blessed soul, are devoted to the glory of God the Father; of the Son, who is our merciful Saviour; of the Spirit, our sanctifier, and to all the duties of a holy and eternal communion with those, who are redeemed and sanctified through the blood of Christ. A heavenly state of this kind, is not after man, and for those concise but sufficient descriptions of it, which we find in the Christian scriptures, men must have been indebted to a revelation from God. M.

Explanatory Observations on the Second Commandment; especially on the reasons and motives by which its duties are enforced.

NO portion of the holy scriptures, perhaps, is more misunderstood, wrested, and disregarded than this of the second commandment. The duties it enjoins are nevertheless of the highest moment to individuals, to families, to the Church of God and to the community in general. At the same

time they are enforced by motives both the most awful and the most alluring. The explanation of it, and a representation of the reasons and motives by which its duties are urged, must therefore be generally and highly useful and important.

What is designed on this subject shall be comprised in three parts. The first on the duties enjoined in this commandment: The second on the reasons and motives by which these are enforced: And the third containing observations naturally offering themselves from a review of the preceding parts.

PART I.

On the duties enjoined in this commandment.

The first commandment respects the object of worship, the only living and true God, and requires that we love him supremely, and worship him as God, and as our God. But the second, which is another, and entirely distinct from the first, respects the manner in which we are to worship this glorious being. It teacheth us how we must express our supreme love to him, and how we may enjoy him as our portion and happiness. This commandment is expressed negatively, as are all the other, except the fourth and the fifth, prohibiting certain sins; but requiring at the same time the opposite duties. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." In this part of the precept all idolatry and superstition, all worshipping of the true God by images of any kind are prohibited. Images and pictures of God are an abomination. The making of any image or similitude of God is expressly prohibited, all bowing down to it, or serving it. In this prohibition is included all worshipping of God by such persons, or meditators as he hath not appointed, as Angels, the virgin Mary and departed saints. There is but one mediator between God and man, the man Christ Jesus; he is the way the truth and the life. No man can come unto the Father but by him. It forbiddeth every mode, or means of worshipping God which he hath not appointed or taught in his word: All worship of man's devising, such as the observation of modes and ceremonies, times and seasons, concerning which there are no directions in the divine oracles. Hence, saith our Lord, But in vain do they worship me, teaching for doctrines the commandments of men*. The apostle declares unto the Galatians his fears concerning them, while they observed days and months, and times and years†. The duty therefore required in this prohibitory part of the commandment is a studious and prayerful attention to the will of God, relative to that mode of worship taught in the scriptures, and a conscientious avoiding of all kinds of idolatry and superstition, or all uninstituted and humanly devised modes of worship.

* Matthew xv. 9.
† Gal. iv. 10, 11.

Further, the command requires that we worship God in all his institutions precisely in that manner which he hath enjoined. We may neither add nor diminish any thing. If we lift a tool upon God's altar we pollute it. Hence it is written, If thou wilt make an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it*. Moses was commanded to make every thing in the tabernacle according to the pattern shewed in the mount.—What God hath shewed us in his word is our only rule and pattern. Every thing respecting his worship and service is to be regulated in the most exact conformity to this. Nothing is to be added, nor any thing to be omitted. This command implies that all men should worship God. The very appointment of the mode of worship, and all commands relative to it, imply that God is to be worshipped, and our obligations to pay supreme homage to him. His uncreated, infinite glory and perfection challenge the worship of all his rational creatures. The scriptures abundantly enjoin it. This is their language, O come, let us worship and bow down, let us kneel before the Lord our Maker†. Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness‡. Thou shalt worship the Lord thy God; and him only shalt thou serve‖.—Kings of the earth, rulers and all people, old men and children, young men and maidens, are commanded to praise him.

With respect to the external parts and mode of the worship required in this commandment, they are prayer, reading the scriptures, preaching and hearing the word, the administration and reception of the sacraments, baptism and the Lord's supper, fasting and thanksgiving upon proper occasions, a public profession of Christ and his holy religion, and church discipline.—These are particular parts of instituted worship.

Prayer, public, private and secret, has been always considered by divines as a natural act of worship, arising from the very being and perfections of God, and from our entire dependence on him, as his creatures. But as it is expressly and abundantly commanded, in the scriptures, it becomes a part of instituted, as well as of natural worship. All people are commanded to pour out their souls before him. I will, says the apostle, that men pray every where*. Praying always with all prayer and supplication†. Public, social worship is divinely instituted. God commanded his ancient people to go up from all their tribes to worship in his temple, and good people resolved that their feet should stand within the gates of Jerusalem, whither the tribes went up to the testimony of Israel, to give thanks unto the name of the Lord.—They were glad when it was said unto them, let us go into the house of the Lord.‡ The same is enjoined in the New Testament. Churches are instituted, and pastors appointed to

* Exodus xx. 25. † Psalm xcv. 6.
‡ Psalm xxix. 2. ‖ Matth iv. 10.

* I Tim. ii. 8. † Ephes. vi. 18.
‡ Psalm cxxii. 1, 2, 4.

pray and preach the word, and commanded to be instant in season and out of season, in the discharge of these duties, which shows it to be the duty of the people to be also instant in season and out of season, to pray, hear the word and to wait on God in all the public institutions of his house. This perfectly corresponds with the apostolic injunction, That Christians should not forsake the assembling of themselves together, as the manner of some is*.

Private, or family prayer is also taught. It is doubtless an act of natural worship, as it respects families, no less than individuals. The divine perfections equally challenge it, as do also the dependence of men on God, and their relation to him as his creatures. It is enjoined doubtless in the command, Praying always with all prayer and supplication. It is taught by example. David, it is recorded, returned to bless his house; that is to pray to, and praise God with his family. Daniel and Cornelius prayed in their houses. Our blessed Saviour prayed with his disciples, who were his family. Is not he our example? are we not commanded to follow him?

Secret prayer is also enjoined. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.† This is not only commanded, but encouraged by a most precious and invaluable promise of an open and endless reward. It is enforced by the love and example of our Lord.

Ejaculatory, or mental prayer, the offering up of short and ardent desires and thanksgivings to the throne of grace, is another part of divine worship enjoined under the general precept of praying with all prayer and supplication, and is taught by instances almost innumerable in the scriptures. How many are the short petitions recorded in them, offered by good men to the Most High? These may be offered to him in the field, in the house, on the road; and in company according to our wants, dangers, fears, or joys. Prayer is the breath of the true Christian, by which he sets God always before his eyes, and maintains a life of constant communion with him. It is not the burden of the saints, but their delight and joy. They determine to pray always. This was the language of the psalmist. My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee and look up.* Evening and morning, and at noon will I pray, and cry aloud: and he shall hear my voice.† This was the determination and practice of an Old Testament saint: How much more should it be the resolution and practice of every Christian?

Reading the scriptures, preaching and hearing the word with constancy and seriousness, are also important parts of instituted worship. These are principal means of the instruction, comfort and salvation of men. Under the Mosaic dispensation, Moses

* Heb. x. 25.] † Matth. vi. 6.

* Psalm v. 3. † Psalm lv. 17.

was read in the synagogues every sabbath day.* The eyes of the Psalmist prevented the night watches that he might meditate in the word.† Christ commands, Search the scriptures :‡ and the apostle enjoins, Let the word of Christ dwell in you richly in all wisdom.‖ It is given as the character of all good men, whom the Lord hath blessed, and will forever bless : That their delight is in the law of the Lord, and that in his law do they meditate day and night. The Psalmist exclaims, How love I thy law! it is my meditation all the day!

The preaching and hearing of the word are also divinely instituted. Jesus said to his disciples, Go ye into all the world, and preach the gospel to every creature. The people are also commanded to hear the word preached ; to hear as for their lives. Deut. xxxii. 46, 47. Set your hearts unto all the words which I testify among you this day ; which you shall command your children to observe to do all the words of this law : for it is not a vain thing for you : because it is your life. Our blessed Lord commands, Take heed therefore how ye hear. We should wait at the gates of wisdom, and watch at the posts of her doors, that we might be blessed. These God hath appointed as important means of our instruction, comfort and salvation. Faith cometh by hearing, and hearing by the word of God. It hath pleased him by the foolishness of preaching to save them that believe*. He hath given pastors and teachers, and the various institutions in his Church, for the perfecting of the saints, for the edifying of the body of Christ ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.† How incalculably important, in this view, are these institutions ?

Singing the praises of God is another part of instituted worship. It is written, Praise ye the Lord, sing unto the Lord a new song, and his praise in the congregation of saints.‡ Speaking to one another in Psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord‖. The administration and reception of the sacraments of baptism and the Lord's supper are also divine institutions. Jesus gave it in commandment, to his disciples to baptize all his followers. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The apostles agreeably to the commission which they had received preached, in this manner unto the people, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Then they that gladly received the word were baptized.§

As another important part of worship our blessed Saviour instituted the sacrament of his

* Acts xv. 21.
† Psalm cxix. 148.
‡ John v. 39. ‖ Col. iii. 16.

* 1. Corinth. i. 31.
† Ephes. iv. 11. 12, 14.
‡ Psalm cxlix. 1. ‖ Ephes. v. 19.
§ Acts ii. 38, 41.

holy supper. 1. Cor. xi. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you: That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New-Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

A profession of godliness and covenanting with God is a part of instituted worship, it is implied in the very institution of the sacraments, as we cannot consistently attend them without it. The institution of a sacrament implies our obligations to honor God in it, and to do whatever is necessary to our participation in it in a right manner. Besides we are required to acknowledge God to be our God and father, in Christ, and to worship him as such. God taught his ancient people Israel to covenant with him, and to bind themselves by an oath to serve him. Deut. vi. 13. Thou shalt fear the Lord thy God and serve him, and shalt swear by his name. Jesus moreover hath declared unto us, That if we are ashamed of him and of his words he will be ashamed of us when he shall come in his own glory, and in his Father's and of the holy angels.* But that whosoever shall confess him before men, him he will confess also before his Father who is in heaven*.

Religious fasting and thanksgiving belong also to instituted worship. It is written, Blow ye the trumpet in Sion, sanctify a fast, call a solemn assembly. But the days will come when the bridegroom shall be taken away, then shall they fast in those days.

With respect to thanksgiving, it is commanded, Let us come before his presence with thanksgiving. Christians are commanded to give thanks for all things, and to abound in thanksgiving.

The discipline of Christ's house, keeping the doors of it with caution, making a difference between the holy and prophane, the clean and the unclean, doubtless belongs to the purity of God's worship. His ordinances cannot be kept pure and entire when such as are profane and wicked are admitted to them, or retained in the house of God. It is the express command of our divine Lord, If thy brother trespass against thee, go and tell him his fault between him and thee alone; and if he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.†

In a word, it is humbly conceived, that the dedication of children to God, and the education of them in the knowledge of the doctrines and ordinances of the

* Luke ix. 26.

* Matthew x. 32.
† Math xviii. 15, 16.

gospel, and a strict and conscientious attendance on the divine institutions, are important parts of the duty required in this commandment. The curse denounced on them who violate this commandment, and blessings promised to them who keep it, have respect to children, or posterity; it is conceived that they must therefore have a particular respect to their education and character. There is nothing, perhaps, in the whole book of God so powerfully calculated to alarm, and allure parents to the duty of training up children in the way in which they should go, as is contained in the concluding part of this commandment. It is calculated above all other passages of scripture, to enforce those precepts, Deut. vi. 6. 7. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And Ephesians vi. 4. And ye fathers, provoke not your children to wrath, but train them up in the nurture and admonition of the Lord. Nothing is so calculated to maintain and perpetuate the pure worship of God in his house, and to prevent the entire neglect or total corruption of it. To promote the one and prevent the other is the grand design of it. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. That the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God; but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation: a generation that set not their heart aright, and whose spirit was not steadfast with God*.

These are the ordinances and duties required in this commandment, and which are to be kept pure and entire, from all idolatry and superstition, as God has appointed them, without addition or diminution. The keeping of this commandment and the institutions which it requires, implies our receiving them with cordial approbation, acknowledging the authority, wisdom and goodness of God in them, as most happily adapted to our instruction, edification and salvation, and the advancement of his own glory: That we bless him for them, submit entirely to them, and constantly attend them. It implies that we attend them in a spiritual manner, giving him our hearts, and devoting ourselves entirely to him, in his holy institutions. Our blessed Lord hath given us this instruction concerning his worship; That God is a spirit, and they that worship him must worship him in spirit and in truth: and that the Father seeketh such to worship him.† May we all thus worship him. Blessed are they that do his commandments, that they may have a

* Psam lxxviii. 5, 6, 7, 8.
† John iv. 23, 24.

right to the tree of life, and may enter in through the gates into the city.

[To be continued.]

The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

(Concluded from p. 261)

No. X.

REMEMBER that it is the great concern, and chief business of this life, to answer the end for which we were created, to prepare for death and judgment, which are both sure and near, and for that awful unchangeable state that will follow; and that it is our duty and interest to live as those that believe and expect those great events.

Sirs, consider again and again, as dying creatures, whether any deserve your love and obedience more than God, and your thankful remembrance more than Christ, and your care and diligence more than your own salvation. Is any happiness more desirable than heaven? or any misery more terrible than hell? Will a few days fo fleshly pleasures, or sinful indulgences pay the loss of your souls? or will prosperous wickedness be sweet at death and judgment? Can that man expect to escape from hell who walks in the paths that lead to it? or hope for heaven at his end, who neglects the means to attain it? As ever thou art a man, and as ever thou believest there is a God, and a future world, and as thou carest for thy soul, whether it be saved or damned, I beseech thee think on these things, at least once a day, in the most sober and serious manner. Make not a jest of salvation or damnation; think what a poor happiness that is, that consists in forgetfulness or ignorance of approaching misery; act like a reasonable creature; be not deceived, or carried away with false appearances, but open your eyes or rather beg of God to open your eyes, to see things in their true light. Consider what this world can do for you, when God requires your soul, and seek that happiness, now, which will yield content and happiness, when nothing else in the universe can do it. Oh, be wise in time! If these serious truths have awakened your minds to discern the danger of your state, the folly of sin, the importance of the soul, and the value of a Redeemer; the next inquiry will surely be, what must I do to be saved? and God forbid that any mortal spirit dwelling in flesh, should be indifferent to his own salvation! Since a sincere conversion to God, as the means of salvation is the one thing needful, without this your being is in vain. Those who live not to God, in dutiful subjection and obedience, frustrate the end of their creation, and pervert the uses of all their powers and faculties; they not only live to no good purpose but to bad purpose, as they are continually dishonoring the God that made them, and yielding themselves the servants of sin. It is true, the ever blessed God will honor himself by all his works; and those that deny him

their love and obedience, he will make the instruments of his praise, by the exertion of his glorious justice and power in their destruction; but this will be a miserable end of creation to all the guilty subjects of it.

Your religion is also in vain, without an effectual renovation of heart and life; without this, you can neither please God, nor profit yourself. God's work must be done according to God's mind, or else he will not accept or reward it; and this cannot be without a spiritual and holy disposition of heart. Many are apt to think that God is obliged to them for their attendance on his worship and service, and their compliance with some external rules of moral goodness; whereas their minds being unsanctified, and their persons not reconciled to God by faith in Jesus Christ, all that they do in religion is loathsome and unacceptable to him. It is a great misery to lose the advantage of our common labors, to work and toil in vain; but to lose the end of our religion, is a soul undoing and eternal loss. Your hopes of salvation are in vain, while you remain in an unrenewed state. They are most injurious to God, and most pernicious to yourself: to hope to be saved, while you are a stranger to a sincere conversion to God, is to hope that God will prove a liar; for he positively says that it cannot, shall not be.

The adorable mercy of God is infinite and unmeasurable, and can never be sufficiently praised and admired; but those that hope to enjoy the benefit of it, must receive it in the way which his own wisdom and goodness have appointed; for his holiness, justice, and truth, are also infinite; and we must not expect that he will exercise one perfection to the injury and dishonor of all the rest, for the sake of such worthless beings as we. These unwarranted hopes are likewise pernicious to yourself, because they prevent your seeking for a better foundation for them; he that thinks himself to be in the way to heaven already, will never change his path to walk in a different road. Lastly, All that Jesus Christ has done and suffered is in vain, as to you, while you continue in a state of alienation and estrangement from God. Christ never died to save unbelieving, impenitent, and ungodly sinners continuing such; all those that receive any benefit from his meritorious death and glorious resurrection and intercession, are raised to newness of life, and saved from the dominion of their sins. The design of Christ's redemption, with respect to the sins of mankind, was not only to procure their release from the divine condemnation, but to restore them to the love and image of God, that they might be fitted for his favor and enjoyment; so that while you remain under the power and influence of evil passions and vicious habits, it is evident that Christ's redemption has not reached you, that you are not in a state of salvation before God, but are exposed to all the miseries which a holy and righteous God has threatened to the transgressions of men. If you ask, what must we do to be saved? I answer, believe on the Lord Jesus Christ, and thou shalt be saved. Sub-

mit your understandings to him as your heavenly teacher; subject your wills to him, as your Lord and ruler; trust your souls in his hands, as your only saviour and redeemer, for forgiveness and acceptance with God. More particularly,

1st. Employ your reason on the great subjects of religion, in retired, sober considerations.—The blessed God carries not men to heaven as logs and stones, without any sense or motion of their own; but as he has given them reasoning faculties, expects that they should use them under the assistances of his spirit and grace, in those great concerns for which they are bestowed upon them. Seriously consider therefore, that you are a creature made by God, and for God, on purpose to love, serve, and enjoy him, in love and felicity for ever; and that you have powers and faculties suited thereunto, though they are at present corrupted. That as nothing can be that good to you, or do that good for you, which God can and will if you sincerely obey him; so there is nothing fit to be preferred before him, or compared with him, in your love and obedience. That as God has promised inexpressible happiness, to the obedient and believing, and threatened unknown miseries, to the disobedient, and unbelieving; he is so just and good, that he cannot, and so all sufficient, that he need not deceive and delude his creatures; but will certainly act toward them agreeably to the declarations of his own word. That the bare probability, if no more could be obtained, of escaping eternal misery, and securing eternal happiness, is a sufficient reason for engaging our most serious attention, care, and diligence for obtaining the one, and avoiding the other; by all appointed methods. That that method must certainly be the wisest and best, which God himself has established for bestowing his own grace and favor to his fallen creatures; and, therefore, as faith in our Lord Jesus Christ, as the great redeemer and saviour of sinners, is certainly this appointed method, none who refuse or neglect him, when made known unto them, can have any claim to the mercy and forgiveness of God. If ever you would be saved, let no company, business, or diversion hinder you from such frequent, serious considerations about your own eternal salvation.

2d. Endeavor to get such a thorough knowledge, and lively affecting sense of your sins, and dangerous state as may cause you never to rest satisfied until you have the pardon of them confirmed, by the promises of God in Jesus Christ; and the prevalence of them subdued, by the influence of his all-sufficient grace and spirit. Men must have the pride of their hearts humbled, and the stupidity of their minds awakened, by a sense of their danger; and discern themselves to be wretched and miserable and poor and blind and naked, before they can apply themselves to Christ, in an acceptable manner, for an interest in his glorious salvation.

3d. Diligently and seriously read and study the sacred scriptures. Therein sin, in all its evil

nature and consequences ; duty, in all its extent, and advantages ; God, in all the amiableness and goodness of his mercy and grace; the saviour, in all his fullness and suitableness of his blessings; the Holy Spirit of God, with all his assistances, are clearly set before you. There is an heavenly light, power, and majesty, in the word of God, which can penetrate into the most obdurate mind, illuminate the darkest understanding, comfort the most desponding heart, and, by the influence of God's blessing, convert the worst of sinners, into the wisest and best of men. Especially study those parts which are most plain and obvious, and best adapted to your own case ; and often ask yourself, understandest thou what thou readest ?

4th. Earnestly implore, by humble continued prayer, the divine mercy and assistance. Go and tell a gracious God how helpless, guilty, and miserable you are ; plead his mercies and promises in Christ Jesus ; and intreat him to relieve you, or you perish. Besides, our prayers against sin will be powerful engagements on ourselves, to excite us to watchfulness and care. Ingenuousness will make us ashamed wilfully to relapse into those faults which we have lately rejected before God, and which we have begged his assistance against.

5th. Be faithful to conscience, in shunning those sins, and attending to those duties, which that dictates to be avoided or done. There can be no treaty of peace between heaven and us, until we are sincerely willing to lay down the weapons of our rebellion ; for God will never be reconciled to our sins, if he is to our persons ; nor can we expect to have the distempers of our minds cured, while we are daily feeding on poison : every wilful sin gives a mortal wound to the soul ; and sets it at a greater distance from God and goodness ; and we can never hope to have our hearts purified from corrupt affections, unless we cleanse our hands from vicious actions.

6th. As much as possible, avoid evil company. We have enough to do to struggle with our own sinful dispositions and propensities, and need not the continual solicitation and examples of others to evil, to make our difficulties greater. Where God in his providence hath exposed us to these unavoidable inconveniencies, we may hope for special assistance from him ; but if we run ourselves into unnecessary dangers and temptations, we must expect to reap the fruits of our own folly and presumption. It was one of the first counsels of the Apostle Peter to the new converts to Christianity, to save themselves from that untoward generation. And certainly the advice is as needful now as then, when a general contempt of God, and religion, so much abounds among mankind. Let this sentence therefore be deeply engraven upon your hearts, " he that walketh with wise men shall be wise ; but a companion of fools shall be destroyed."

7th. Sit down and seriously consider, what all that happiness is, which sin and the world can afford you in the profits, honors, and pleasures of it on the one

hand; and think what it is, which the blessed God can and will be to you, and do for you, if you sincerely serve and please him, on the other: and when you are resolved past all wavering and delays, that God, heaven and holiness, are better for you than the world, sensual pleasure and sin; yield yourself entirely and unreservedly to God the Father, Son and Holy Spirit, as your father and felicity, your saviour and your sanctifier. Nothing more is expected of you, in order to be interested in the blessings of the gospel, than to consent to these reasonable terms, to continue that consent, and to perform what you consent unto; and this by the help of those divine assistances, which will be afforded unto you. Do this presently, resolutely, and sincerely, and heaven and salvation are all your own. This is the essence of true conversion to God.

8th. Lastly, let the sincerity of your hearts be manifested by a vigorous aspiration after universal holiness, and goodness. As you have chosen another master, and another happiness, turn the face of your conversation and pursuits another way. Shew the sincerity of your love to God, in the inclination of your souls towards him; in your concern to please, and unwillingness to offend him. Endeavor to keep a conscience void of offence towards God and men. Study to honor and glorify God, and do good to others, in a diligent attention to the duties of the station and relations of life in which providence has placed you; for Christian actions are the only evidence of Christian faith. Cheerfully use this world without abusing it; and seek heaven and its happiness more fervently and diligently than you have sought the world and its pleasures; and believe it, you will find those assistances you never yet experienced, and that happiness and felicity in religion, you never yet conceived or enjoyed. In keeping thy commands, O God, there is a great reward.

An attempt to show briefly in what way the sabbath ought to be observed, and in what way it is profaned.

As the sabbath is the Lord's day, it should undoubtedly be spent in his service. All secular business not indispensibly necessary to be performed should be suspended, and the day appropriated to the immediate worship of God. It may be observed, and ought never to be forgotten, that the sabbath is one seventh part of time, and consequently, as long as other days. It contains twenty-four hours, and the first and the last are as much holy time, as any part of the day. Many of those who regard the sabbath as a divine institution, and who acknowledge that twenty-four hours pertain to it, are disposed to think that the first are not so holy as some others, and that it is lawful to do many things in those hours, the performance of which would be manifestly unlawful in any other part of the day. Many abridge the sabbath of Saturday evening, and appropriate it to their worldly purposes. But if

Saturday evening be a part of the sabbath, as is generally believed in this part of the Christian church, who has authority to say, that it is not equally holy as the following day, and who can without the greatest presumption, say, this time belongs to me and not to the Lord? It is undoubtedly a crime of no trifling importance, though very frequently committed at the present day, by some who believe Saturday evening to be part of the sabbath.

The strict observance of the latter part of the sabbath, as well as the former part, is, by many, considered of trifling importance, and deemed a hardship too great to be borne. They are disposed to divert their minds from the proper employment of the day, and to enquire among themselves with great uneasiness, "when will the new moon be gone, that we may sell corn, and the sabbath that we may set forth wheat?"

The Lord's day is profaned by unnecessary travelling. It is among the number of the aggravated sins of our land, that the Most High God receives no more reverence on the sabbath. Multitudes of people in our country do not hesitate to travel on the Lord's day, if they are satisfied they shall evade the punishment of law. By their conduct, they evince, that they are more afraid of human, than divine laws, and of civil magistrates than the supreme Magistrate of the universe. It is highly important to the welfare of society, that the laws relative to the sabbath should be enforced.

2. It is the duty of all who have opportunity, to attend public worship. No person has any excuse for neglecting this duty, if he be in health and in a situation to attend upon the administration of the word. None have a right to say, they can spend the sabbath as profitably at home, when God hath expressly commanded them to "forsake not the assembling of themselves together." The excuse which many make, as justifying their conduct in neglecting to attend public worship, that the doctrines preached are not agreeable to their feelings, although it may be considered sufficient in the opinion of some men, will avail nothing with the searcher of hearts. For men to absent themselves from the house of God, because some of the distinguishing doctrines of the gospel are preached, is not merely a profanation of the sabbath, but it is a virtual rejection of a part of the sacred volume, and it is casting contempt upon its author. Although men may be dissatisfied with the doctrines inculcated in the desk, although they may be displeased with the speaker, either with his talents or with his delivery, still if he utter nothing contrary to the gospel, those who have an opportunity to attend upon his preaching cannot be excused for not attending. To attend public worship is not merely a duty, but, by the good man, is considered a reasonable service and a high privilege. He is always glad when they say unto him, "Let us go into the house of the Lord." He rejoices in having an opportunity to assemble with God's people "where prayer is wont to be made," to sing to his praise, to unite in calling

upon his name, and to receive instruction from his word.

When an opportunity for attending the worship of the sanctuary is denied, the sabbath day ought doubtless to be spent in private devotion, in the perusal of good books, in meditation and prayer. It is profaned by indulging in those amusements which necessarily banish serious thoughts from the mind, and which are incompatible with a religious observance of the Lord's day.

3dly. People ought not merely to attend meeting, but they ought to be solemn, devout, serious, and attentive to the word spoken, while in the house of God. If they be inattentive and trifling, while at public worship, they profane the sabbath. It is a fact, that there is much improper conduct in many worshipping assemblies almost every sabbath. Many persons frequent the house of God from no better motive, than to make disturbance. While his worshippers assemble to celebrate his praises, and to pray for the advancement of his kingdom. Should it be asked who are the persons that conduct improperly in the house of God, and disturb the worship of the sanctuary, I answer it is some who consider themselves respectable, who boast, that they "have never been bound in the galling chains of superstition, nor worn the burdensome yoke of priestcraft."

As these persons hold so elevated a station, that moral arguments cannot reach them, I will set aside, for once, the criminality of their conduct in the house of God, and attempt to address them upon the principles of politeness and good breeding, with which they profess to be well acquainted, and by which they say their conduct is regulated.

In the first place, to whisper, laugh, or in any way to trifle, while the minister is preaching is treating him impolitely. If a company of gentlemen were assembled, and one of them should attempt to communicate some instruction which concerned each individual present, and should address himself to the whole company, it would, I believe, be considered a great breach of politeness, if any of them should begin to whisper and laugh, or should even fall asleep while he was speaking. By men of respectability and true politeness, they would be considered and treated, as ill bred and unworthy to be admitted into good society. Indeed those very persons who disturb the worship of the sanctuary would consider themselves treated with great indignity, should they be disturbed in a similar way, while speaking to a company. Yet they are so destitute of any sense either of propriety or shame, that they take satisfaction in insulting a preacher of righteousness. That man whoever he be, who trifles in the time of worship, and thus abuses the speaker, is destitute of that politeness to which savages themselves may, with justice, lay claim. To the honor of uncivilized man, be it spoken, that, in many things, he conducts more according to the rules of politeness, than many who call themselves not merely civilized, but highly refined. When the savage orator has placed him-

self in an oratorial attitude, his auditory, in perfect silence and great solicitude, wait for his communications. Not a smile is seen, not a noise heard, while the orator is declaiming. Every hearer is fixed in profound attention. This is that genuine politeness which nature teaches. It is that politeness with which many, in christian countries, who enter the house of God, one day in seven, are totally unacquainted.

Again, those who trifle, during the exercises of the sanctuary, give just cause of offence to the real worshippers of God, who have assembled to worship him in sincerity and truth. They must be disturbed, and their minds be diverted from the important object of their meeting. No man of genuine politeness would enter a building dedicated to religious worship, and disturb in any way the worshippers, provided their religious sentiments were the most erroneous and absurd. What gentleman of politeness, if accidentally present where a tribe of heathen were paying their adoration, (although in a ridiculous manner) to some unknown god, or prostrating themselves before stocks, and stones, and dumb idols, would molest them in their devotion? Instead of interrupting their exercises, he would rather compassionate their ignorance, and pray God to enlighten their minds, and teach them *whom*, and *how* they ought to worship.

I think it evident to every person who has any decency, and who reflects in the least upon this subject, that making any disturbance in a religious assembly is an impolite and unjustifiable species of conduct, as, by it, many are necessarily injured and abused. I will add, that it is highly criminal in the sight of God to trifle in the house dedicated to his worship, during the time of worship, and shews that a person does not consider that it is "the house of God, and the gate of Heaven." Shall that place which is consecrated to divine worship, that place where God is wont to meet and bless his people, be profaned? Shall the ambassadors of Christ, while uttering the words of eternal life be insulted? Shall the followers of the meek and lowly Jesus, while assembled to worship him, in his earthly courts, be abused and trampled upon? Forbid it, ye men of true politeness and good moral characters; forbid it ye who have the oath of civil magistrates upon you; forbid it ye who have named the name of Jesus. G. L.

Example of the efficacy of Prayer.

J. W. a pious young man, was employed in a large manufactory, the foreman of which took every opportunity to make him the butt of ridicule to his companions, on account of his religion, and because he refused to join in their drinking parties, and Sunday frolics. As they lived in the same house, the foreman one day heard him at prayer and resolved to listen; when, to his great surprise, he found himself the subject of the young man's supplications, who was spreading his case of

infidelity and hardness of heart before God, and supplicating earnestly for him, that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him. The foreman was deeply penetrated with what he heard. He had never entertained an idea of the power or nature of true prayer; he wondered at the eloquence and fervor with which his own unhappy case had been pleaded before God. I never, said he to himself, thus prayed to God for myself. The impression dwelt upon his mind. The next day he took John aside; "I wish," siad he "John, you would preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said, "Mr M. you know I am no preacher; I don't pretend to it." "Nay," said Mr M. "I don't know how you can preach to-day; but I heard you yesterday make such a description of my state, as convinces me you can do it very well; and I shall be much obliged to you to repeat it"—"Oh," says John, "It is true, I was at prayer, and did, indeed, heartily pray for you." "Very well," said the foreman, "pray do it again; for I never heard any thing in my life which so deeply affected me." John did not wait for much intreaty: They kneeled down together and cried to the God of all grace, and found acceptance. From that day they were bosom friends; went to the same place of worship, and frequently bowed their knees together with praise and thanksgiving.

Their conversation adorned their profession; and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

Anecdote.

THE celebrated Dr. Manton was appointed, on a public occasion, to preach before the Lord Mayor and Aldermen of London. His sermon was learned, ingenious, and elegant. As he was returning home, a plain old gentleman pulled him by the coat, and desired to speak with him. The Doctor stopped, and the stranger thus addressed him; "I was one of your audi- "tory to day; I went to be fed "with the Gospel, as usual; "but have returned empty. Dr. "Manton was not Dr. Manton "this morning. There was in- "deed, much of *the Doctor*, of "the florid and learned man, in "the discourse; but little or "nothing of Jesus Christ; it "was, in short, no sermon to "*me*." "Sir," answered the Doc- "tor, "If I have not preached "to you, you have now preach- "ed a good sermon to me: such "as, I trust I shall never forget, "but be the better for, as long "as I live."

Donations to the Missionary Society of Connecticut.

1807. Jan.	1.	A young Lady from Wethersfield, - -	$ 3 00
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	15.	A Friend of Missions, of Washington, -	5 00
	24.	Rev. Asa Carpenter, contributed in new settlements, - - - - - - - - - - -	1 25
			14 25

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Attempts to christianize the Indians in New-England, &c.

CHAPTER III.

NUMBER XV.

(Continued from p. 15.)

Attempts to christianize the Indians in the ancient Colonies of Connecticut and New Haven; which, as they were united under the Charter given by King Charles the Second, may, without distinction, in a general way, be called by the name Connecticut.

Also, Attempts to the same Purpose made in the Colony of Rhode Island, and Providence Plantations.

CONNECTICUT.

Mr. Stone and Mr. Newton, and other ministers attempt to gospelize the Indians in their several vicinities.--Mr. Stone's death and character.—Mr. Eliot of Roxbury occasionally preaches to the Podunk Indians, and has a conference with them; but they reject the offers of the gospel.—Of the labors of Mr. Pierson to propagate the gospel among the Heathen in Connecticut. —The government of Connecticut give countenance to the propagation of religion among those Indians, with whom they were on friendly terms.—Of the missionary labors of Mr. Fitch among the Mohegans, exhibited in a letter to Mr. Gookin.—Unkas, sachem of the Mohegans, makes opposition to the preaching of the gospel to his subjects.—Death and character of Mr. Fitch.—Of attempts made by Mr. Noyce to evangelize the heathen in his vicinity, extracted from a letter to Dr. Increase Mather.—No Indian church gathered in Connecticut by the English ministers.

INTRODUCTION.

IT is matter of regret to the compiler of this historical essay, that after the endeavors of some of his friends, joined with

his own, he has been able to obtain but few documents respecting the attempts made to propagate the gospel in Connecticut. It is hoped, that some ancient manuscripts still remain in possession of the descendents of some of the early settlers, particularly of those worthy divines, who were engaged in the blessed work of gospelizing the Indians in these parts. If this is the case, they are earnestly desired to keep them in safety, till they may have opportunity to transcribe, and send either the originals, or genuine copies, to be deposited in the library of Yale-College, that some future historian may have the benefit of them, and communicate to the public those useful things which they may contain. Such donations would, I am persuaded, be very pleasing to the Trustees, as well as to many others; and be received with gratitude; and the donors have the satisfaction of contributing towards the improvement of the ancient Church History of this country. Such history, when properly written, is to many readers, both pleasing and instructive.

Those printed accounts, which are in possession of the compiler, are few and short in respect to facts, which must be his apology for brevity in this part of his essay. The books in his hands, which afford him any assistance in the work now immediately before him, are only "Mr. Daniel Gookin's Historical collections of the Indians"—brought down to the year 1674—"Dr. C. Mather's Magnalia," carried on almost to the close of the seventeenth century. "Mr. Neal's history of New England"—"Governor Hutchinson's history of Massachusetts"—and "Dr. Trumbull's history of Connecticut." The Dr., upon application made to him, is so obliging, as readily to allow the compiler to make extracts from his history. In a friendly letter he writes as follows; "You have my consent for making any quotations from my history of Connecticut relative to the Indians, which you shall judge proper to be introduced into the work which you have undertaken."

The compiler will take the liberty thus freely granted; as he finds some things in the Doctor's history, which he does not recollect to have seen in the other authors which he has read.

WHILE those zealous and indefatigable missionaries, Eliot, the Mayhews, and others are engaged in the benevolent work of gospelizing the heathen in the Massachusetts, New Plimouth, Martha's Vineyard, and other parts of New-England; several worthy and excellent ministers in Connecticut use faithful endeavors to promote the same blessed cause among those to whom they had access.

The early settlers, and some of their successors, were truly attentive to the religious interests of the Indians. They manifested an earnest desire to Christianize them, and took pains in the good work: But many things concurred to prevent their succeeding according to their fervent wishes, and pious endeavors. Some obstructions, which were in the way in other places,

might be *greater* here, than in them. Probably many of the Indians in these parts might view the design of the English in making settlements among them in a more prejudicate point of light, than many others did in different parts of New-England; and this might rivet a disaffection more strongly in their minds, not only to the persons, but to the religion of the English.

The sachems opposed the introduction of the gospel among their subjects, for the same reasons that those of a like order had done in other places already mentioned.

And it may be confidently presumed, that the powows were as inveterate enemies to the gospel in this as in other parts of New-England; and used their power and influence, which were not small, to dissuade and prevent their heathen countrymen from paying any attention to the preachers of Christianity.

Some had such a fixed veneration for the religion (if it may be so called) which they had received by tradition from their ancestors, that they could scarce be persuaded to attend the preaching of the gospel at all; and many treated it with sovereign contempt.

And where the missionaries were more favorably received, many things concurred to prevent the heathen from making special progress in the knowledge and practice of Christianity.

Dr. Trumbull takes particular notice of some obstructions: "The Indians were engaged a great part of their time in such implacable wars among themselves; were so totally ignorant of letters,* and of the English

* "There was an Indian school kept formerly at Farmington at the expense of the society for propagating Christian knowledge among the Indians. The number of Indian scholars was sometimes fifteen or sixteen." Dr. Trumbull's history of Connecticut, vol. i. p. 495.

Whether schools for this purpose were set up in any other parts of the Colony, I do not learn.

When missionaries are sent to evangelize the heathen, if they will consent, and the funds will allow, schools ought to be instituted at an early period, and every rational inducement offered to influence all to attend who are able and capable of learning. A plan of this kind judiciously prosecuted may answer important purposes: It may contribute to promote civilization; and prepare the Indians to attend, to better advantage, upon the instructions of the missionaries.

And if *particular* pains are taken with some of the most ingenious and sober youths, to instruct them more accurately than others in the *English* languge, so that they may become qualified to be *schoolmasters*, and when need requires *interpreters*, it may have a happy tendency to promote the general cause.

To gain a good acquaintance with the English language must be of eminent service to this people towards the acquisition of the knowledge of theology. The Indian language is said to be very imperfect in respect to terms suitable to convey the ideas of Divine truth—of spiritual things. Mr. David Brainerd observes,—"There are no words in the Indian language to answer to our English words, *Lord*, *Saviour*, *Salvation*, *Sinner*, *Justice*; *Condemnation*, *Faith*, *Repentance*, *Justification*, *Adoption*, *Sanctification*, *Grace*, *Glory*, *Heaven*, with scores of like importance." He was therefore obliged in many cases, in order to render his preaching intelligible to the Indians, to make use of periphrasis, similitudes, &c. Journal, A. D. 1745, 1746.

language; and the English ministers in general were so entirely ignorant of the Indian tongue, that it was extremely difficult to teach them."†

Civilians and divines in Connecticut, before attempts were made to christianize the heathen, must foresee some of these obstacles; and when attempts were actually made, had experience of others, perhaps not much thought of before: But they were not discouraged from beginning and pursuing the work. Notwithstanding obstructions and discouragements, laudable attempts were made, and persevered in to bring over the Indians to the belief of the gospel, and to a correspondent practice.

"Mr. Stone [of Hartford] and Mr. Newton [I suppose of Farmington] some time before the year 1657, had been employed, at the desire of the Colony, to teach the Indians in Hartford, Windsor, Farmington, and that vicinity; and one John Minor was employed as an interpreter; and was taken into Mr. Stone's family, that he might be further instructed, and prepared for that service. Catechisms were prepared by Mr. Eliot, and others, and spread among the Indians. The ministers of the several towns, where Indians lived, instructed them, as they had opportunity."* How long Mr. Stone continued to instruct the Indians, I am uncertain. He was one of the original settlers, and highly esteemed in the Colony. "He deceased July 20, 1663. He had his education in Emmanuel College, in the University of Cambridge. He was eminently pious and exemplary; abounded in fastings and prayer; and was a most strict observer of the Christian sabbath. Preparatory to this he labored to compose himself on Saturday evening to the most heavenly views and exercises; and was careful not to speak a word which was not grave, serious, and adapted to the solemnity. He spent much time on this evening in the instruction of his family, commonly delivering to them the sermon, which he designed to preach on the morrow, or some other, which might be best calculated for their instruction, and edification. His sermons were doctrinal, replete with sentiment, concisely and closely applied. He was esteemed one of the most accurate and acute disputants of his day. He was celebrated for his great wit, pleasantry, and good humour. His company was courted by all gentlemen of learning and ingenuity, who had the pleasure of an acquaintance with him."†

"When the Council of ministers met at Hartford in 1657, the famous Mr. Eliot, hearing of the Podunk Indians, desired that the tribe might be assembled, that he might have an op-

It is true, great things cannot be supposed immediately to result from such a plan of instituting schools, as the above: However the supporting such may gradually meliorate the condition of the Indians, both on civil and religious accounts; and under Providence contribute to the more *speedy* and *effectual* propagation of the gospel. But these tho'ts are submitted to the examination of more able judges.

† Dr. Trumbull's history of Connecticut, p. 495.

* Dr. Trumbull.

† Dr. Trumbull p. 326.

portunity of offering Christ to them for their Saviour."

"By the influence of some principal gentlemen they were persuaded to come together at Hartford, and Mr. Eliot preached to them in their own language, and labored to instruct them concerning their Creator and Redeemer. When he had finished his sermon, and explained the matter to them, he desired an answer from them, whether they would accept of Jesus Christ for their Saviour, as he had been offered to them? But their chief men, with great scorn and resentment, utterly refused: They said the English had taken away their lands; and were attempting now to make them servants."*

The Rev. Abraham Pierson, pastor of the Church at Branford, having gained some knowledge of the Indian language, made some beginning, and continued for several years to preach the gospel to some Indians in those parts; and was encouraged by the commissioners of the United Colonies, who, I find in the year 1662, Sept. 20, made him a grant of a sum of money in the following words, "To Mr. Pierson of New Haven [*Colony*, I suppose] for his pains and travel, instructing the Indians at several places in those parts £. 30 0 0."

Dr. C. Mather speaks of him, as a *missionary*, in terms of approbation and respect. But his labors among the Indians were not attended, or followed with much success. About the year 1664, or 1665, he removed into New Jersey.†

* Dr. Trumbull.

† Gookin's Historical Collections of the Indians, p. 207, 208.

After Mr. Pierson's removal, the Rev. James Fitch of Norwich, having acquired some understanding of the Indian language, preached to some of the Mohegan Indians, that lived near him. This good man zealously endeavored, as his calling in the English Church would permit, to instruct them in Christianity.† "He was particularly desired to teach their sachem Unkas and his family. A large Bible printed in the Indian language was provided, and given to the Mohegan sachems, that they might read the scriptures. A law was made obliging those under the protection of the government, to keep the Christian sabbath."‡

The impediments which Mr. Fitch met with, and what success he had in about a year and an half, may be learned from the following letter of his to the Hon. Daniel Gookin of Cambridge, superintendent of the Indians in the Massachusetts in their civil concerns.

"Honored Sir,

"Yours I received, dated in September; and I have hitherto delayed, that I might be the better prepared for an answer."

"Concerning the Indians of this colony and Long Island, I cannot understand that they have any inclination to learn the knowledge of God: But when Mr. Pierson did frequently try in the several plantations in this colony, they did generally show an averseness, yea a perverse contempt of the word of God; and at present, they will not yield to any *settled* hearing, or attendance upon the ministry of the word."

† Gookin. ‡ Dr. Trumbull.

"Since God has called me to labor in this work, among the Indians nearer to me, where indeed there is the most considerable number of any in this colony, the first of my time was spent upon the Indians at Moheek,* where Unkas and his sons, and Wanuho are sachems. These, at first, carried it teachably and tractably; until, at length, the sachems did discern, that religion would not consist with a mere receiving of the word; and that practical religion will throw down their heathenish idols, and the sachem's tyrannical monarchy; and then the sachems discerning this, did not only go away, but drew off their people, some by flatteries, and others by threatenings; and they would not suffer them to give so much as an outward attendance to the ministry of the word of God. But at this time some few did show a willingness to attend. Those few I began meetings with about one year and an half since. What progress they have made I have informed the commissioners."

"First, in respect of knowledge, they are enlightened in the common principles of true religion."

"Second, in respect of practice, they have yielded to cast off heathenish, devil-worship; and on the Lord's day, to meet together to repeat, and to confer about that which they have heard me teach them of the word of God, and he who is the chief among them, whose name is Weebax, has learned so much, that he is willing, and able, in some degree, to be helpful in teaching and prayer, to the others on the Lord's day; and this Weebax is of such a blameless conversation, that his worst enemies, and haters of religion cannot but speak well of his conversation; and the same may be said concerning another, whose name is Tuhamon."

"The number of these Indians is now increased to about thirty grown persons, men and women, besides children and young ones. Some have showed a willingness that their children should learn to read; but it is not two years since I began with these; and truly the charge and expense to set up and keep a school amongst them is too great for me at present to compass."

"These Indians do suffer much, especially the chief among them, that it is a wonder that they are not utterly discouraged, considering they are but in their beginnings; for the sachems and Indians round about do their utmost, by reproaches, revilings, and threatenings, especially in a private and clandestine manner, to dismay them."

"For the settlement and encouragement of these Indians, I have given them of mine own lands, and some that I have procured of our town, about three hundred acres of good improvable lands, and made it sure to them, and theirs, so long as they go on in the ways of God."

"And at this time Unkas and his sons seem as if they would come on again, to attend upon the ministry of the word of God. But it is no other but in envy against these; and to promote some present self-design. But it is easy with

* Montville.

God to turn all to salvation &c."

"I have nothing further at present to add but that the Lord would direct, and prosper you in your pious intendments: so intreating your prayers for me, who am your unworthy friend and servant in the work of the Lord,

JAMES FITCH, Senior."

From Norwich Nov. 20. 1674.

Other writers give an account similar to that of Mr. Fitch concerning Unkas's fixed opposition to the preaching of the gospel to his subjects.

Mr. Gookin in company with Mr. Eliot, in the year 1674, on a visitation made to the several plantations of christianized Indians, in the Colony of the Massachusetts, observes, that in their progress they came to Wabquisset.‡ He thus introduces and relates the opposition of Unkas to the preaching of the gospel to his people: "Being at Wabquisset in the Sagamore's wigwam, divers of the principal people, that were at home, came to us; with whom we spent a good part of the night in prayer, singing psalms, and exhortations."

"There was a person among them, who sitting mute a great space, at last spake to this effect: That he was agent for Unkas, sachem of Mohegan, who challenged right to, and dominion over this people of Wabquisset; and, said he, Unkas is not well pleased that the English should pass over Mohegan river* to call his Indians to pray to God."

"To which speech Mr. Eliot first answered; That it was his work to call upon all men every where, as he had opportunity, especially the Indians, to repent, and embrace the gospel: But he did not meddle with their civil right of jurisdiction."

"When he had done speaking, then I declared to this agent of Unkas, and desired that he would inform him what I said, that Wabquisset was within the jurisdiction of Massachusetts, and that the government of that people did belong to them; and that they do look upon themselves concerned to promote the good of all people within their limits: yet it was not hereby intended to abridge the Indians sachems of their just and ancient right over the Indians in respect of paying tribute, or any other dues. But the main design of the English was to bring them to the good knowledge of God in Christ Jesus; and suppress among them those sins of drunkenness, idolatry, powowing or witchcraft, whoredom, murder, and like sins. As for the English, they had taken no tribute from them, nor taxed them with any thing of that kind."‡

Many years before this, the Mohegan Indians were so jealous of the General Court's obliging them to pray to God, that Unkas, their sachem, went to

‡ "The South West corner of Woodstock, as is reported. Woodstock is in Connecticut: But it was anciently supposed to be within the limits of Massachusetts."

* "This is said to be now called Quinabaug, which falls into Shetucket river two miles above Norwich landing."

‡ Gookin, page 191, 192.

the General Court at Hartford to protest against it.†

How long Mr. Fitch continued his services among the Indians, and whether he had any further success, I do not learn. He was in high esteem among the religious and learned; and indeed among serious people in general. Dr. C. Mather characterizes Mr. Fitch by a *few*, but *nervous* expressions: "The holy, and acute Mr. Fitch has made noble essays towards the conversion of Indians."

In the inscription on his monument his character is drawn more at large, with some historical passages. It was written in Latin, but rendered into English thus; "In this grave are deposited the remains of that truly Reverend man, Mr. James Fitch. He was born at Boking, in the county of Essex, in England, the 24th of December in the year of our Lord 1622. Who, after he had been most excellently taught the learned languages, came into New-England at the age of sixteen; and then spent seven years under the instruction of those very famous men, Mr. Hooker and Mr. Stone. Afterwards he discharged the pastoral office fourteen years at Saybrook. Thence he removed with the major part of his Church to Norwich, where he spent the other years of his life in the work of the gospel. In his old age indeed he was obliged to cease from his public labors, by reason of bodily indisposition; and at length retired to his children at Lebanon; where, after spending nearly half a year, he slept in Jesus in the year 1702, on the 18th of November, in the 80th year of his age."

"He was a man, as to the smartness of his genius, the solidity of his judgment, his charity, holy labors, and every kind of purity of life, and also as to his skill and energy of preaching, inferior to none."*

Though small success comparatively had hitherto attended the preaching of the gospel to the Indians in Connecticut, yet all the ministers are not discouraged from making further attempts. Rev. James Noyce of Stonington labored in the evangelical work among some of the Indians; and in a letter to Dr. Increase Mather of Boston, gives account of some success. An extract follows.

Reverend Sir,

"Yours I received, and rejoice that God has stirred up any that do take care, and contribute towards the advancing Christ's kingdom amongst the poor heathen; and do, and did formerly believe, that where God sends light, he intends love;†

† Whitfield's discovery of the present state of the Indians in New England, A. D. 1651, p. 58, quoted by Mr. Neal.

* Dr. Trumbull p. 503.

† The excellent Bishop Butler expresses the same idea in different words. After observing, that "We can look but a very little way into the connexions, and consequences of things; our duty is to spread the incorruptible seed as widely as we can, and leave it to God to give the increase;" he adds, "*Yet thus much we may be almost assured of, that the gospel, wherever it is planted, will have its genuine effect upon some few; upon more perhaps than are taken notice of in the hurry of the world.* There are at least a few persons in every country, and successive age who

and where God gives little he expects less ; and therefore the labors of the Rev. Mr. Eliot, Mr. Mayhew, &c. have not been lost, they have not run in vain ; but that many have gone to heaven of their deceased hearers."

"And I should count it my joy and crown to win one soul of them to Christ. And am in hopes, that some one, or two of the Pequots, that were my friends, and liv'd on my land, upon my endeavors obtained mercy. They are now dead, and died praying—renounced wholly the way of the heathen worship," &c.

"Also some of our captive servants, professing the faith with many tears are baptized, and give good testimony in their knowledge, converse, and conversation, of a real, gracious work upon them."* Yours to serve,

JAMES NOYCE.

Stonington, March 15, 1694.

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will be brought to a moral, and religious sense of things, by the establishment of Christianity where they live ; and then will be influenced by the peculiar doctrines of it, in proportion to the integrity of their minds ; and to the clearness, purity, and evidence with which it is offered to them. Of these our Lord speaks in the parable of the sower, as understanding the word, and bearing fruit, and bringing forth, some an hundred fold, some sixty, some thirty."

"One might add, that these persons, in proportion to their influence, do at present better the state of things: better it even in the civil sense, by giving some check to that avowed profligateness, which is a contradiction to all order and government, and if not checked, must be the subversion of it."

Sermon before the society for the propagation of the gospel, p. 334.

* Magnalia.

"Not one Indian church was ever gathered by the English ministers in Connecticut. Several Indians however, in one town and another, became Christians, and were baptized, and admitted to full communion in the English churches. Some few were admitted into the church at Farmington ; and some into the church at Derby. One of the sachems of the Indians at Naugatuck Falls was a member of the church at Derby ; and it has been said, that he was a sober, well-conducted man. Some few of the Mohegans have professed Christianity, and been, many years since, admitted to full communion in the North Church in New-London."*

Rhode-Island and Providence Plantations.

In this Colony several Englishmen lived in early times, who were well acquainted with the Indian language ; particularly Mr. Roger Williams, who for a time made laudable attempts to christianize the heathen in those parts.

He was, in some respects, under good advantages for carrying on this work ; not only as he had a good education, and understood their language, but was in much esteem with them on account of his humane and friendly conduct. Mr. Hutchinson observes, that he had always been a favorite of the Narragansets ; and they had settled a neutrality with the people of his Colony. But when he attempted to evangelize them, he soon found impediments which it was not in his power to

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* Dr. Trumbull, p. 495.

remove. Other things counterbalanced the advantages we have mentioned. The Naraganset Indians, within whose country Rhode Island and Providence Plantations fall, were strongly opposed to the propagation of the Christian religion. Their sachems were averse to it, and would not suffer the gospel to be preached to their subjects; and the people obstinately adhered to the traditions and customs of their ancestors.

Another obstruction, mentioned by an early writer, was the bad example of the English in those parts, whose civil government and religion ran very low. Mr. Williams indeed was viewed by many at least of his cotemporaries, both in Old and New-England, as a man of real religion; though in his younger years he had imbibed some singular opinions, at least some opinions, which were disapproved of by the generality of the most judicious and serious of the original settlers in these colonies: yet his errors, it is believed, were not inconsistent with a pious heart. However, in his more experienced age, he regained the good opinion of his countrymen; of many of those particularly who had been disaffected to him; and held correspondence with many worthy persons in the Colony, from which he had been banished.—His zeal and industry, in attempting to propagate the gospel among the heathen in his Colony, are spoken of with much commendation by early writers.—However, after assiduous application to the work for a season, he left off in discouragement.*

* Gookin—Magnalia—Neal—Hutchinson.

However, though it is matter of deep regret, that so many heathens in one age and country and another, and so many in New-England rejected the gospel; yet Christians may, in some measure, console themselves with this thought, that the time is advancing, when the everlasting gospel will be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and glorious success shall attend and follow the preaching of it; for God will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.

(To be continued.)

Explanatory Observations on the Second Commandment.

(Continued from p. 312.)

PART II.

ON the reason and motives by which the duties required in the second commandment are enforced.

The first reason why we should keep this commandment is God's dominion over us and his absolute propriety in us. I the Lord thy God. He is our rightful Lord, who hath an unalienable and absolute sovereignty over us, has a right to command us, and we are under the highest obligations to obey him as our Lord and our God. His being Lord and God imports his infinite perfection and worthiness of all worship and obedience. It imports that he is our Creator, Preserver, and Bene-

factor, the former of our bodies and the father of our spirits ; and that in him we live and move and have our being : That we are entirely his, and that he hath a right to command us, and dispose of us his creatures just as seemeth good in his sight : That we are bound by his infinite perfections as God, as our rightful sovereign, as our Creator, Preserver and Benefactor to obey him. By every obligation arising from these considerations we are indispensably bound to keep this commandment. We cannot neglect it without rebelling against his high and holy sovereignty, against his unalienable right and propriety in us, and against all the obligations arising from his creating and preserving goodness. Further, the words, For I the Lord thy God, import, that God, notwithstanding all our vileness, is willing to become our God in covenant, and to be all that to us which is implied in his being our covenant God and Father ; and that he has, of his infinite compassion, opened a way for it through the Messiah. In this view they imply all obligations arising from the grace of God. What reasons are these to engage men's obedience to this command : To avouch the Lord to be their God, and to walk in all his institutions with a perfect heart ?

Further, another reason why we should keep this commandment is God's holy jealousy for the honour of his name and the purity of his own institutions. For I the Lord thy God am a jealous God. I am jealous and zealous for the honor of my name, and for maintaining my authority over the creatures, and for the constant performance and purity of my own worship. I will not give my glory to another. This is a sin which awakes my highest displeasure, and which I will most dreadfully avenge. God expresseth his dreadful displeasure against all who break this commandment, in his jealousy against them, and in that he terms them haters of him. *Them that hate me.* In terming himself a jealous God, he doubtless has reference to his covenant, and to that breach of it, of which all the violators of this commandment are guilty. They forsake God as a wife forsaketh her husband, when she goeth aside to another. As jealousy is the rage of man† so God by this term, I am a jealous God, expresseth the greatness of the sin of violating this command, neglecting his institutions, profaning and corrupting them, and that he is most highly incensed against these sins, and that he will cause his anger to smoke against, and will most certainly and fearfully punish all those who are guilty of them.

The term which he gives them, as haters of God, is further expressive of his abhorrence of them and his anger against them. This is an hateful name, implying the greatest guilt, and the most detestable character. God considers them as haters of himself, of his ordinances, and of all the means of sanctification, and of communion with him : as rejecting his sovereignty in appointing them, and despising all his wisdom and goodness in their institution. These are reasons of great mo-

† Prov. vi. 34.

ment why men should keep this commandment, and they are motives of high consideration to engage all Christians in a strict and conscientious observance of it.

But still the most alarming and the most alluring motives are yet to be considered, contained in this part of the commandment, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me and keep my commandments. This threatening of visiting the iniquity of the fathers upon the children unto the third and fourth generation, is one of the most awful and alarming recorded in the sacred volume, and is most expressive of the wrath of God against all the violators of this precept. It is the most difficult part to explain, and exhibit in that clear and convincing point of light in which it ought to appear. Many cry out against it as absurd and cruel, as inconsistent with other parts of the scripture, and with the divine justice. Great art and pains have been used to subvert this portion of scripture, and to make it mean little or nothing, some temporal inconvenience, some incapacity to receive temporal honors in the Jewish Church ; and that it has no respect to mankind in these ages.* Others confine the threatening wholly to temporal evils. At the same time, others put such a construction upon the words as is inconsistent with the general idea of justice, and with some particular passages in the divine word.

* See Lamont's sermons on this commandment.

A sense different from all these may be given to the words, perfectly consistent with justice and the scriptures, of the most serious and awful import. This, doubtless, must be the true meaning of the precept. That when God visits the iniquities of the fathers upon the children unto the third and fourth generation, it is because their fathers' sins become their own personal iniquities. This, doubtless, is always the case when God visits the iniquities of the fathers upon the children, and he does it no further than the sins of the former become the actual sins of the latter. This perfectly corresponds with Ezekiel xviii. 14, 17, 20. Now lo, if he beget a son that seeth all his father's sins, which he hath done, and considereth and doth not the like, he shall not die for the iniquity of his father, he shall surely live. The soul that sinneth it shall die : The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But it is implied, that if he doth not consider, if he follows his fathers example, and commits the sins which his father teacheth him, that then iniquity shall be imputed to him, and he shall surely die.

Wicked parents by their examples make their children wicked, teach them their own sins, and cause them to be sinners through their neglect to instruct, restrain and govern them, and by setting them bad examples, so that their sins become the sins of their posterity : they

are the same which the fathers committed, and they are the occasion of them. One sinner destroyeth much good. If parents cast off fear, and restrain prayer, neglect a profession of religion, an attendance on the sacraments, and the assembling of themselves together for public worship, it teacheth their children to contemn God and all his institutions, and to grow up from childhood in the constant and total breach of this commandment. If they live in unrighteous practices, violate the sabbath, profane the name of God, if they are wanton, intemperate, companions of wicked men, or walk in any other courses of sin, they teach their children the same sins. They are quick observers and early imitaters of their parents' examples, and make their sins their own. If parents neglect the religious instruction of children, and suffer them to grow up in ignorance of God, and the divine institutions, if they neglect to govern them, and restrain them from bad practices and bad company, and when they make themselves vile, restrain them not, they are an occasion of the sins of their posterity. Their sins are occasioned by their fathers' sins, and they commit the same sins. In this view the iniquities of the fathers become the iniquities of their children.

This wickedness descends from generation to generation: for when one generation has been brought up in ignorance of God and their duty, in the neglect of the divine ordinances, and habits of irreligion and vice, they will be wicked parents; and will train up their children in the same irreligious manner; and so the sin will proceed from one generation to another, for a long course of ages, and commonly each generation will grow worse and worse. As it is written, Evil men and seducers shall wax worse and worse, deceiving and being deceived.† This is the natural course of such sin and apostacy, as has been evinced by all observation and experience. When once a family, particular community, or nation, becomes corrupt and apostatizes, it is rarely ever recovered again to its original state of order and purity; but generally grows more vicious from age to age, until they have filled up the iniquity of their fathers. This was the case with the people of Israel and Judah before their destruction and captivities, by the Assyrians and Babylonians. This was the case afterwards, before their destruction by the Romans. The same has been the case with other churches and nations. Thus the sins of the fathers become the sins of the children; they approve and practise them from generation to generation.

God is therefore strictly just in visiting their iniquities upon them, and though they are ever so much afflicted for them, and die in their sins, they die every one for his own iniquity. God rewards them according to their works, and according to the fruit of their doings.

God visits the iniquities of the fathers upon the children unto the third and fourth generation various ways, particularly by suffering them to grow up in ignorance of God and duty, in for-

† 2. Tim. iii. 13.

getfulness and contempt of him and his holy institutions, and habits of all manner of vice and abominable wickedness. This is a dreadful judgment: A judgment upon the soul, exposing and leading it to eternal death. It deprives men of all spiritual comfort in this world, as well as exposes to everlasting punishment in the other. It is a great calamity on the body, as a dissolute wicked life tends to injure its health, beauty and comfort; and to shorten its natural life.

He further visits their iniquities upon them in great temporal judgments; by drought and heat, blasting and mildew, by the pestilence, famine, sword, and other judgments. In bringing them to an untimely death, as he did the wicked sons of Eli. In bringing them to public shame, and causing them to die by the sword of civil justice. This is often the case. God many times suffers not the wicked to live out half their days. He visits these iniquities by the total destruction of kingdoms and churches. For these he destroyed the kingdoms of Judah and Israel his ancient church. For these he visited and destroyed the once famous churches of the East; of Jerusalem, Antioch, Ephesus, and others.

Further, God sometimes visits these upon the children in giving them over to delusion, to final hardness of heart and blindness of mind, and a reprobate sense. Thus he gave up Israel in the days of the prophets, and of our blessed Saviour. And Israel would none of me, so I gave them up unto their own hearts lust: and they walked in their own counsels* If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace? But now they are hid from thine eyes.† With this God hath threatened all sinners of this character. For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but have pleasure in unrighteousness.‡ What an awful, what an alarming visitation is this? What an incalculable motive is here to secure obedience to this commandment? To engage parents to walk circumspectly, teach their children to reverence and attend the divine institutions; and to bring them up in the nurture and admonition of the Lord!

The promise of blessings to the obedient in the concluding part of this commandment is most encouraging and alluring. Keeping mercy unto thousands of them that love him and keep his commandments. This shows the immense compassion and goodness of our heavenly Father, how much more ready he is to show mercy than to punish; how highly he approves of obedience, of a conscientious and constant attendance on his worship, in all his institutions, and the preserving of it pure from all corruption. For those who thus regard his worship and holy institutions he will show mercy unto a thousand generations, for evermore.—This implies that when parents and heads of families are truly

* Psalm lxxxi. 11, 12.
† Luke xix. 42.
‡ II. Thessalonians ii. 11, 12.

pious, righteous, temperate and charitable, strict in their attendance on God in his institutions, and by example and precept teach the same to their posterity, that they having been trained up in the nurture and admonition of the Lord, will not ordinarily depart from him.—They will teach the same to their children, and it will naturally proceed from age to age. In this way order, peace, piety and righteousness will be transmitted from one generation to another, and eternal life and happiness will be the consequence to thousands and millions. It implies a promise that his spirit shall attend his own pure worship and institutions: That while his people love and walk with him, he will walk with them, and shed down all those blessings upon them, in this world which shall be for their good and his glory, and that they shall be eternally happy. This is the very reason given in the scriptures for the holy living of parents, and for their training up their offspring in a conscientious regard to the divine institutions. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known unto their children: that the generation to come might know them; who should arise and declare them unto their children; that they might set their hope in God, and not forget the works of God; but keep his commandments. The scriptures teach us that this is the natural consequence of piety, and good instruction and discipline in parents and heads of families. Train up a child in the way he should go, and when he is old he will not depart from it.* All experience teacheth the same. Where a family, or particular people, have been eminent for piety, and for educating and governing their families well; their children have been orderly, peaceable, pious and righteous, for a succession of generations, and have maintained the honor and dignity of their ancestors. God has adapted his institutions and worship, in infinite wisdom and goodness, to the state and benefit of his people. He will bless his own institutions; and them who honor him he will honor, but those who despise him shall be lightly esteemed.† The seed of evil doers shall never be renowned.‡ Parents will have great comfort in such children. A wise son maketh a glad father. Such children are the crown of old men; they are the ornaments of society, the pillars of the church and state. Persons trained up in the faith and order of the gospel will be righteous, peaceable, true and faithful, and possess those qualities which make individuals, families and nations honorable and happy. Righteousness exalteth a nation. This secures the blessing of God upon individuals, families and nations. It gives to individuals communion with God, peace of conscience, joy unspeakable and full of glory; and will bring pious parents and their obedient, righteous children together in the kingdom of glory; to love, worship and enjoy God in his redeemed and

* Prov. xxii. 6.
† 1 Samuel ii. 30.
‡ Isaiah xiv. 20.

blessed family for ever. These are some of the great things implied in shewing mercy unto thousands of them who love God and keep his commandments. What alluring and forcible motives are these to keep pure all that worship, and all those institutions which God hath appointed, and to employ all means and exertions to transmit them in their purity to all posterity? While wicked men are miserable in themselves; while they entail a curse upon their posterity, and die in their sins; while they and their posterity meet in the regions of darkness and despair, and eternally curse and torment each other; pious ancestors and their posterity are an honor and blessing to each other, do good to mankind, honor their Creator, and inherit eternal life. Verily there is a reward for the righteous.† Surely I know it shall be well with them that fear God, that fear before him.‖

[To be Continued.]

GENTLEMEN,

IF the following observations on Matthew iv. 1—11, are thought worthy of publication, they are at your disposal.

TO the worshippers of God it must afford strong consolation under the various trials of their faith, that Jesus Christ, "the captain of their salvation," "was tempted in all points like as they are, yet without sin." When they find that the Son of God himself was subjected to the assaults of Satan, and the calamities which are common to men, they must of necessity learn that they have no claim to be exempted from similar sufferings; and at the same time they are instructed how to escape the snares which are spread for their feet, and to resist successfully their insidious adversaries, by the example of Him who "spoileth principalities and powers," and who hath triumphed over all his enemies. It is important, then, that the soldiers of Christ know the weapons which he used with success, that they may wield the same in the warfare in which they are engaged. That "the sword of the Spirit, which is the word of God," is one of these, we are fully taught in the passage which is under consideration.

After Jesus had been baptized by John in Jordan, and returned "full of the Holy Ghost," we are given to understand that "he was led by the Spirit into the wilderness." Here he was tempted forty days by the devil, and ate nothing. At the expiration of this time, he hungered. Taking advantage of this opportunity, the tempter coming to him said, "if thou be the Son of God, command that these stones be made bread:" Hereby suggesting, that by this miracle he could both satisfy his hunger, and prove himself to be the "Son of God." The passage, I think, will bear this paraphrase: Thou hast undertaken to declare to the world that thou art the Son of God. Thou hast been here fasting these forty days, and hast exhibited nothing by which the truth of the

† Psalm lviii. 11.
‖ Eccl. viii. 12.

declaration as yet appears ; but on the contrary, is there not some reason to suspect it, for it was reasonable to suppose that the Son of God would not be liable to hunger and thirst, like the children of men, and subject to those other frailties to which their natures, are incident. If thou wilt now convert these stones into bread, the proof of thy divine character and claims will be complete ; that my request is not unreasonable, in another point of view, and as an additional motive for complying with it, consider that this interposition of thy power will give thee the means of appeasing that hunger under which thou now laborest." Such seems to be the import of the language used by Satan. An artful supposition that he might not be what he professed, *if thou be the Son of God ;* an insinuation that his ability to comply with the request, was doubtful ; an implied appeal to the honor of his character ; a covert address to his appetite in his extreme hunger, all conspired to make the temptation strong and to prevail with the Saviour to work the miracle. The Son of God came not into the world to work needless miracles, but to convince, and save, mankind ; by destroying the works of the devil.

Observe now how the great adversary of all good was repulsed ; not by the full interposition of that power which the subject of the temptation possessed, and which he gloriously displayed, when he conquered death and triumphed over principalities and powers ; but more conformably to that character which he exhibited, through the whole course of his ministry. Leaving to his followers an example for them, in similar trials, he defeated the enemy by the sword of the spirit, which is the word of God. " But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."*

Defeated in that first attempt, but not discouraged from making a new assault, " Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down ;" and feeling the force of the weapon with which he had been repulsed, and to give greater efficacy to the temptation he quotes a passage from the ninety first Psalm ; " He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." At this time, Satan does not request our Saviour himself to perform a miracle, to evince the character which he maintained, but holds up to view the promise of the Father, that he would miraculously deliver him in the hazardous experiment which was proposed to him to make ; and prove that he was his Son by his seasonable interference to rescue him from destruction. The enemy still implies it to be problematical whether our Saviour was what he professed, by again saying, " *If* thou art the Son of God." Thus, as before, our Saviour was urged to the proof of his

* Deuteronomy viii. 3.

divine nature, by the tempter ; but now, the veracity of the Father, and his affection to his Son, were pleaded as assurances of success, and the vindication of both were added as powerful inducements to put them to the trial. Again was the arch enemy repulsed, and the scripture, which he hypocritically borrowed to enforce his attack, was made subservient to his own defeat. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."* In this reply three things are observable. First, our Saviour declared it to be unlawful in him to tempt the Lord, by unnecessarily and unlawfully exposing himself to danger, with the expectation of divine assistance on such an occassion. Secondly ; by endeavoring to procure another to commit the sin, Satan himself was convicted of tempting the Lord. But thirdly ; Thou shalt not tempt the Lord thy God, if rightly considered, was a most severe rebuke to Satan himself, inasmuch as he had twice successively tempted the Son of God, who was both God, and Lord of Satan.

Being suffered yet to proceed, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." From the daring effrontery, and matchless impudence, displayed in this solicitation after what had already passed, one is almost at a loss to determine, whether he is to consider the temptation as consisting in what the words import, or in provoking our Saviour to a heedless resentment, and some rash expression of his displeasure. Possibly, and I state it only as possible, both were had in view ; in order, that if one failed, the other, at least, might succeed ; and well indeed might Satan have been elated, had He, whom Angels and Archangels worship, worshipped him ; and well might the Son of God have been indignant at the impudent and impious proposal. But the direct import of the words is what I shall consider. In the two former attempts, our Saviour was urged to give proof of his being the Son of God ; in the first instance, by an exertion of his own power in performing a miracle ; in the second, by procuring the attestation of the Father that he was divinely favored ; the evidence of which would lie in the Father's interposition on his behalf to rescue him from destruction. Finding that neither of these modes succeeded, Satan now addressed himself to the pride, ambition, love of wealth, power, and pomp of human nature ; either believing, or insinuating, that he might be capable of such unworthy passions. To man, weak, vain, and sinful ; to man, who too little scruples what he worships, provided some selfish gratification be the result, the possession of those kingdoms with the glory of them, might have seemed an important object, the inducement strong, and the purchase cheap. Not so with our Saviour ; those passions were not his ; neither did He, who crea-

* Deuteronomy vi. 16.

ted them, need such possessions as a gift, from one who was subject to him, and had nothing which he did not receive, and received nothing, except his punishment, which he deserved. Considered in his human nature only, was Christ subject to temptation; to that nature, then, must we bring down our ideas on this subject, and in this point of view behold the Redeemer tempted in all points like as we are; yet, observe, without sin. Acting conformably to his human nature, therefore, our Saviour again defeats the enemy with the same weapon, the word of God. But intending to permit the tempter to proceed no further, he uses his authority; an authority however, which all his faithful followers may likewise, in dependence on him, use on like occasions; and thus commands him; "Get thee hence, Satan;" adding, "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."* Observe the issue. "Then the devil leaveth him, and behold, angels came and ministered unto him."

The followers of Christ have here an example set before them for their imitation. They here see how their glorious Master triumphed over the adversary of their souls, and the consolation which he subsequently received; "and, behold, angels came and ministered unto him." It is not supposed that Christians will be tempted, directly in form, as he was; nor that their successful resistance will be attended with a visible ministration of angels. But it is true that Christians are tempted in various ways, by the same enemy, by the world, and their own lusts; and it is also true that, "Blessed is the man who endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." A way of escape will be made for every one who faithfully resisteth; and God will provide for him consolations which the world can neither give nor take away.—Christians are here taught the importance of the "Sword of the Spirit," and have set before them the success with which it was used by their Lord and Master. It is the business of Christians diligently to read the scriptures, to understand their meaning, and so to impress them on their memory and hearts, and so to implore the divine assistance, and blessing on them, that they may be always present to instruct, warn, reprove, encourage and comfort them under all circumstances, and on all occasions. None but he that has tried them, knows the value of the sacred oracles, the aid which they afford, and the light and comfort, which they bring. A man, with the word of God before his eyes, and impressed on his heart, can with difficulty allow himself in sin, and give way to temptation; it is, when blessed with the influence of the spirit, a sword which no enemy can withstand, or successfully encounter. May those who have already tried it, try it more; and may those who have hitherto rejected it, put it to trial.

RURICOLA.

* See Deutronomy, vi. 13, & x. 20, & 1. Sam. vii. 3.

Memoirs of Mrs. Abigail Wells.

THE most of serious readers of the Magazine are best pleased with short historical sketches of the lives and experiences of those Christians, who have been distinguished for their attainments in religious knowledge and piety. Such short historical sketches are, likewise, very instructive. We are anxious to know how others, who have professed to have experienced the power, as well as to have been attached to the form of godliness, have lived; have conversed; and have died. Curiosity is gratified while the heart is warmed, the mind enlightened, and zeal invigorated. It is both interesting and edifying, to see how religion has been acted out, in the lives of its professors.

Mrs. Abigail Wells, the subject of these few lines, was the daughter of Stephen and Mary Kellogg. She was born at Hadley, state of Massachusetts, August 10, 1738. Her parents were reputable. In her natural make, she was sprightly and cheerful. She spent her youth, as others commonly do, in thoughtlessness and security in sin: her social disposition led her to be fond of gay circles, and fashionable amusements: the concern of her soul, and things of her eternal salvation had no place in her mind. She was agreeable and beloved by her youthful acquaintance. At the age of nineteen years she formed a matrimonial connexion with Mr. Ashbel Wells of West-Hartford, April 21, 1757. He was a sober, moral character, and of a reputable family. She made him a kind, affectionate wife. They lived together in the greatest harmony and friendship for half a century. They had a numerous family of children, seven daughters and four sons. One of the daughters deceased in infancy. She exerted herself to give her children a good education, and was particularly attentive to the education of her daughters, seeking above all their religious welfare. Two of her sons have lately departed life, one in the 47th year of his age, and the other in the 35th, leaving families to mourn their loss. Two afflicted widows! Her husband, for a number of years past, has been unable to do any thing for his family, through bodily infirmity. For several years, he was wholly helpless. All the weight of family concerns, and the direction of their agricultural business devolved upon her. She sustained the burden with great fortitude, and cheerfulness. She managed her business with prudence; and towards her helpless husband exhibited the greatest tenderness, the kindest affection, and most unremitting care. At length, worn out with infirmities and sinking under pain, nature was exhausted, and he was dismissed from this mortal state. He departed life on the 11th of December 1806. During his long weakness and infirmity, she was as attentive to him as was possible, ever attempting to soothe and encourage him, and by tender sympathy, to share in his sorrows.

She lived in the married state about eleven years, without any particular concern about, or at-

tention to religion. She only observed its forms, without seeking to become acquainted with its power. From her education, she was accustomed to revere it, as an honored name. But she did not consider, whether it were any thing more.

But it was the design and purpose of a gracious and merciful God to make her savingly acquainted with its power; and to bring her to love its doctrines—practise its duties, and experience its consolations. Infinite wisdom knows how to accomplish all its purposes, by such means, as divine grace will render effectual. God always effects his kind purposes, by the instrumentality of second causes. He is the great first cause of all things, and gives energy to all the means, which he employs. His administration of his universal government, is a kingdom of means. Mrs. Wells had, for years, attended public worship—heard the word discussed, and observed religious institutions: but all without any saving benefit. Her conscience was unalarmed. She felt no conviction of sin, nor realized the danger of impenitence. The first thing, which, in a kind providence, was used as a means to awaken her attention to her spiritual concerns, was the sight of the corpse of a young woman, whose funeral she attended. She was now about the age of thirty years. She had often seen the pale and breathless remains of her fellow-creatures conveyed to the lonely grave, and deposited in the dust. But the sight, though melancholy and affecting, had no salutary and permanent impression on her mind before. Now, when she stood by the coffin, and beheld the lifeless form—the breathless remains of the deceased, her mind was immediately, and greatly affected. Tears flowed. She instantly turned her reflections inward, upon her own condition. She asked herself this plain, but solemn question, "What would have become of me, had it been my lot, to have died instead of this person? Where should I have been? I must have gone down to misery—been lifting up mine eyes in torment—been beyond the reach of pardoning mercy—inheriting the fruit of my own folly and impenitence, for I know myself to be destitute of religion."

Thoughts of this kind deeply affected her. She trembled to think of herself. She knew that she had, all her days, disregarded a Saviour's voice: turned a deaf ear to the messages of divine grace: misimproved all providences; and wasted away her precious time and seasons of salvation in sin, and the cares of the world. She was brought under deep awakenings. Her fears were exceedingly alarmed. Her convictions were powerful, and at times, almost overwhelming. The curses of the law were arrayed against her. A sense of her base ingratitude, under mercies received, first affected her. God had been so infinitely good and bountiful—so kind and merciful to her, all her life, and she had been so evil and unthankful to him, so heedless, and hardened in sin, that she seemed to stand in astonishment. She was in great distress and agony of mind on

account of her state. Her conviction of sin was sometimes higher, than at others, and continued about six months. At length, a gracious God appeared for her; turned her mourning into rejoicing; brought her out of darkness into his marvellous light; subdued the enmity of her heart; implanted, as she trusted, a principle of love supreme to himself. She bowed to his sovereignty; felt a delight in a crucified Redeemer, and a willingness to come unto him, to rest on him, to receive him as her all, her help, her hope, her dependence, her righteousness, her consolation. The divine character now appeared glorious to her in all its attributes; holiness and justice, as well as goodness and mercy.—She seemed to rejoice in him as a sin-punishing, as well as a sin-pardoning God. The law of God in all its purity, extent, and sanctions, she could admire and love. A Redeemer that shed his blood for sinners appeared to her altogether lovely, the chief among ten thousand, her soul's delight. All religion, its doctrines, duties, and ordinances appeared unto her pleasing, and she thought she could give herself up to her God and Saviour for ever. She used often to say, "it was a sense of God's wonderful mercy in sparing her, while others were called to appear before their judge, which first alarmed and awakened her. And that she trusted her awakenings and convictions had terminated in a real conversion." After this, through the whole course of her life, she had the comfort of a good hope. Whatever imperfections or failings attended her, she never did, nor could give up her hope of salvation by a Redeemer, and that her peace was made with God. She accustomed herself to keep a diary, a considerable part of her life, after her becoming pious, and penned down many exercises of her mind. No one, I believe, can peruse those exercises of heart, which she committed to writing, without feeling that she had made eminent attainments in the divine life—in Christian experience, and Christian knowledge. She lived a life of prayer, of communion with God, of careful attention on duty, and self-examination. The points most worthy of notice in her life and Christian exercises, as we collect from her papers, were prayerfulness; love to the house of God, his word dispensed, snd ordinances administered; candor; sanctification of natural affection; rejoicing in the mercies and government of God; and delightful views of a Redeemer's blood, atonement and righteousness. In respect to all these, there was something peculiar, something distinguishing in her exercises and experiences, as detailed in her diary and other papers. Some short extracts, as proofs of what has now been observed, it will be proper to make. Her exercises of mind—and views of divine things are put down by her upon paper, in such a manner, as must satisfy every body, who should see them, that she could not have the remotest idea, that any extracts would ever be made from them. We take a peculiar pleasure, in knowing what a person's views and exercises of mind are, on the sub-

ject of religion, when alone—when no eyes see—but the eye of omniscience. Nothing in this case will be assumed—nothing will be insincere, or deceitiful, and hypocritical.

She was remarkable for a spirit of *prayerfulness*. She did not allow herself, to live in the omission of this important duty. She highly prized the privilege of prayer to a merciful God. She was grieved, when she felt a coldness and formality in it. She had great hungerings and thirstings of soul after nearness of communion with God, in the duty of private devotion. Each morning and evening, she resolved to draw near to God, in prayer.—And many times, in a day would her heart ascend to him, in short ejaculatory addresses. But morning and evening were her *stated* seasons of private devotion. She accustomed herself to pray much for the Church of God—for all faithful ministers of the gospel—for the world—for the afflicted—and especially for the spiritual good of her children, and dear friends. She frequently records some parts of her secret prayer. In one, she thus mourns before God, over her little progress in religion—"O how little progress do I make in the things of religion—how slowly do my drowsy faculties move! I pray for some life. For without life there is no strength. Yet my gracious God is exceedingly kind to me. He heaps favors upon me. He surrounds me with mercies because he will be gracious."—She pleads, in secret prayer, for unrenewed sinners thus, "I pray for a pardon of their sins, who have not been brought from darkness into marvellous light. I pray God to give them a sense of their danger—to enable them to apply to a Saviour, who is willing to save all that come unto him, even the chief of sinners." In her secret prayers, on sabbath mornings one of her constant petitions, was, "Oh, grant unto me, this day, and to all thy people, and my dear children, a sabbath-day's blessing." She seemed to *delight* in prayer, and to experience in that important duty, much comfort. Through all her diary, she manifests an *uncommon love* to the sabbath—to the house of God—to the word dispensed—and to holy ordinances administered. She often repeats "Oh, how delightful the holy sabbath, and house and worship of God—his gospel preached, and sacraments dispensed!"—It is my desire to dwell in the house of the Lord all the days of my life—how can so many who live under the gospel, neglect the dispensation of it, on the Lord's day—for a trifling excuse absent themselves? What a dreadful account will sabbath-breakers have to give to the final judge!" She was one of the most constant attendants upon public worship ever known. She had a numerous family, and lived three miles from the place of worship. But she would rise earlier on sabbath mornings, than on other mornings, on purpose to prepare for a *seasonable* attendance. Nothing prevented her attendance but real necessity or sickness. She often says—"I pray God to bless me in his house of prayer—to meet me there—to suit a word for me—

and direct his faithful ministers, to give a portion of meat in due season to every one." She made it her practice to write down the texts preached from, each sabbath, and the sum or chief thing intended in the sermon. She took far greater happiness, in gospel-sabbaths—public worship—holy ordinances—and religious duties—than in any temporal things.

Another excellence in her Christian character was a *spirit of candor and forbearance.* There is no person, but will have enemies to reproach them; and if eminently pious, malice and prejudice will not fail to impute the whole to mere pretence and hypocrisy. *Charity rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things.* She was always ready to hope well of others, in a religious view, as far as there were any grounds to hope. She would say, "I have so many imperfections and failings myself, that I dare not rashly condemn or judge others. I would cover their faults with the mantle of charity." She was peculiarly attached to what are called the *doctrines of grace*: delighted exceedingly in religious conversation, and was able to bear an edifying part in it: she loved the society of pious people; and especially of gospel ministers.

The *sanctification of natural affections* was a distinguishing trait in her Christian character. Her greatest wish in respect to her family, children, and friends, was, that they might be the children and friends of God. She seemed to have a greater warmth of affection for her family, her children, and friends than is common. She often spake of them—of receiving letters from them—of sending letters to them, in a most tender manner. But all her warmth of affection was turned into a religious channel. She counselled and advised, exhorted and urged them to make religion their chief concern, with all a mother's tenderness of heart, and melting persuasion. In her private devotions, on sabbath-mornings, this was one constant petition, "May my children have this day, a sabbath-day's blessing. May God meet with them to day. May they remember the sabbath and keep it holy." In her journies to visit them, she used to ask of God in prayer, "Oh, make this visit turn to their spiritual account. Let God be honored and glorified, by this visit to my children." If parents, in general, were equally anxious for their children's spiritual welfare—to instruct and warn them—to pray for them, how happy would be the consequence! Most families, in this case, would be nurseries of virtue and piety.

She was remarkable for *rejoicing in the mercies and government of God.* In all her trials and afflictions, she would adore a holy and righteous God—bow before him in submission and resignation, and rejoice in all his mercies to her, and hers. She had great afflictions and bereavements, in her family, the latter part of her life. A kind and beloved husband for years together was very infirm, nay, even helpless. She was all attention to him, would often weep over his case, but still would say, "God

is just, is good, is kind. I adore and submit. He has put this cup of bitter distress into my hands, and shall I complain?" She was bereaved of two sons, who had families, a few months before her own death. Her sorrows and troubles were multiplied. One afflictive Providence after another visited her. There was an accumulation of distress and sorrows. But in all, she acquiesced in the divine government. She would say, "O my soul, forget not the mercies of the Lord. God is still kind. Bless, O my soul, the living God, and forget not all his benefits." Her constant cry was, "Oh, give thanks unto the Lord for his mercy endureth for ever." Be still, and know that I am God. She would often repeat, "God, is my friend what can I wish for more? glory to God in the highest." She was so swallowed up in admiring and adoring his government, that she would exclaim glory, glory, glory to God. Her breath was the breath of praise, and her life, a song of praise to God.

A *Redeemer was peculiarly dear* to her in his work, offices, grace, atonement, and righteousness. Her private diary is very full of warm expressions of love to her Redeemer, of dependence on his merits, of a desire of pardon through his precious blood. She often exclaims, "Oh, for pardon through his precious—precious blood: my sins are many, are great, but my Redeemer died to save sinners: his righteousness is all my hope—is infinitely full. Oh, that all would come to him—might see his glory: May his Holy Spirit sanctify me, and mine. May his blood wash away my guilt." Expressions like these abound in her diary. Christ was her help, her hope, her joy, her dependence, her all in all.

Such was her life, and in her death, her God and her Saviour were near to her, supported her, and raised her above the fears of death. Her sickness was short, and painful. She had enjoyed uncommon health in her life. During her last sickness, she had her reason, to the moment of dissolution. She was seized with a violent pleurisy. On the eighth day, it terminated in death. In the early stage of the disorder, she seemed to have a presentiment, that it would be fatal; never expressed a wish to get well; and said she desired nothing contrary to God's will. She constantly praised God, when she spoke of his dealings towards her, and called on every one to join in praise. "My time, she said draws near, I shall soon leave all earthly things, and am willing to depart, the moment my heavenly Father sees fit to call me, I trust my work is done. God has come near to me, and filled my soul with praise, I have for some time past had a clear sun, I have had no dark hours. Such mercies, such unmerited favors bestowed on me! I am nothing, less than nothing! yet God deals most bountifully with me. Oh, the wonders of redeeming love! that God should draw so near to me, a vile worm of the dust, to surround and fill me with mercies! Praise the Lord, O my soul, and forget not all his benefits." At another time, shortly before her death, she.

said, "her work was done. Blessed be God, that he has enabled me to prepare for death before I was brought to this. Oh, what a blessing, she said to her children, who were present, that I did not have this sickness, while your father was living, it would have killed him to have seen my distress. I was kept till now. I have had every thing I wished for, God's time has come, and his time is best. I am ready and willing to go. To depart and be with Christ is far better than to stay here." On Saturday and Sabbath day, the day before her death, her whole soul seemed filled with love to God, and admiration of her Redeemer, frequently repeating psalms and hymns expressive of the happiness of her mind. She was raised above the fear of death, "I am not afraid to die." O death where is thy sting! O grave where is thy victory! On the 19th of January, 2 o'clock in the morning, she fell asleep in the arms of her Saviour, and in not only pleasing, but joyful and triumphant hopes of eternal life. She met death, not only with composure and serenity, but with joy and triumph. During her sickness, she conversed on the awful agonies of dissolving nature, the solemn shades, and glooms of death, as a *pleasing* subject. *Blessed are the dead that die in the Lord—Let me die the death of the righteous—Mark the perfect man, and behold the upright, for the end of that man is peace. Man goeth to his long home, and the mourners go about the streets.—The body returns to the dust, but the soul to God that gave it.* For the children of the deceased, by nature and connexion, we cannot but wish the spirit of the departed mother to rest on them. *The Christian dying in triumph is a glorious, instructive, and improving sight.*

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1807.

No. 1.

ACCOUNT of Sums contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath of May, 1806, *pursuant to a Resolve of the General Assembly of said State, passed May*, 1804.

HARTFORD COUNTY.			Canton,	60	73
Hartford, First Society,	$61	19	East Hartford, First,	21	26
South,	26		Orford,	20	
West,	38	13	East-Windsor, North,	27	
Berlin, Kensington,	8		Enfield,	22	01
New Britain,	23	36	Farmington, First,	79	61
Worthington,	16	37	Northington,	11	33
Bristol,	20	70	Glastenbury, First,	23	04
Burlington,	9	56	Granby, Salmon Brook,	6	40

Hartland, East,	7	50
West,	19	
Marlborough,	8	16
Simsbury, First,	19	48
Southington,	13	10
Suffield, First,	16	25
West,	4	01
*Wethersfield, First,	59	60
Newington,	17	90
Windsor, First,	22	55
Wintonbury,	12	57
Total, Hartford County,	674	81

NEW HAVEN COUNTY.

New-Haven, Brick,	44	27
United Society,	34	
West Haven,	10	40
Branford, First,	11	10
North Branford,	1	71
Cheshire, First,	9	
Columbia,	6	
Derby, First,	4	33
Great Hill,	3	
Guilford, First,	13	
East,	12	63
North,	11	79
Hamden, Mount Carmel,	11	58
East Plains,	7	81
Milford, First and Second,	37	37
North,	14	52
Meriden,	10	97
North-Haven,	15	18
Wallingford,	3	88
Waterbury, First,	7	59
Middlebury,	9	08
Wolcott,	6	50
Woodbridge, Amity,	13	35
Bethany,	2	25
Total, New Haven County,	301	31

NEW-LONDON COUNTY.

New-London,	60	35
Norwich, First,	38	50
Chelsea,	24	20
Bozrah,	6	31
Franklin,	10	87
Lisbon, Newent,	14	
Hanover,	6	76
Lyme, First,	10	42
Montville, First,	22	86
Preston, North,	52	25
Total, New-London County,	246	52

* Since this account was audited the contribution of Stepney Parish, in the town of Wethersfield, has been paid into the Treasury, amounting to 30 Dolls. 75 Cents.

FAIRFIELD COUNTY.

Fairfield, First,	20	
Green's Farms,	13	63
Greenfield,	8	
Danbury, First,	31	61
Bethel,	3	70
Greenwich, West,	38	12
Huntington, Ripton,	10	
New-Canaan,	22	07
New-Fairfield,	3	90
Newtown,	5	
Norwalk,	26	63
Reading,	6	14
Ridgefield, First,	6	20
Ridgbury,	6	50
Sherman,	5	12
Stamford, First,	23	
North Stamford,	6	50
Middlesex,	3	77
Stanwich,	11	
Stratford First,	4	50
Stratfield,	12	50
Trumbull,	3	43
Weston, Norfield,	2	51
North Fairfield,	4	85
Wilton,	8	53
Total, Fairfield County,	287	21

WINDHAM COUNTY.

Windham, First,	3	63
Scotland,	3	
Ashford, First,	4	
Westford,	4	03
Brooklyn,	3	28
Canterbury, First,	6	
Westminster,	4	20
Columbia,	12	05
Hampton,	26	46
Killingly, Second,	5	18
Third,	2	71
Lebanon, First,	41	51
Goshen	8	
Exeter,	2	05
Mansfield, First,	11	
North,	7	55
Plainfield,	15	25
Pomfret, First,	12	80
Abington,	10	73
Thompson,	6	58
Woodstock, First,	8	86
Muddy Brook,	15	37
West,	2	57
Total, Windham County,	216	76

LITCHFIELD COUNTY.

Litchfield, First,	47	
South Farms,	17	82
Barkhempsted, Winsted,	20	

Bethlem,	35	20
Canaan, First,	25	
North,	10	
Colbrook,	22	76
Cornwall, First,	21	26
Second,	10	05
Goshen,	87	43
Harwinton,	22	25
Kent,	13	
New-Hartford,	43	29
Norfolk,	47	85
Plymouth,	10	32
Roxbury,	11	26
Salisbury,	29	
Sharon, First,	27	78
Southbury, First,	13	
South Britain,	8	
Torrington, First,	20	25
Torringford,	37	52
Warren,	35	62
Washington, First,	27	66
New-Preston,	22	42
Watertown,	24	22
Winchester,	14	20
Woodbury,	15	33
Total, Litchfield County,	719	49

MIDDLESEX COUNTY.

Middletown, First,	17	29
Upper Houses,	5	75
Haddam,	12	48
Chatham, First,	7	50
Middle Haddam,	4	37
Durham,	23	88
East-Haddam, First,	21	
Millington,	19	60
Hadlyme,	8	95
Killingworth, First,	6	36
North,	17	01
Saybrook, First,	9	28
Second,	7	12
Third,	4	63
Fourth,	8	61
Total, Middlesex County,	173	83

TOLLAND COUNTY.

Tolland.	11	81
Bolton, First,	46	
North,	18	25
Coventry, First,	13	31
North,	15	80
Andover,	14	
Ellington,	17	61
Hebron, First,	7	25
Gilead,	8	01
Somers,	22	38
Stafford, First,	5	66
Willington,	9	76
Total, Tolland County,	189	84

SUMMARY.

HARTFORD COUNTY,	674	81
NEW-HAVEN, do.	301	31
NEW-LONDON, do.	246	52
FAIRFIELD, do.	287	21
WINDHAM, do.	216	76
LITCHFIELD, do.	719	49
MIDDLESEX, do.	173	83
TOLLAND, do.	189	84
TOTAL,	$2809	77

NO. 2.

FUNDS of the Society arising from other sources than the Contributions in May 1806.

1806. *Contributions of* 1805 *received since January* 1, 1806, *viz.*

January 15.	Hebron Gilead,	$7	
February 3.	Fairfield, Green's Farms,	14	
March 21.	Lebanon, Exeter,	2	26
			23 26

Contributions in the new settlements, viz.

January	31.	To Rev. Israel Day,	7 68	
September	13.	Rev. Calvin Ingals,	22 08	
October	27.	Rev. Asa Carpenter,	3 67	
November	6.	Rev. William Graves,	31 01	
				64 44

Contributions from sundry Societies, viz.

January	14.	Female Association of Hebron,	9	
May	9.	do. do. Litchfield,	31 54	
		Ladies' Society in Norwich,	12 31	
				52 85

Donations by sundry Individuals, viz.

January	8.	Rev. George Colton, Bolton,	25	
	14.	Susanna Fox, and others, New-London,	12	
April	1.	Ezekiel Williams, Esq. Wethersfield,	200	
September	17.	Deacon Aaron Moses, Canton,	3 50	
				240 50

Donations by persons unknown, viz

January	8.	A Lady of Huntington,	5	
February	5.	A Friend of Missions,	10	
	7.	do. do.	2	
	19.	do. do.	11 32	
March	5.	do. do. of Bethlem,	1	
	20.	A Lady of Torrington,	4	
		A Boy of do. 10 years old,	0 10	
		A Lady of Simsbury,	1	
May	9.	A Friend of Missions, of Woodbury,	1	
	19.	do. do. of Berlin,	5	
	20.	do. do. of Cheshire,	104	
June	3.	do. do. of Westville, N. Y.	3	
	17.	do. do. of Canton.	1	
	19.	A Lady of Stamford,	4 25	
August	4.	do. of New-Hampshire,	6	
September	1.	do. of Windham,	3	
	29.	A Friend of Missions,	2	
October	17.	A young Lady of Torrington,	1	
November	7.	A Friend of Missions.	0 50	
	12.	C. Y. A.	2	
				167 17
September	4.	Avails of Connecticut Evangelical Magazine,		672 97
December	31.	Interest on Money Loaned.		1227 98
				2449 17

No. 3.

Disbursements by order of the Trustees.

	Order, No.			
Jan.	21.	272	To Rev. Joseph Badger Miss'y. to New-Connecticut.	$ 30
	31.	273	Rev. Israel Day, do. Vermont	61 50
April	1.	274	Rev. Asa Carpenter, do. do.	24
		275	do. do. do.	14
	10.	276	Rev. Calvin Ingals, do. New-York & Penn.	1
		277	do. do. do.	25
	12.	278	Mr. Elisha Colt, for assisting the Treasurer,	3

	29.	279	Rev. Joseph Badger, Miss'y. to N. Connecticut,	50	
May	1.	280	Rev. Thomas Robbins, do. do.	60	
	7.	281	Rev. Calvin Chapin, do. do.	100	
	8.	282	Rev. William Graves, do. New-York,	25	
	9.	283	Rev. Abel Flint, Stationary and Postage,	10	52
		284	Messrs. Hudson & Goodwin, do. and Printing,	28	08
	12.	285	Rev. Israel Day, Miss'y. to Vermont,	1	
	19.	286	Mr. Eli Hyde, do. New-York,	1	
	20.	287	Mr. Elisha Colt, for assisting Treasurer,	3	
	24.	288	John Porter, Esq. for his services as Auditor,	50	
June	6.	289	Book committee, for books for new settlements,	50	
	19.	290	Andrew Kingsbury, Esq. Salary as Treasurer,	100	
July	11.	291	Rev. Thomas Robbins, Miss'y. to N. Connect.	40	
		292	Mr. Oliver Wetmore, do. Vermont,	1	
	18.	293	Rev. Thomas Robbins, do. N. Con.	150	
August	28.	294	Mr. John Hough, do. Vermont,	25	
Sept.	3.	295	Rev. Thomas Robbins, do. N. Con.	29	
	4.	296	Rev. Abel Flint, for his services as Auditor.	25	
		297	do. do. Secretary,	25	
	12.	298	Rev. Sylvester Dana, Balance of an old Acct.	1	
	13.	299	Rev. Calvin Ingals, Miss'y to N. Y. and Penn.	115	
	29.	300	Rev. Israel Brainerd, do. do.	15	
Octr.	16.	301	Messrs. Lincoln & Gleason, for binding Books,	12	20
	27.	302	Rev. Asa Carpenter, Miss'y to Vermont,	56	
Novr.	6.	303	Rev. William Graves, do. New-York,	87	
	13.	304	Rev. Calvin Chapin, do. N. Connect.	43	
				1261	30

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current with Andrew Kingsbury, as their Treasurer. } Cr.

To Amount of Cash paid by order of the Committee, of Accts. as per statement, No. 3	1261 30½	By balance, in favor of the Society, January 1, 1806	21196 94½
		By contributions in May 1806, as per statement No. 1	2809 77½
To balance, carried to credit of new account	25194 58½	By donations, interest, &c. as per statement No. 2	2449 17
	$ 26455 89		$ 26455 89
Amount of permanent Fund	15245 93		
For current expenses	9948 65½		
	25194 58½	By balance of the above Account,	25194 58½

A. KINGSBURY, *Treasurer, to the M. S. of Conn.*

ABEL FLINT, *Auditor.*

Hartford, December 31, 1806.

A particular List of the Contributions, received in the new settlements, contained in the general statement, No. 2.

To Rev. Israel Day, in Vermont.

At Greensborough, from a Friend of Missions,	2 00
do. do.	2 00
do. do.	1 00
do. do.	0 60
Derby, Contribution,	2 08
	7 68

To Rev. Asa Carpenter in Vermont.

At Burk, Mr. Ira Humphrey,	1 00
St. Johnsbury, Contribution,	1 50
Greensborough, Mr. Ephraim Strong,	1 17
	3 67

To Rev. William Graves, in the Counties of Otsego and Delaware, state of New-York.

Otsego County.

At Otsego, Schuyler's Lake,	1 74½
Richfield,	76
Plainfield,	2 19
Exeter,	7 24½
Burlington, Wharton Creek,	1 84½
Burlington,	1 01
Hartwick,	2 00½
Pittsfield,	3 10

Delaware County.

Pinefield, Cook House,	1 06
do. Dickinson's settlement	1 75
do. Creek,	1 00½
Walton,	2 40½
Middletown,	2 21½
Delhi,	2 67½
	31 01

To Rev. Calvin Ingals, in the Western Counties of New-York, and Northern Counties of Pennsylvania.

At Palmyra,	5 47
Easton,	2 56
Augusta,	2 60
Post-Town,	2 18
Middletown,	0 71
Athens,	1 36
Nanticook,	2 30
Great Bend,	1 18
Chenango, David Hotchkiss,	1
Walton,	2 72
	22 08

Donations of Books in the course of the Year.

60 Friendly Visit to the House of Mourning, by Mr. Joseph Rogers.
25 Putnam's Essays, by Rev. Aaron Putnam.
36 Emmons' Sermon on Baptism, by Rev. Leonard Wooster,
6 Wooster's Sermons, by do.
12 Testaments, by N. L.
25 Putnam on the Bible, by Rev. Aaron Putnam.
96 Doddridge's Rise and Progress of Religion, by Mr. Wm. Woodbridge.
80 Poetical Address to a Deist, by a Friend of Missions.
123 Trumbull's Sermons on Divine Revelation, for the copy right of an Edition of that work.

A List of Books sent to the new settlements in the course of the Year.

Bound Books, viz.

50 Trumbull's Sermons on Divine Revelation.
60 Doddridge's Rise and Progress of Religion.
66 Testaments.
2 Davies' Sermons, 1 sett, 2 vols
2 Village Sermons, 1 sett, 2 vols.
1 Smalley's Sermons.
18 Dwight's Psalms and Hymns.
6 Henry on Prayer.

PAMPHLETS, viz.

212 Summary of Christian Doctrines.
60 Friendly Visit to the House of Mourning.
400 Trumbull on Family Prayer.
100 Sermons on the Prodigal Son.
18 Doddridge's Address to Families.
27 Sermons to Children.
50 Putnam's Essays.
636 Connecticut Evangelical Magazine.
24 Emmons on Baptism.
6 Wooster's Sermons.
25 Putnam on Divine Revelation.

1763
6670 Sent in preceding years.

8433 Total number of Books sent to the New Settlements

Report of the Trustees of the Hampshire Missionary Society, made at their annual meeting in Northampton, the last Thursday in August, 1806.

THE Trustees would inform the Society, that the Missionaries, employed the last year, completed their respective Missions without any special inconvenience and with honor to themselves, and with advantage and success to the common cause.

Rev. Messrs. Payson Williston and Thomas H. Wood, labored in the counties of Onondago and Chenango; each of them fifteen weeks. Mr. Wood rode 1400 miles, preached 70 sermons, administered the Lord's supper once, baptism 15 times, visited 11 schools and about 300 families, attended several conferences, and distributed the Society's books as he had opportunity and found there was need.

Mr. Williston was not less active, laborious and faithful in performing the several parts of his Mission.

Rev. Royal Phelps performed a Mission to the westward of only 8 weeks. From his journal it appears that he had a truly missionary spirit and labored without ceasing, and to much effect. These missionaries, who have entirely approved themselves to the Trustees, assure you of the respect with which they were commonly treated; of the readiness shewn to hear the word preached; to receive more private instruction and attend conferences for religious conversation. Their services were gratefully acknowledged. A repetition of similar ones earnestly requested, missionary institutions highly estimated, and their benevolent exertions almost every where thankfully owned. Often it was difficult for the people to utter all which they wished and experienced. In divers places an hearing ear was granted. The hearers hung on the lips of the animated speaker; eager to hear, desirous to improve, slow to depart, and ready to return. Impres-

sions were made by the truth, faithfully and powerfully preached, which, it is hoped, will be permanent. The Holy Spirit working effectually with the word; renewing the heart and reforming the life. They state that such is the destitute and helpless condition of many of the new settlements that they still greatly and probably will long need all which the funds of this society, and other societies will be able to do for their relief. Many of the infant plantations are small and scattered: some of them are divided in their religious opinions, and some are broken by sharp and unchristian contentions. Messrs. Williston and Wood had a friendly interview with the New-Stockbridge Indians, under the immediate care of the Rev. JOHN SERGEANT. Something was said relative to a mission among some remote tribes of indians; particularly the Miami and Delaware. Though at present your funds are small and though few are qualified and inclined to undertake such a mission and though yet little is doing, the friends of souls are earnestly looking for the time when a wider door may be opened to preach to the natives the everlasting gospel of the blessed God and our Saviour.

Rev. Messrs. Joseph Field, Samuel Sewall and John Dutton fulfilled a mission in the whole of fifty-four weeks, in the counties of Oxford and Kennebec in the district of Maine.—Mr. Field preached 83 times; 35 on the Lord's day and 48 on other days; administered the Lord's supper four times and seven baptisms, inspected schools and attended funerals. Mr. Sewall rode nearly 1400 miles, preached 138 sermons, visited private families, attended conferences, and performed other missionary labors.

Mr. Dutton was equally disposed and enabled to discharge the important trust committed to him. They rendered useful services to the society; their labors were gratefully received and crowned with success. All your missionaries agree in the utility and necessity of continuing these missions, of increasing the number of laborers and contracting the field of labor.

The laborers being few and their harvest plenteous, and desirous of doing more good, the field of labor may be improperly extended and the proposed effect diminished. Every thing cannot be effected and should not be attempted by a few persons in a short time, embracing a large extent of territory in their commission. Fearing lest they should not do what is expected and allotted them; they are induced to pass rapidly from place to place, and lessen their ministerial services. They cannot do what they would. Could three objects be gained; an increase of missionaries, a contraction of their limits and a lengthening of their missions much greater good would be effected. At present necessity restrains your operations. Providence may in time remove these difficulties, brighten your prospects, and enlarge your funds and furnish sufficient numbers to preach in remote parts the unsearchable riches of Christ, to the instruction, conversion and salvation of many thousands of

precious and immortal souls.—Larger contributions have been made to the funds in the new settlements the last year, than before.

The Trustees at their last annual meeting appropriated for the present year, for missions a sum not exceeding 900 dolls. and for books the sum of 400 dollars. You have now five missionaries in your employment—Rev. Messrs. Joseph Blodget, David H. Williston, John Dutton, Royal Phelps and Nathaniel Dutton. Messrs. Blodget, Williston and John Dutton, are employed in Oxford and Kennebec counties for fifty weeks in the whole. Messrs. Phelps and Nathaniel Dutton, are employed in Onondago and Chenango counties and on the Black-river for fifty-two weeks, making in the whole 102 weeks service for 856 dollars.

As yet but a few communications have been received from the missionaries. Those which have been are of an encouraging and pleasing nature. As in former years the Trustees in this, have attended to the distribution of books. They conceive that this object claims just and much attention and must claim it in future. In this way continual and rich instruction is easily, cheaply, and extensively diffused. The books which have been sent this year to be distributed will appear by document (A) as will those which are now on hand.

Availing themselves of a large impression of *Vincents Explanation of the Assembly's Catechism*, a very valuable work, made at the desire of several Associations, the Trustees have taken for the Society's benefit 700 copies at a very reasonable price; one hundred and sixty of which have been exchanged for 2,000 sheets of Tracts and other works proper for distribution. Bound with Vincent, is a well written address on the subject of prayer and family religion, by Rev. Dr. Trumbull. The neat profits of a good work, called the *Panoplist*, arrising from the sales in this county, have been offered by the Editors for your benefit; and will add between 70 and 100 dollars to your funds. The Trustess state that several donations have been made by individuals, well wishers to the cause. Hon. William Phillips, Esq. of Boston, has made one of fifty dollars; which has been acknowledged in a letter of thanks addressed to him.—Liberal sums have been received this year from the Female Association: as document (B) shews. It is believed that many streams will yet flow from that source into your treasury which will benefit and rejoice those who need and desire pious instruction. The charitable contributions made at different times since the last meeting have increased the funds. The annuities have been generally though not wholly paid. Various reasons may have produced a temporary delay. Seasonable payments are useful and enriching to the funds: as monies, not soon needed, are loaned. The monies which have been received for the funds, will appear from document (B & C) being 1303 dolls. 34 1-2 cts. The expenditures from document (D) amounting to 1142 dolls. 53 1-2 cts. The present state

of the Treasury with the report of the Auditing Committee from document (E.)

The Trustees hope they can say, Hitherto hath the LORD owned and prospered the institution. Many have been disposed to advance this great and good work.—While some have readily honored the LORD with their substance, and repeatedly consecrated a part of their earthly treasures to charitable uses; others have been found and inclined to carry into full effect, the benevolent designs of the Society. The liberal aid afforded by numerous female associations for the purchase of Bibles and other suitable books, should not be forgotten and suppressed. No small praise is due to GOD for this very thing. It is what might have been looked for from the readiness of pious and charitable women to do good; from their compassion for souls and their earnest desire to spread the truth.

The present state of the funds will not let us doubt of being able to furnish future supplies for our distant settlements. But, since continued efforts require continued supplies, the friends of CHRIST and humanity will not discontinue them. Having begun well, they will go on and further the important design. Many considerations will powerfully resist fainting and weariness in this acceptable service of christian Love. It will be useful frequently to recollect how many societies of christians are engaged in this work. With what views, in what ways and to what glorious purposes they pursue it: How their love and zeal, their faith and hope grow exceedingly. Plans are ripened, means provided and instruments furnished to undertake very laborious, difficult and hazardous enterprizes in the cause of the dear Immanuel. In Europe this work is pursued with unremitted assiduity and unabated zeal, with sanguine expectation and ever memorable success. In this country too, the same spirit, kindled from above, glows, spreads and strengthens. Almost throughout the United States similar societies are formed, measures adopted, monies collected and persons employed to spread the savor of divine truth far and wide. The gospel of CHRIST is thus preached to multitudes who, without such benevolent aid, would live destitute of the means of grace, plunge deep into ignorance and error and probably transmit a dreadful and odious inheritance of ignorance, error and corruption to their posterity. It is not easy for those, who have been always favored with a fulness of religious advantages, duly to estimate their own mercies or keenly feel for their brethren famishing for want of the bread of life.

It is refreshing and animating to dwell upon the good already produced. The solitary place hath been made glad and in the desert they have sung the songs of Zion. Churches have been planted, ministers settled and the word and institutions of CHRIST have proved the power of GOD and the wisdom of GOD unto the spiritual good of perishing sinners. The eyes of the blind have been opened, and the ears of the deaf have been un-

stopped ; the lame have leaped, and the dumb have sung the praises of redeeming love. Christians have been edified, quickened, comforted and sanctified by the truth, ordinances, and grace of Christ. This is the work of God ; wondrous and joyous to our minds and hearts.

It is an high honor to be workers together with God in forwarding the work of redemption, in building up Zion, in bringing sinners to the knowledge and obedience of the faith, and preparing them for immortal blessedness.

It is well to reflect that much remains to be done ; that much may be done by good people ; that much is expected of them ; that for this purpose God bestows his bounties ; that all which they and others call their own is the Lord's ; that he demands a portion of what he gives, for his more immediate use. Such an application is acceptable ; an odour of a sweet smelling savor unto God. He can abundantly bless you for your labors of love in his cause. He can constantly satisfy liberal and holy souls from his own all-sufficiency and the inexhaustible fullness of Jesus Christ. Animated by such powerful considerations ; impelled by such weighty motives will not the friends of Christ and of mankind persevere in their prayers and liberalities, their services and efforts until, by the grace of God, the wilderness shall universally become like Eden and the desert like the garden of the Lord ?

The Trustees suggest to the Society the expediency of recommending to the several congregational and presbyterian Societies in the county, a contribution to aid the funds of the Society, to be made on the annual Thanksgiving, or on some Lord's day near, as shall be judged most eligible ; and that this Report should be published, circulated and previously read in public. While doing good to others you may humbly hope that God, who both ministers seed to the sower and bread to the eater, will not let you lack any good thing ; and that he will increase the fruits of your righteousness ; that you may be enriched unto all bountifulness ; for which liberality of yours many thanksgivings will be rendered unto God through our Lord Jesus Christ.

In the name of the Trustees,
SAMUEL HOPKINS,
Vice President.

At a meeting of the Society, Northampton, August 28, 1806, read, accepted and voted to be printed, distributed and publicly read, as reported by the Trustees to the Society.

Attest, PAYSON WILLISTON,
Rec'g. Secr'y.

DOCUMENT A.

Books sent for distribution into the new-settlement, 1806.

	NO.
BIBLES,	72
Select Sermons,	15
Doddridge's Rise,	45
Address to the Master,	124
Lathrop's 6 Sermons,	30
on the Christian Sabbath,	112
on the Church,	1
Religious Tradesman	3
Connecticut Evangelical Magazine,	120
Hem. dis. to children,	31

Address to a Stranger,	61
Best way to defend the Bible,	88
Watts' divine Songs,	100
Advice to a young man,	21
Coleman's Incomprehensibleness,	10
Catechisms,	24
Davidson's real Christian,	24
All's for the best,	25
Emerson's Ordination Sermon,	30
Hale's Sermon,	65
Report for 1802,	8
for 1803,	40
for 1804,	50
for 1805,	60
Instructions & Address,	40
Plain Truths,	1
Porteus,	1
Joseph's discovering himself,	1
Vivian's dialogues,	2
Whitaker's Address,	2
Bowle's last Illness,	3
Life of Faith,	23
Drop of Honey,	1
Vincent,	72
Whole,	1392

List of Books on hand, 1806.

	No.
Select Sermons,	16
Doddridge's Rise, &c	276
do. on the care of the Soul,	390
do. Address to the master	627
Lathrop's 6 Sermons,	120
do. on the Christian Sabbath,	468
Connecticut Evangelical Magazine,	360
Hemmenway's Discourse to Children,	61
Best way to defend the Bible,	178
Watts' Divine Songs,	570
Coleman's Incomprehensibleness,	40
Davidson's real Christian,	25
Hale's Sermon,	65
Report for 1802,	8
for 1803,	78
for 1804,	150
for 1805,	210
Instructions and address	241
Vincent,	468
Whole,	4331

DOCUMENT B. & C.

Increase of the funds of the Hampshire Missionary Society, from August 29, 1805, *to August* 28, 1806.

Donations of the Female Charitable Association.

	Dols.	*Cts.*
In Amherst, first parish,	6	74½
Ashfield,	8	25
Chester,	6	62½
Goshen,	10	25
Hadley,	27	68
Hatfield,	19	00
Hawley,	8	00
Longmeadow,	69	16
Northampton,	18	77
Southampton,	34	57
Springfield,	22	00
Westampton,	15	00
West-Springfield, first parish,	26	76
Williamsburgh,	14	33
Deerfield,	2	50
Total Female Association,	289	69

Balance in the Treasury last year,	234	45
Interest on the same,	16	66
Total of the fund of the female association,	540	80
Expended of this fund for 72 Bibles,	48	75
25 Select Sermons,	21	87
200 Trustees' Report 1805, for distribution,	8	00
700 Vincent's Catechism,	266	00
Boxes, carriage, &c. of books,	12	44
Balance in the Treasury,	183	74
	540	80

Donations in towns and parishes.

	dolls.	cts.
Amherst 1st parish,	31	95
Amherst 2d parish,	13	05
Ashfield,	22	32
Belchertown,	7	53
Buckland,	5	00
Charlemont,	1	50
Chesterfield,	10	37
Colrain,	9	00
Conway,	31	80
Cummington,	5	00
Deerfield,	6	00
Eastampton,	16	47
Granby,	11	25
Granville, mid. par.	19	00
Hadley,	64	77
Hatfield,	46	20
Hawley,	20	80
Heath,	12	25
Longmeadow,	*68	97
Northampton,	71	66
Norwich,	2	00
Palmer,	13	63
Plainfield,	29	80
Shelburne,	5	00
Southampton,	61	75
South-Hadley,	20	00
Springfield,	11	00
Sunderland,	54	30
Westfield,	20	75
Westampton,	39	21
W. Springfield 1st par.	25	56
Whateley,	12	59
Williamsburgh,	56	47
Worthington,	24	50
	851	95

* 10 dolls. omitted by mistake last year are added to this.

Donations made out of the county.

Hon. William Phillips, Boston,	50	00
Rev. John Dutton Hartford, Ver.	2	00
Ladies in Brookfield, west. par.	10	50
Rev. Thomas H. Wood, Halifax, Ver.	2	00
Jedediah Stark, Esq. Halifax, Ver.	2	00
	66	50
From Doddridge's Rise &c. of Religion,	28	71

Donations made in the new-settlements.

In Maine,

Hebron, Gid'n Cushman,	1	00
Noridgewalk,	4	10
Sumner & Hartford,	7	25
Poland,	16	00
Waterville,	12	00

In New-York,

Camden Mrs. Bloomfield,	2	00
Camden, NO. 8	3	37
Camden, NO. 7.	2	00
Several others,	1	17
Florence, NO. 4.	1	50
Sempronius, Esq. Stoyell,	0	25
Miss. Sarah Stoyell,	1	00
Camillus, Jacob Sheldon,	1	00
Marcellus Ell,	12	25
Scipio, Luke Taylor,	1	10
De Ruyter, Mrs. Catlin,	0	50
	66	49

SUMMARY.

	dolls.	cts.
By Female Charitable Associations,	289	69
Towns in the county,	851	95
Out of the county,	66	50
New-settlements,	66	49
Profits of Doddridge's Rise,	28	71
	1303	34

DOCUMENT D.

Expenditures of the Hampshire Missionary Society between August, 1805 and *August*, 1806.

Balance paid to Missionaries employed, 1805.

	dolls.	cts.		
Rev. Payson Williston,	72	14		
Rev. Thomas H. Wood,	60	00		
Rev. Joseph Field,	80	00		
Rev. John Dutton,	80	00		
Mr. Samuel Sewall,	72	00		
Mr. Royal Phelps,	31	00		
			395	14

In advance, 1806.

Rev. Royal Phelps,	72	00		
Rev. Nathaniel Dutton,	72	00		
Rev. Joseph Blodget,	100	00		
Rev. David H. Williston,	72	00		
			316	00
Total for Missionary service			711	14

For Books

72 Bibles,	48	75		
25 Select Sermons,	21	87		
670 Watt's Divine Songs,	28	04		
400 Trustees Report, 1805,	16	00		
750 Vincent's Catechism.	266	00		
			380	66
For the education of two Indian youths	10	00		
For boxes, carriage, &c. of Books	12	43		
Postages of letters &c.	5	91		
Entertaining Committees,	11	06		
Stationary,	2	25		
Advertising,	4	08		
A counterfeit bill,	5	00		
	40	73		

Summary of Expenditures.

Missionaries,	711	14
Books,	380	66
Indian Youths,	10	00
Contingent,	40	73
	1142	53

DOCUMENT E.

THE Committee appointed by the Hampshire Missionary Society at their meeting in August 1805, to examine and report the state of the Treasury, ask leave to report:

That they have examined the Treasurer's accounts and find them regularly charged, well vouched and rightly cast, that there is now in the hands of the Treasurer in cash the sum of

	26	65
In promissory notes, with good sureties on Interest, the sum of	2056	55 1-2
Ammounting to the sum of	2083	20 1-2

Which is Humbly submitted.

ASA WHITE,
JONATHAN WOODBRIDGE,
NATHANIEL ELY,
} *Auditing Committee.*

Northampton, August 26, 1806.

Officers of the Hampshire Missionary Society, appointed at their annual meeting the last Thursday in Aug. 1806.

His Excellency Caleb Strong, Esq. *President*, Rev. Samuel Hopkins, D. D. *Vice-President*

TRUSTEES.

Hon. John Hastings, Esq. Rev. Joseph Lathrop, D. D. Hon. Ebenezer Hunt, Esq. Rev. Joseph Lyman, D. D. Justin Ely, Esq. Rev. Solomon Williams, William Billings, Esq. Rev. David Parsons, D. D. Charles Phelps, Esq. Rev. Richard S. Storrs, Ruggles Woodbridge, Esq. *Treasurer*, Rev. Enoch Hale, *Corresponding Secretary*, Rev. Payson Williston, *Recording Secretary.*

Standing Committee of the Trustees.

Rev. Joseph Lyman, D. D. William Billings, Esq. Rev. Enoch Hale. Rev. Solomon Williams, Charles Phelps, Esq.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. VII.] APRIL, 1807. [NO. 10.

Observations on the second Commandment.

(Continued from p. 336.)

PART III.

OBSERVATIONS offering themselves from a review of the preceding parts.

1. It is very observable, that the duties of the Christian life, and even those required in this second commandment, are exceedingly extensive, as they include the constant worship of God in all his institutions. Since they challenge the heart, and its warmest affections; that men pray always with all prayer and supplication, read the scriptures daily, be instant in season and out of season to hear the word, profess religion, and devote themselves and theirs to God; attend the sacraments, and honor God in all his institutions; that they do this in spirit and truth. Religion does not consist in performing some duties, but in doing them all; in observing all things whatsoever God has commanded. We must not only observe and keep pure and entire all the worship and ordinances of God ourselves, but we must laboriously and diligently teach others to do the same. Well may we adopt the language of the Psalmist, "Thy commandment is exceeding broad." How numerous are the means of our communion with the Father of our spirits? The evidence of the sincerity of our hearts, and of our real religion, consists in our observance of them all. Then shall we not be ashamed when we have respect unto all God's commandments.* The Saviour preached, Ye are my friends if ye do whatsoever I command you.†

2. Men who do not worship God in all his institutions, in a holy and spiritual manner, however fair and punctual they may be in dealing with men, have no true religion. This cannot exist without piety towards God, a conscientious and con-

* Psalm cxix. 6. † John xv. 14.

stant attendance on the divine institutions. However fair their characters may be in their commerce and external conduct towards men, while they neglect these, they are contemners of the divine sovereignty, reject God's dominion over them, despise his holy institutions, and all his wisdom, goodness, and paternal care in appointing them; they are haters of God, and are bringing his curse not only upon themselves, but upon their posterity, even unto the third and fourth generation. A great proportion of mankind place all their religion in honest and fair dealing, and affable and externally kind, complaisant conduct toward their neighbor. They call this righteousness. In this they place all their hopes of future happiness. But these are totally delusive. Where men have no piety, and neglect the divine institutions, and the duties contained in the first table of the law, there is no righteousness. All righteousness toward men is founded in the love of God, and in obedience to his will. All that which men call righteousness, where God is not regarded, is selfish, seeks the honor which cometh from men, or some other temporal good.

3. The blindness, carnal ease and madness of mankind are very observable, that under the light of the gospel, where the divine institutions are so fully made known, so expressly and abundantly commanded, guarded by such awful sanctions, and where men are allured to obedience by such endearing motives, they should so trifle with them; neglect, profane, and corrupt them! That they should have little conviction of sin and danger while they violate this command, and expose themselves and their posterity to the righteous judgments of God, from age to age, in this world, and eternally in that which is to come. The more clearly duty is revealed, the more forcibly it is enjoined, and the greater and more lasting the danger of neglecting it, the greater are the sin and madness which are discovered in disregarding and despising it. God is a jealous God; the closets, the families, and hearts of men are naked and open to his view. Christ walketh in the midst of the golden candlesticks, and knows the state and works of all his churches. He perfectly knows where and by whom his worship and ordinances are neglected, profaned, or mixed with idolatry and superstition. And he will by no means clear the guilty. Are not these things laid up in store with him, and sealed up among his treasures? Will not the Lord abhor the individuals, and the communities where his ordinances are neglected, despised and profaned? Will not his holy jealousy be awakened, his anger enkindled, and his soul avenged on such a nation? How great then are the unbelief and blindness of men, that they are easy and secure in such wickedness! What madness is in their hearts while they live, and after that they go to the dead!* They send forth their little ones as a flock, and their children dance. They spend their days in wealth,

* Eccles. ix. 3.

and in a moment go down to the grave.*

4. The sin and presumption of human impositions, and the commandments of men with respect to divine institutions, and the manner in which God is to be worshipped, rashly changing our religion or modes of worship, renouncing our Christian baptism, and for trifling or wicked purposes to adopt any mode of worship, or to set aside or neglect the divine ordinances, must be exceedingly great. God only knows himself, and in what manner it is most suitable that he should be worshipped, and what mode is best adapted to the instruction and edification of his people. He only has an entire sovereignty over us, and propriety in us. He only is Lord of the conscience, and has a right to institute the manner in which he will be worshipped. No worship, but that which he hath instituted can please him; but he must infinitely abhor it. Any addition to his worship is an invasion of his sovereignty, and high and inalienable prerogatives, as God over all. It is an impeachment of his wisdom and goodness. It is an attempt to teach him what is proper and decent in his own worship. What arrogance and presumption is this! With what prayerfulness and deep consideration ought we to take every step with respect to the divine worship, since it will have eternal consequences to ourselves and our posterity! There must be great presumption and wickedness in every thing rash and inconsiderate in this great concern. A great proportion of mankind seem to imagine themselves at liberty to worship God as they please, or to neglect his ordinances, and not worship him at all. But they will find it at last to have been of infinite moment to themselves, to their families, to the church of God, and to posterity, for ages to come. The profanation, corruption, and neglect of divine worship and ordinances, will at last bite like a serpent, and sting like an adder.

5. It is very observable, that individuals, families, and countries enjoying the true religion, are in great danger, when they neglect the worship of God, corrupt, neglect and despise his holy institutions. For this wickedness God brings his judgments upon a people, from one generation to another. This brought those dreadful judgments both spiritual and temporal upon his ancient covenant people. This was the charge which God brought against them, This have they done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.* Ye are gone away from mine ordinances, and have not kept them.† Do not the same charges lie against the people of this land, at this day? Are not the divine institutions, the worship and ordinances lamentably neglected, despised, and profaned? How generally do the men of this generation cast off fear and restrain prayer? Do they not profane the sabbath? Neglect family religion and government?

* Job xxi. 11, 13.

* Ezek. xxiii. 38. † Malachi iii. 7.

Do they not without restraint violate this second commandment, in almost every duty which it requires? Are not young people and children, taught by the examples of parents and heads of families to neglect and despise the divine ordinances, and contemn the authority of the Most High? Will they not do worse than their fathers, and fill up the measure of their sins? Is here not occasion for great lamentation, fear, and trembling? Will not these things bring great distress in the land, and wrath upon this people?

6. Who can but observe the incalculable importance of obedience to this divine precept? Of shunning the sins which it prohibits, and of performing the duties which it requires? Of explaining it, and exhibiting the reasons of it, and motives to enforce it, in the strongest point of view? There ought to be a united exertion among the preachers of the gospel, and heads of families, to engage the people to keep this commandment: to worship God continually; to worship him in spirit and in truth; to pray always with all prayer and supplication; to hear the voice of wisdom always, watching daily at her gates, and waiting at the posts of her doors; to maintain family religion and government and to honor God in all his institutions. These are the means which he hath appointed to teach his name, prevent sin, promote holiness, edify his body, perfect the saints, bring many sons to glory, and eternal honors to his great name. That his blessing may attend them, they must be preserved in their purity. They are essential to the continuance of the churches in the faith, order, and purity of the gospel; nay, to their very existence, as gospel churches. For Zion's sake therefore, neither priests nor people should hold their peace, and for Jerusalem's sake they should not rest, until there be a reformation, and the divine ordinances are more respected, more generally and devoutly attended; until family religion and government be revived. Is it not a time when all the watchmen upon the walls of our Jerusalem should not hold their peace, day nor night, and that all those who make mention of the Lord should not keep silence,* until the spirit be poured out from on high, and many people shall say, Come let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we shall walk in his path,† and the word and ordinances shall be precious to the people. The authority and glory of God, the infinite worth of his favor, the dreadfulness of his displeasure unitedly plead for all prayerfulness and exertions, relative to this point. Love to God and to Zion which he hath loved pleads for it. The peace and salvation of our country, that it may not be wasted by the divine judgments, plead for it. The peace and happiness of future ages, of children which shall be born plead, yes with great energy they plead, that a curse may not be entailed upon them for ages to come, nay that they may be blessed unto a thousand generations. The people

* Isaiah lxii. 1. 6. † Isaiah ii. 3.

may be entreated and urged for the fruit of their own body, that they may be delivered from shame and wrath, and be saved in the day of the Lord Jesus. Language is too barren to express the importance of what is here urged. Oh, that its incalculable moment might make a deep and general impression. Oh, that there might be an united, perserving, and universal exertion, for the keeping pure and intire all such religious worship and ordinances as God hath appointed in his word!

Revival of Religion in Harwinton.

MESSRS. EDITORS,

YOU were kind enough to accept letters from me, containing an account of a revival of Religion in this town in the year 1799: and have given them a place in the first volume of your Magazine.

As it has pleased a gracious God to appear again in a special work of his grace among us; the following narrative is sent to you for publication if you think proper.

THE town of Harwinton was first settled in the year 1731. It now consists of about 250 families, 200 of which belong to the ecclesiastical society; the remainder are episcopalians, except one methodist and two baptists. In the year 1790, the communicants in the church thought proper to renew their profession and covenant. It was then found that the whole number was 128, only 54 of whom remain to the present day. In that, and the year following, God was pleased to excite an uncommon attention to serious things; in consequence of which, a considerable number were added to the church. After that, however, the removals by death and otherwise, were annually so many more than the additions, that the number was greatly diminished, until the revival in 1799. In consequence of which, the church in a little time received an addition of 120 members. Still however, the instances of death and removals into other places were so many more than the annual additions, that in 1805 the church consisted only of 200 members.

The late special work of God has been remarkable. The first appearance of this work was about the middle of Sept. 1805, nearly seven years from the beginning of that in 1799. Its progress was very rapid, attended with marks of divine sovereignty. In the course of four or five weeks after its first appearance, fourteen or fifteen were brought to entertain a joyful, yet humble hope of their conversion, from a state of enmity, to reconciliation to God. In the beginning of October occurred an instance, which became, by the blessing of God, a powerful mean of bringing conviction home to the consciences of others; and many became deeply impressed with a sense of the deceitful and desperately wicked nature of the heart, and of the awful displeasure of a holy God against it. After the period before mentioned, the work seemed to be suspen-

ded for nearly four weeks more. In the mean time instances of convictions and the power of them rather increased. By which God seemed to be giving testimony to the reality and sovereignty of his grace, shewing that it is his peculiar work, to *wound and to heal*, to convict of sin, and afford consolation to the sin-sick soul. It is to be observed, that though twenty or thirty persons were in great distress of mind, in view of a sinful heart, and a holy law, during the apparent suspension of the work; yet there was no ground to believe that relief was sent, during the whole period, to more than one soul. But soon after this many were favored with precious relief and real comfort, in view of the Lord Jesus Christ and his ability to save, and all in the way of exercising a cordial submission (as we have reason to hope) to God in Christ. Some however, remained in great distress for many weeks, till animal nature, in some cases, seemed to be nearly exhausted. To such, the revelation of Jesus Christ, as the glory of God and the suitable resting place of souls, was as life from the dead.

The work continued to progress, without very sensible abatement, for nearly six months; in which time numbers were hopefully converted, and such visible tokens of divine grace and infinite and sovereign love were exhibited, as gave abundant occasion for the warmest thanksgiving, "and the children of Zion were made joyful in their King," who appeared in his endearing glory to build it up.

Several things occurred besides the suspense already mentioned to manifest the divine sovereignty of this work.—While some well educated, moral and, apparently, religious young people, who had previously considered religion to be important, were continued under the pains of a wounded and comfortless spirit for fifty or sixty days; others who had scarcely ever had one realizing thought of eternity, were unexpectedly arrested, and in a few days became joyful subjects of religious hope.

At a time when sentiments of a poisonous nature are disseminated with great industry, and in the most alluring manner, there is no reason to wonder, if many should be seduced to neglect public worship and the means of grace, and become as usual in such cases, excessively bitter in their minds, if not in their speech, against any special work of God's spirit. But, to the praise of rich and glorious grace, be it said; some of this class have been arrested and, if we may judge from uniform appearances, humbled and changed. Instances of this kind have occurred in such peculiar circumstances, as to set at defiance every attempt to assign any sufficient cause, but that of the good pleasure and power of God. Indeed no sensible person, that would fairly look at the case, let his feelings of heart be what they would, could afterwards venture to assign any other cause.

The wicked heart seemed to be overawed by the majesty and the sovereignty of the work; and to appear an opposer, was to appear to be led, not by ra-

tional views of things, but by the same spirit which actuated the Jews in their opposition to the work of God, when Paul and Barnabas were preaching successfully at Antioch, Acts xiii. 45.

At this time, several, who had been exceedingly prejudiced against experimental religion, and had, principally on that account, refused to worship with us, were signally affected with divine truth; and have come, and as experienced Christians, who love that truth which they once derided, have joined in communion with this church. One instance only will I mention. A woman, who had not attended our meetings, and scarcely any other for almost seven years, and was remarkably opposed to the idea of an awakening, was, in the very act of ridiculing a sister that was in some measure impressed, *pricked to the heart*; and after some violent but ineffectual attempts to remove and conceal her emotion, she was obliged to submit in a visible manner, to convictions of a very distressing kind. In consequence, she was found to attend with great earnestness and anxiety of soul, upon those means, against which she once had an obstinate prejudice.—And in short she has a very evident change of views, and character. She has been admitted into the church as a new-born child of God, and none can reasonably attribute her experience to delusion, or to any power short of that which is almighty.

The sovereignty and power of God in this gracious work appear, not only in respect to the persons who became the subjects of it, but also in respect to their ages. Though a few were of middle age, yet generally they were between thirteen and twenty five. Some, however, were much older. To one particular case I think I may invite attention. It is that of an old lady now deceased, who through infirmity of body was not able to attend public worship, and scarcely to go to a neighbor's for twelve or fifteen years. There is ground to hope, that this woman experienced a saving change of heart, by communications of the living grace of God, when she wanted but a few days of fourscore and eight years of age. She was duly examined for admission into the church, was approved and propounded; but the wise disposer of all events was pleased to take her away before she could be regularly admitted. She died in a fit. In her last day, when from all appearances there was good ground to believe she had the use of her understanding, though unable to speak, she gave tokens, which were understood to be decided manifestations of her faith and confidence in God.

If any wish to be informed of the views, exercises and feelings of the subjects of the present work; it may be observed that they correspond in nature and kind, to those of 1799, which are narrated in the first volume of the Magazine. To that and other narratives, the writer refers the reader. But although they thus in general correspond, yet, in several respects, there is a difference. That was principally among people

from twenty-five to forty-five years of age. This is mostly among the youth or those under twenty-five—about two thirds of them are of the latter description.

Convictions have at this time been, generally, more evidential of sovereignty and power. This is singular indeed; for from what had taken place before, among the middle aged, it might have been expected that there would have been less evidence of this, and more of the influence of example and persuasion; and this undoubtedly would have been the case had it been of men. But if it would not swell this narrative too large, it might be made to appear to all, that even in the religious families, to which reference will presently be made, the evidence has been decisive, that though God works in love and covenant faithfulness, yet it is when and where and by what means he pleases.

Convictions too have been at this time more pungent and severe; and of a greater variety as to their duration previous to their relief. There have been more instances out of the common way. Their eyes and countenances were remarkably fixed, during the time of religious worship and at other times, and it seemed that nothing could be able to divert their attention from the great concerns of the soul. A few appeared to be so far overcome, as at times to be scarcely able to stand; but our assemblies were always remarkably quiet and still.

Again, the hopeful converts have seemed to have at an earlier period, a greater acquaintance with the plague of their own hearts; and to have been made more painfully sensible of the remainder of corruption within them, in consequence of which several have suffered many days of distressing darkness—after they had good reason to hope they should be saved. For, (as I suppose is the case with all Christians) the hope of being for ever in heaven, was not sufficient to comfort them, while so much imperfection remained in them.

Like the former, this awakening has extended into almost every part of the society, but the converts are not so numerous. In that there were about 140 for whom we had reason to entertain a hope of their real conversion: the number now is but little more than half of that being only seventy-five.

Further, it deserves to be remarked that the greater part of the hopeful converts—yea, as many as nine out of ten, if I am not greatly deceived, are the children of religious parents, or who lived in pious and praying families. This seems to be a great encouragement to Christian parents, and may I be permitted to observe, that usually the faithful exertions of pious parents are crowned with success. Their instructions are not all in vain. Though at times they may nearly lose all hope, and their tenderest exertions seem only to make their young people sin the more; yet great is the benefit of persevering diligence; and most generally it proves in the end successful. It ought however, to be noticed, that this is not al-

ways the case. To abase the pride of men, and to shew that regeneration is not the effect of a religious education alone; we find that a sovereign God is pleased, by his Holy Spirit, to enter some prayerless and irreligious families, and one or more in them is made and kept a shining monument of his grace, while others, in the same family, only see, and scoff, and perish. For the same purpose also, we find in a religious family, one or more, and perhaps, such as the world esteems the brightest, left totally callous and insensible—"*dead in trespasses and sins*," while the showers of divine love bring life and saving health to others. This is an awful distribution of his grace, and the insensible in religious families have occasion to tremble, and immediately set themselves to work out their salvation, lest, like the Jews of old, they shall at last find the dreadful portion of beholding their near relatives in the kingdom of God, and they themselves cast out.

In the former awakening it was observed, that the subjects of it being principally heads of families, cast a delightful aspect on the rising generation; and now, with pleasure we record, that many of the late converts are the children of those, who then introduced family instructions and prayer. In the month of October one was added to the church. In December four, and in January three. Almost the whole of these were considered as subjects of regenerating grace previous to this awakening; and, in this, were brought to a stronger and more comfortable hope. On the second Sabbath of March, 1806, twenty-two made a profession of religion. In May fourteen, in July four, in August six, and a number since, so as to make the whole sixty-two.

If I may judge from the feelings of Christians with whom I am acquainted, a detail of particular instances, in which God hath appeared in his glory, would be pleasing, and might, perhaps, as they proved in their actual occurrence, "still the enemy and avenger." But to make a proper selection for the purpose, more time is requisite than my present labors will allow. The effect of the late revivals is conspicuous, in a variety of things; especially in the harmony and peace, the unity and love, which pervade the society, and in the uncommonly great brotherly affection, that cements together the numerous members of the church. These effects, together with the consideration, that among two hundred members who have joined the church, in and since the former awakening, no one has given occasion of reproach by disorderly conduct, prove to the face of every opposer, that it is truly a work desirable and divine.

To close, I hope it will not appear arrogant to say, surely the members of this church, together with their pastor and the society, ought humbly and affectionately to acknowledge, that they have very abundant reason for the liveliest exercise of gratitude and praise; and for ever to bless the Lord of hosts for such wonderful and repeated tokens of his mercy,

and also continually to sing alleluiah. Amen.

From your friend and
humble servant,
JOSHUA WILLIAMS.

Harwinton, }
Feb. 17, 1807. }

P. S. Having mentioned in the foregoing narrative, that an instance occurred which became a powerful mean of bringing home conviction to the consciences of others; I subjoin a few particulars respecting it. It is the case of a young woman of a respectable family, whose character, from her earliest childhood, was uncommonly mild and good. She was less than fourteen years of age. As soon as she was capable, she was taught to pray; and when she was able to read, she was given to understand, that it was a duty to read the scriptures as a part of devotion. This she did almost daily, for a number of years. To be short, she was viewed by all her acquaintance, young and old, as one of the most moral and religious of her age that could be found. Indeed she thought herself to be truly religious, and the thought of dying gave her no great uneasiness, for she supposed that she should go to eternal blessedness; and perhaps had she died, no one of her acquaintance would have doubted of it. Soon after the awakening began she felt a little more engaged, but felt nothing very impressive till the beginning of October, when she was informed of the conviction and exercises of an intimate friend, who a little before, had been brought, it is hoped, to find rest in Jesus Christ. This, with some observations at a conference meeting the same evening, were blessed to convince her, that she had wholly mistaken the nature of the Christian religion; and the conviction was so clear and pungent, that her distress was very visible; it continued several days, in one of which I called and found her to appearance, as complete a picture of forlorn distress as I could remember to have seen. Affected with her case, I asked her what was the matter? She answered, "O Sir, I have read the bible in such a manner—and I have tried to pray but knew not what I was about." By these words she meant to communicate to me, as I understood by subsequent conversation, the sense she had of the great wickedness of reading the bible in a heedless and cursory manner, and also of having attempted to pray from selfish motives, and with a heart not filled with reverence and knowledge of God. It appeared to me very plainly, that her conduct had been so unexceptionable, that her awakened conscience could fix on no guilt but the selfishness and irreverence which had attended her religious devotions. From this alone she seemed to be convinced of the exceeding depravity of the heart, and of the absolute necessity of being born again; nor could any of the overtures of free mercy in the gospel afford her relief, as long as she was unrenewed. She remained in great distress of mind for two days more, one of which was the sabbath; when her mates and many of the young

people had an opportunity to see her. Sabbath evening she experienced relief; her great burden was removed, at which time she concluded that, for her great obstinacy and abuse of mercy, God had left her to be sealed up to final destruction. Under this impression she was led to take a view of God's government, and not long after said, with great solemnity and sweet simplicity, "I am losing all my impressions, and must perish; but it seems to me it is no matter what becomes of me, if God may be glorified." Soon after she opened the bible, and read and commented on some passages to the pleasing surprise of those that were present; among whom I was one. She also read some hymns with such feeling emphasis and rejoicing, that it was good to hear; after this she said "I am in a dreadful condition but joy will come." Having paused a while with a fixed countenance, she turned to me and asked me if God did not often restrain people. I told her he did; and to give her a full sight of the human heart, I turned her to the latter part of the first chapter of Romans. Having read about half of it, she exclaimed in the same artless simplicity, "what awful creatures we are!" and after reading the remainder said, "there is room enough for humility, but no reason for us to be proud." After this I pointed her to the account in Galatians v. and then to that in Corinthians, where the apostle, after mentioning the dreadful crimes of sinners, adds, "and such were some of you; but ye are washed; but ye are justified, &c." It was upon reading this, that she began to hope, that possibly she might be saved by Jesus Christ.

This case did so eminently show the necessity of a change of heart in all, that it seemed to carry irresistible conviction to many; for they were led to reflect, that if one, so unexceptionable in her life, and so apparently religious, needed a new heart, and was in such distress without it, what must become of them, who in comparison of her had no religion at all. The case indeed was used for this purpose, and it is believed not altogether in vain. Soon many became convinced that the carnal mind, which was naturally within them, was enmity to God, and they were brought to view themselves and the law of God, in a light vastly different from any that they had before.

If, gentlemen, this narrative will in your opinion tend to advance the knowledge of the truth, you are at liberty to insert it—if you think otherwise, I shall be contented to have it remain unpublished. Your's,

J. Williams.

Memoirs of Deacon William Skinner.

For the Connecticut Evangelical Magazine.

Messrs. Editors,

HAVING had a lengthy and somewhat particular acquaintance with the subject of the following biographical sketches,

and been frequently conversant with him during his last sickness and confinement, I have thought proper to prepare and send them forward to you for publication, in your useful Magazine, if, on perusal, you shall judge proper.

In the narration and representation of facts, I have stated them, according to the best of my recollection, both in regard to those things I have had personal knowledge of, and such as I have received from his and other credible information. The phraseology may in various instances be different, and other circumstances, in point of order and method, may not be altogether correct, but so far as I have descended to some of the many particulars relating to his life, character and manifestations, both in health and sickness, I have endeavored to convey the ideas, and exhibit the facts with impartiality. May the blessing of God accompany the attempt, render the perusal of it edifying to Christians in general, and particularly to such as were more intimately acquainted with him.

Your's, &c. E. L.

Woodstock, 1st Society, February 20th, 1807.

DEACON William Skinner, the subject of the following memoir, was born at Malden, in the State of Massachusetts, in the month of July 1720. In very early life, at the age of about five or six years, he became deeply impressed with a conviction of his lost and ruined state by reason of sin, accompanied with anxious enquiries what he should do to be saved. Under these alarming apprehensions of mind, it appears that he improved a very considerable proportion of his time for some years, in reading, meditation and prayer. At this time also, he was fond of consulting, and listening to the conversation of those, who were thought to be men of knowledge and experience in religion. In this situation, though with some intervals of becoming more careless and formal, he continued for a number of years, calculating, no doubt, that he should be able to work out a righteousness of his own, thereby to pacify his own conscience, and secure a title to the divine favor. But no substantial comfort or relief could he find, till it pleased God, as he hoped, to enlighten his mind, and to shew him the mediatorial character and all-sufficiency of Christ, and the wisdom and glory of God as manifested in the gospel way of salvation. Not to enlarge here, upon the new and different views he now had, of the freedom and sovereignty of divine grace, and the correspondent exercises of his heart and life; at the age of about 17 years he was admitted to join the communion of the church at Malden, then under the pastoral care of the Rev. Mr. Emerson.

Judging from what he has frequently observed of the ministrations of that pious and godly divine, it appears that he was not only much edified in the divine life under his ministry, but through the blessing of God on his public and private instructions, accompanied on his own part, with an unusual attention

to reading, meditation and prayer, he became in early life, well instructed in the great and discriminating doctrines and precepts of divine revelation.

At the age of about 21 or 22 years, he removed from Malden to this town, where, having soon after settled in a family state, he resided, till he was removed by death on the 30th of January last, in the 87th year of his age.

In the year 1763, he was chosen to the office of a deacon in this church, in which capacity he has served with singular discretion, wisdom and fidelity for more than forty three years; excepting that the latter part of the time, and at his own request, on account of the infirmities of age, he was released from the more active services pertaining to the office. In the early part of his life, and till within a very few years, he was accustomed frequently to visit and pray with the sick, and to discourse with them and others who applied to him, in a very edifying and instructive manner.

He was endowed by his Creator, with a penetrating mind, a sound judgment, and a memory singularly tenacious. By his reading he became well acquainted with the holy scriptures, and the writings of the most eminent fathers in the reformed Christian church. As the scriptures were his most delightful study, and upon which he meditated with peculiar satisfaction, so his knowledge of the great and leading doctrines of revelation was exceeded by very few. In consequence of this, and by reason of his singularly good judgment and understanding, his remarks and observations on passages of scripture were peculiarly instructive, and calculated to remove many of the difficulties attending some of its more important doctrines. His acquaintance with experimental religion, and those exercises especially, which are more essential to the temper and life of a Christian, was very extensive, and evident to such of his Christian brethren, as were more intimately conversant with him. And in him, were found some of the more evident marks of a true disciple and an Israelite indeed, in whom there was no allowed guile. He was distinguished for his self-diffidence, modesty and humility; and in the true spirit of Christian lowliness of mind, he was wont to esteem others better than himself. He had at times such views of the depravity of his own heart, and the workings of inward corruption, that he could hardly reconcile them with the existence of a gracious principle in his soul; yet he thence learned more effectually, his own dependence, prized the doctrine of free grace, and appeared very earnestly to pant after an holy salvation.

In addition to this view of his Christian character and example in general, he appeared to have been eminently a man of prayer; and discovered a great degree of pertinency, fervor, affection and self-abasement in that devout exercise. Like a wrestling Jacob, he appeared to feel the worth of the blessings for which he prayed.

In the government and discipline of the church, particularly

in the case of an offending brother, he considered it a matter of high importance, to proceed according to the rule laid down by our Saviour in the 18th of Matthew : and in cases brought before the church for consideration, he was careful to form his opinion, by what appeared to him to be the scriptural rule, carefully attending to the nature and circumstances of the case. Far from being swayed by the opinions of others, any further than he saw them to be grounded on scripture and reason, he exercised a commendable independence in forming his judgment, and candidly assigned the reasons, in cases, wherein he differed from his brethren. Accordingly, in such high estimation was his judgment generally held, that his counsel and advice were much sought in difficult cases. In the capacity of a Christian brother, he was singularly influential, and useful, in laboring with the erroneous, and dealing with offenders. Actuated, as we believe, by that heavenly wisdom which is first pure, then peaceable, and with his eye upon the word, he studied to support the dignity of church discipline, while he attempted to gain a brother, and to keep the unity of the spirit, in the bond of peace.

As a friend, he was attentive, kind and faithful, and manifestly so, on Christian principles. As a professing follower of Christ, he was signally meek and humble, exemplary in his walk, and edifying in his conversation, actuated by that gratitude, kindness and benevolence, which mark the character of the disciples of Jesus, and influenced by that faith, which worketh by love to God and man.

Few have ever discovered a warmer attachment than he did to the institutions of the gospel. This he particularly manifested by an uniform and constant attendance on the public worship of God in his sanctuary. He appeared to possess the most noble enjoyment and satisfaction of soul while attending on the public dispensation of the word, and especially when the more peculiar and glorious doctrines of grace were explained and inculcated. Speaking of the gospel privileges he enjoyed, he used frequently to mention his sabbaths and seasons of public worship, observing, " I have thought I could say, *I was glad, when they said unto me, let us go into the house of the Lord ; and how amiable are thy tabernacles, O Lord of hosts.*" As might naturally be expected from his love to Zion, and the interests of Christ's kingdom, he appeared to enjoy great satisfaction and refreshment of soul in the attention to religion, which took place in this society about six years since, and when considerable numbers were added to the church; and though far advanced in years, he frequently attended and assisted on conference occasions, in different parts of the society.

So generally was he respected as a conscientious and godly man, that he appeared to have a witness in the conscience of every man, through the circle of his acquaintance, that he was one who feared God and eschewed evil.

Having thus noticed some of

the more leading features in the life and character of this venerable father, it may be expected, we should take some view of him during his last sickness, and in the closing scenes of his life.

His last sickness and confinement continued a little more than four months; during which he was highly favored of God, with the free use of his reason and speech, and for the most part suffered little pain and distress of body. Of these circumstances, he frequently spake with abundant gratitude and thankfulness, as distinguishing favors, and laying him under peculiar obligations to the God of his life. Though, at times, he appeared to be more comfortable, to gain a little strength, and was able to read an hour or more in the course of the day; yet from the beginning of his sickness, he considered it highly probable, that it would terminate his life. And finding himself gradually sinking, he would frequently say, "my flesh and my heart fail; Oh that God would be the strength of my heart, and my portion for ever." Though deeply sensible of his own depravity, vileness, and unworthiness in the sight of God, and that he was most justly deserving of his everlasting displeasure, yet he was remarkably strengthened, and raised above the fears of death; and in a humble reliance on the merit and atonement of Christ, he appeared to enjoy the comfort of a victory, and to meet the king of terrors as a messenger of peace. Being asked with respect to the state of his mind, his views of death and another world, he observed, and that repeatedly, that death did not appear so formidable to him, as he had expected it would, and that he felt very little or no anxiety about the time of his departure. He appeared, at times, to be at a loss, how to account for it, that he should be no more exercised and alarmed at the thoughts of dying; and said, he did not know, but it might be owing to his stupidity. In reply to which, I observed, among other things, that we trusted he had committed the great concerns of his soul into the hands of Christ, to which he replied with his usual modesty and self-diffidence, "I have thought so." I further observed, that he had great cause of thankfulness, that God did not leave him to the buffetings of Satan, as he has frequently seen fit to do with respect to some of his dear children, near the close of life. From this, he took occasion to speak very feelingly and somewhat largely of the wonderful and distinguishing goodness of God to him, in many respects both temporal and spiritual, and that from early life; of the wonders of grace and mercy, which it seemed he had not words sufficient to express; and how kindly he had ordered the circumstances of his present sickness. In view of free and sovereign grace, and of the astonishing wisdom of God in the work of redemption, he frequently spake in strains of rapture and pleasing admiration; and at one time in particular, said, "it seemed as though he wanted all the world

should join with him in celebrating the praises of God."

So far was he from murmuring and complaints during his long confinement, that he frequently and feelingly spake of the kind and faithful attention of his family, and that they appeared willing to do every thing in their power to make him comfortable. Nothing appeared to be more congenial to his feelings, than a contemplation of the glorious attributes and wise government of Jehovah; and it was a darling theme and pleasing employment to him, to recount the loving kindness of God. When asked such questions as were calculated to bring the divine character and government into view, and especially such dispensations as were dark and mysterious to our limited understandings, he usually expressed the highest satisfaction and confidence in the thought that God held the reins of government in his own hand, and ordered all things well; and in the conclusion of his remarks on the subject, it became an expression somewhat proverbial with him, "Good is the word, good is the will, and good is the way of the Lord." When questioned as to his own hopes and prospects of future happiness; though he had hopes, he did not ordinarily express them with any great degree of assurance, but with that modesty and self-diffidence, which was a singular trait in his character; at the same time, he would speak with apparent satisfaction, of the rectitude of God's government; that he would be perfectly just, should he cast him off for ever; and if ever he was saved and brought to heaven, it would be a signal manifestation of free and sovereign grace, and speaking of the heights and depths, the lengths and breadths of the love of Christ, he would sometimes conclude these and similar remarks, with this consoling observation, "Infinite wisdom cannot err, infinite power cannot fail!"

His discourses, counsels and prayers, with his family and others, who were with him from time to time, were singularly well adapted and instructive, discovering at once, that strength of mind, self-possession, calmness, and gracious exercise of heart, which are rarely to be found. What he omitted at one time, which he thought important or suitable to mention, he was careful to bring into view and speak of at another opportunity; so that in things of a spiritual nature, he was peculiarly solicitous to set his house in order. At one time, when I was present, about three months before his decease, viewing his dissolution as probably near at hand, and a number of his children being present, it was suggested to him as a thing desirable that he should give them a father's blessing before he died. After a little pause, he attempted a compliance with the proposal, and continued his discourse, interspersed with prayers, counsels and admonitions, for the space of fifteen or twenty minutes; and in a manner, very remarkable for pertinency, correctness and method, considering his very weak and low state. He brought the case of

his children somewhat particularly into view, both those who were with him and such as were abroad; those who had made a public profession of religion and those who had not; adapting his counsels and prayers to their case accordingly, in a manner highly moving and instructive; a scene which it is presumed, those who were present cannot soon forget. He then brought the case of his pastor into view, praying for him with fervor and affection, that he might be both faithful and successful in his labors, and favored with divine influence and support: Then for the church, of which he was a member, that it might be built up, and made to prosper under the administrations of the gospel, and that God would revive his work among the people. After this, he prayed for ministers and churches in general; that God would raise up and maintain a godly ministry, in the land, and support a godly discipline in his churches. After having gone through with these particulars, much in the manner as now related, he raised his hands from the bed on which he lay, clasped them together, and in a most solemn and devout manner, commended his own soul to God through Jesus Christ; a circumstance, which has reminded me of good old Simeon, who had waited for the consolation of Israel, and who, upon having embraced the infant Saviour in the arms of faith and love, said "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

Something similar to this, as appears by information from the family, he exhibited in several instances afterwards. Particularly about a week before he left the world, he was wonderfully strengthened in prayer, and plead with great fervency for the ministers of the gospel, and the churches of Christ, interceding with God in behalf of Zion, as an interest which lay very near his heart. At the same time, he particularly brought into view the case of missionary societies, and those who are employed on missions, earnestly praying for the success of their efforts, and commending them to God, in whose cause they are embarked. He further took special notice of the case of the dispersed Jews, pleading powerfully for their ingathering; and that, to this end, God would bless and succeed the labors of the converted Jew,* who had embraced the Christian faith, and was preaching to his brethren of that nation, the unsearchable riches of Christ.

From the general tenor of his remarks and conversation on the scriptures, during his confinement, it appeared that he had high and noble enjoyment, in contemplating various passages, in which the wisdom of God and the glory of Christ were signally displayed. A specimen of this, he manifested, about five or six weeks before his death. He observed to me,

* Referring to Mr. *Frey*, a converted Jew from Germany, and who has for some time been employed in preaching to his brethren the offspring of Abraham.

that the Saturday night before, he had little or no sleep, though exercised with no great pain of body; that his mind had been contemplating on many passages of scripture, and more particularly on the parable of the merchantman seeking goodly pearls, of whom it is said, "when he had found one pearl of great price, he went and sold all that he had, and bought it." It appeared to him, he never before had such views of the parable, as at that time; that Christ who was there represented under the similitude of the most costly pearl, appeared to him so exceedingly precious, and with such infinite dignity, glory and all-sufficiency, that his soul was on the wing, and drawn out after him as the chief among ten thousands, with desires so intent and ardent, that he could not well endure the thought of having his prospects again clouded. He was much moved while he related the scene, and seemed again to enjoy the satisfaction of a renewed view of Christ; and concluded with saying, Oh, that it may not be "as the morning cloud and the early dew, which soon passeth away."

At another time, having brought into view the probability of his leaving the world in a very short time, and that we trusted he would soon be admitted to the pure and glorious services and enjoyments of he heavenly state, and come into the full and uninterrupted possession of that *pearl of great price*, of which he had lately had such transporting views; he replied in a very feeling manner, "Is it possible?"

Not to mention other instances; the last time in which I visited him, being about three or four days before his decease, I had considerable conversation and prayed with him as usual; found him very serene and comfortable in the views of death; and the interview, as in former instances, was highly pleasing, affecting and instructive. Being about to take my leave of him, it occurred to my mind to repeat to him those words in John xiv. which introduces our Lords farewel discourse to his disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Upon which he added in a very feeling manner, those words of Christ in his intercessory prayer, Chapter xvii. 24. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

I am informed, that he continued apparently in the full possession of his reason to the last hour of his life, and was able to speak more or less, till but a short time before he expired. Some of the last words he spake were, in attempting to repeat some of the lines in the 38th Hymn, 2d book, of Dr. Watts; and which he had frequently been fond of repeating throughout.

Happy the heart where graces reign,
Where love inspires the breast;
Love is the brightest of the train,
And strengthens all the rest, &c.

Not able to articulate, but with great difficulty, one of his sons took the book, found the hymn, and read the first verse to him, and then paused. Upon which, with a faint expression of the voice, he at the same time motioned with the hand, to have him proceed, which he did, till he had finished the hymn ; the last words of which are,

Before we quite forsake our clay,
Or leave this dark abode,
The wings of love bear us away,
To see our smiling God.

In a very short time after the reading of these words to him, he fell asleep in Jesus (as we believe) and entered into that rest which remaineth for the people of God. " Blessed are the dead which die in the Lord, from henceforth ; yea, saith the spirit, that they may rest from their labors and their works do follow them." Such also shall have a " remembrance in the resurrection of the just ; and the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

On the first day of February, his funeral was attended ; upon which occasion a discourse was delivered from 2. Kings, ii. Chapter 12 verse, " My Father, my father, the chariot of Israel, and the horsemen thereof."

In order to a wise and profitable improvement of such a dispensation, is it not highly important, that not only the surviving relatives, but the churches of Christ in our land, and particularly that, of which he was a member, should seriously attend to the language of it. If those are removed, who, like this our venerable father and friend, are eminent for their wisdom and piety, the event must be sensibly felt by those who were duly sensible of their usefulness and worth. If these are the men, who, while living, make up the hedge and stand in the gap ; if by their wisdom, prayers and example, they do, under God, contribute greatly, to the preservation of religion among a people, and the averting of divine judgments, is not their removal calculated justly to alarm the apprehensions of those who are left behind ? Should not these indications of the divine displeasure, and the dark clouds which are thereby spread over God's heritage, deeply humble us before him, and lead us fervently to adopt the language of the devout Psalmist, " Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men." Sensible of their dependence on him, and fully persuaded that the spirit of the Lord is not straitened, what better expedient can the surviving friends of Zion adopt, than to have recourse to him, who is the great repairer of breaches, and the restorer of paths to dwell in, that the spirit of Elijah may rest on Elisha ; and in full and humble confidence, that the great Head of the church is able by his spirit and grace, to raise up Jacob though he be small.

But in mourning for the venerable and pious dead, we should not sorrow as those who have no hope, or whose prospects

are bounded by the narrow limits of time. He who brought life and immortality to light by the gospel, has brightened the scene, and gladened the prospect. Here we are instructed from the highest authority, that as Jesus died and rose again, even so, those who sleep in Jesus, will God bring with him. This wipes away the reproach of the saints; this clears the honor of God's word. And by this it appears, that he is not ashamed to be called their God, for he hath prepared for them a city, even a house not made with hands, eternal in the heavens.

Events in the life of Mrs. Mary Yates.

WHILE it is pleasing to witness the living examples of those who "adorn the doctrine of God our Saviour by their holy conversation and godliness," it, at the same time, comforts and animates other sojourners, as they travel thro' this vale of tears to the heavenly Jerusalem. "Be ye followers of them, who through faith and patience inherit the promises," is the apostolic direction. And as the light of such, in many instances, shines but a little while, before they are removed to the world of spirits; it has been thought a commendable desire in the disciples of the Saviour, that those, who have testified their unfeigned belief of the truth and excellence of his holy religion, by a life devoted to him, should continue to speak after their death.

For this reason it is now attempted to record some events in the life of Mrs. Mary Yates, who departed this life, in the pleasing hope of a more perfect enjoyment of her Saviour, on the 31st of Oct. 1806.

She was the youngest daughter of David Austin, Esq. of New Haven, and was born in Aug. 1776. Her parents were both professors of religion. Every one who has a just view of religion as the "one thing needful," and of the declaration of the faithful God, that he "sheweth mercy unto the thousandth generation of them that love him," will know how to appreciate the divine favor in giving her religious parents. Her mother was removed from her by death in the 6th year of her age. We may confidently conclude, however, that, while living, she had often led her infant mind to the contemplation of her Saviour, and had repeatedly dedicated her to him in prayer.

In the second marriage of her father, she was again favored with a pious and faithful guide of her inexperienced years.

The kind and compassionate disposition of the subject of these memoirs was manifested, as occasions offered, by a great sympathy in the sufferings of the distressed, and by exertions to relieve them. Fervent in her affections, and faithful in her friendships, she was highly beloved by her acquaintance.—Ready in her apprehension, and correct in her judgment, she improved, to good purpose, the opportunities with which she was favored, for acquiring the useful and ornamental accom-

plishments. "One thing," however, like the naturally amiable youth, Luke xviii, 22. she "yet lacked."

"Born in a world of guilt, she drew
Contagion with her breath,
And, as her life advanc'd, she grew
A juster prey for death."

Notwithstanding the acknowledged difference there is in the natural tempers of persons, nothing, so far as the everlasting welfare of the soul is concerned, can make up the loss of the holy image of God, destroyed in man, by the apostacy of our unhappy race. On the contrary, there is in every child of Adam a radical and total destiution of that "holiness without which no man shall see the Lord." Of this truth, she was soon to have a deep and undoubting conviction, from her own painful experience, under the operation of the Holy Ghost, who alone thoroughly "convinceth of sin."

In the course of divine providence, in which "the blind are led in a way they know not, and in paths that they have not known," she, in the early part of youth, was removed from her father's to Elizabeth Town, N. J. During her residence at this place, there was a revival of religion. The Lord, who knew from the beginning, what he would do for her, and for what station in life he would prepare her, was pleased, here to give her a view of her condition, as being "without hope, and without God in the world." A thorough conviction that her "heart was deceitful above all things, and desperately wicked," filled her with distress. "The commandment came—sin revived—and she died," as to any expectation of being received to heaven, in the state she then was. This distress continued a number of weeks. Aware now of the deceitfulness of the heart, she was filled with anxiety, lest she should be deluded by hers, lest her present convictions should, after a while, subside, and she should be led to mistake the reverence for God and religion, which she had acquired, by education, for a cordial reconciliation to him. After a season of distressing anxiety, she obtained a comfortable hope, and dedicated herself to God, in Christ, —publicly covenanting to be his, and humbly professing that she could say, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." She still retained, however, a jealousy over her heart.

After a season of "peace and joy in believing," this jealousy was excited, afresh, by hearing a preacher, personally unknown to her, set forth, in a sermon, some very high and enthusiastic experiences in religion, representing them, at the same time, as a rule for self examination. Conscious that she fell short of what she heard, she supposed that she had been taken in the very snare which she had feared. My heart,—my treacherous heart has deceived me: all the steps I have taken are totally wrong, and all my hope is a delusion. She returned from divine service in deep distress,—and retiring to a private room, threw herself at the feet of Jesus, bewailing the insensibility

and treachery of her heart, and imploring his forgivness and grace. She now felt, as she afterwards expressed to a friend, like a criminal hanging at the horns of the altar,—very guilty —very vile—and having no hope, except from the sovereign mercy of God. Before she left this retirement, she had a view of the all-sufficiency there is in Christ, and felt an ardent cleaving to him as the Saviour of *sinners*, and as the sure and only refuge. She again threw herself upon the mercy of God in Christ, earnestly praying for the pardon of her sins, and for his quickening and sanctifying grace.

From this retirement, she returned much relieved.

The state of her mind after this, was, in general, more uniform. Having vowed to be the Lord's she felt her devotedness to him ; and retaining through life a sense of the deceitfulness of the human heart, it was her habitual prayer to be led, more and more to a knowledge of hers and also of him " who searcheth the hearts and trieth the reins" of the children of men.

Passing over several incidents of less moment, a view will next be taken of an important event in the life of the subject of these memoirs, her marriage Oct. 8, 1797, with Mr. Andrew Yates, then a candidate for the gospel ministry, and connected with Union College, Schenectady—and now pastor of the first church in East-Hartford. A transaction of such importance, being often a crisis, from which the future happiness or misery of the parties is to be dated, can never be treated by a considerate, and especially by a religious mind, with levity. Her religious exercises, and some of her sentiments relative to the mutual duties of the marriage covenant, may be learned from a letter which she handed to Mr. Y. on the day previous to their marriage ; the following extracts from which have been obtained.

* * * * * * * * * * * * * * * * * * " Pardon me my dear friend, when I acknowledge that my feelings are incommunicable [verbally] even to you. Though the important hour is fast approaching which shall unite us for life, yet I feel my heart too full to express all my wishes at such an important crisis. And though you are acquainted with my sentiments, and possibly with my disposition, yet, methinks I could wish my heart laid open more fully to your view, that your just knowledge of me might prevent the least disappointment, through the path, in which we shall, shortly, solemnly engage to walk, in love until death us do part. Omy friend, could I tell you what I am, or what I shall be under crosses, afflictions, disappointments, and all the formidable company of distresses, which lie in wait to come upon us through this wilderness world, I might then help you to a knowledge of myself. But alas ! this I cannot do. Whatever I am, this you will remember, that, far from deceiving you, in the least, by appearing in your eyes what I am not, I ardently wish my heart and soul were open to you as the day. I am surrounded not only with foibles, but errors. Let your eyes not

be open to them at all times, and when you see them, *reprove me* ; but do it in such a way of kindness, that the manner of reproof may not wound more than a sense of the fault. Perhaps you will say, this is an unnecessary request : I hope it may be so, and trust it is ; but, my friend, we know the feelings may be wounded for want of reflection. Such a wound would be to me, beyond expression painful. You will discover my many weaknesses, be faithful in discharging the duty of friendship. It is sometimes a painful office ; but, when it is kindly received, the satisfaction exceeds the pain.

* * * * * * * * * * * * * * * * * "In such a connection as we are about to form, there are a thousand nameless attentions, on the part of each, which must not be omitted ; and a thousand little inattentions which must not be too often or too nicely observed. The peace of persons, in this connection, I believe does as often depend on what an uninterested person would call trifles, as on greater circumstances. There is a certain delicacy and tenderness of feeling, that is open to the least occurrence, and if wounded, proves deeper than we might, at first, be aware of. If such a wound should at any time be given, let there be no delay on either side to heal it, and by the soothing language of affection to prevent its poisonous effects from spreading too far.

To say, I wish we might live together as none others have done, would be a romantic wish ; but to wish we might live together as we ought, is not improper, and it is what I most sincerely do. Did I not hope to be what I ought, a helpmeet in spiritual as well as in temporal things, or were I to know that I should be a weight to hinder you from running with diligence the Christian race, I would cease to say more, and fly the approaching union as your and my greatest bane ; but God grant it may be otherwise. If I am not an assistant in those important concerns, oh, may my dull and feeble spirit never, for a moment, hinder your progress in the divine life. May it be our great object and uniform endeavor, to be mutual assistants to each other while here ; that when we have passed this vale of tears we may look back with heartfelt satisfaction. And when the awful hour of separation comes, may religion's soft hand be extended to wipe the tear from the eye of affliction, and her language sooth the soul. May each, in receiving the other, receive a blessing which shall be resigned when called for with this exclamation, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

It pleased God to continue her life nine years after this. Four years she resided at Schenectady, and five at East-Hartford, greatly beloved and respected by the inhabitants, and by her numerous acquaintance, for her peculiarly mild, amiable and benevolent temper, her judiciousness, her sense of propriety, her hospitality, and her pious, meek, unassuming deportment. Entertaining a humble opinion of her own proficiency in knowledge, she was pleased with hearing the religi-

ous conversation of others; especially of those whom she esteemed for their piety. To her husband, she proved an help-meet indeed, whom he often consulted, but who forbore to give her opinion respecting matters of importance until requested. He changed his situation once, and had an invitation to remove a second time; but she declined expressing an opinion, or wish, until he had decided; observing that she was ready to go where God, in his providence, should direct, when her husband had decided it was her duty to accompany him.

For some years before her death, a declining health, accompanied with hectical symptoms, reminded her that her time would probably be short. Her last sickness continued nearly eight months. From its commencement she was impressed with the idea, that it would terminate in death; and that she should be brought to her grave through a long and tedious series of sufferings. This excited her to pray earnestly for divine grace; that her mind might be fortified by a stedfast reliance on the strength of her Saviour, and that she might be enabled to endure patiently whatever he should be pleased to lay upon her. With composure, she made the arrangements necessary for her final departure from her family, and she generally conversed upon the subject with the calmness of a person about to undertake a journey to a distant though desirable habitation. "God," she observed, "is holy—his people in heaven are like him—the happiness of heaven is holy; I therefore desire to be there, I wish to see him as he is—but if ever I enter there, it must be as a sinner saved by the blood of Christ. I know the sufficiency of Christ, and rely upon him alone—if my heart does not deceive me."

Hymns and passages of scripture committed to memory in her youth, were now of great service, by furnishing her with subjects for very agreeable and improving meditation.*

* This is a practice strongly recommended by the experience of thousands of the children of God. Besides the general reason, which always exists, for enriching the mind with divine knowledge, there is this additional motive for committing to memory select pieces which are sentimental and pious, and especially "the words which the Holy Ghost teacheth;" that, hereby, an invaluable treasure is laid up in store, against the time, when the person, from whatever cause, is deprived of the privilege of reading, or is in deep affliction and temptation. "Trouble and anguish," saith the Psalmist, "have take hold on me; yet thy commandments are my delights. Uphold me according unto thy word, that I may live. Unless thy love had been my delight, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. This is my comfort in my affliction. Thy testimonies are my counsellors. Let thy salvation come unto me, O Lord, even according to thy word: so shall I have wherewith to answer him [especially Satan Rev. xii. 10.] that reproacheth me. I love thy commandments above gold, yea above fine gold."

"The children of this world" anxiously treasure up wealth against the time (they say) of sickness or old age. Let "the children of light" be admonished that the "law of the mouth of their Saviour is better than thousands of gold and silver." Lay up this treausure therefore diligently, while the faculties of body and mind are unimpared.

Though generally possessing her soul in sweet serenity, and calm, patient resignation; yet there were times, when she was agitated with fears, lest her patience should fail under accumulated and long continued distress. These fears she endeavored to allay, by a consideration of the power and faithfulness of her Saviour, and usually succeeded. On one of these occasions she thus addressed her brother, "You remember my dedication to God, and I know he is able to keep what I have committed to him."

There were times also, when a sense of unworthiness, and apprehensions lest her heart should after all, deceive her, interposed, for a season, a dark cloud, between God and her soul. At such times, it is very worthy of notice, that the best mean of relief, and that which almost universally succeeded, was a plain and simple enumeration by some intelligent person, of the *peculiarities* of the Christian doctrines, such as the covenant of redemption—free sovereign grace—the atonement made by God our Saviour on the cross—the provision made for the special influences of the Holy Ghost, by which the sinner is "created anew in Christ Jesus"—the resurrection of the saints in the image of God—the holy services, and disinterested enjoyments of heaven, and the pleasure that will be derived, from the deep humility and the ardent, pious affections of the happy inhabitants towards God, and each other, that will there prevail without end.

On the morning before her death, she directed her children (three lovely sons) to be called to her. They approached her, one after another. The natural affections, which are not extinguished in the breast of a virtuous parent till nature is dissolved, now put in their last claim for indulgence. They were indulged for a moment, "Oh, my son!" said she, taking the hand of the eldest. A mother's tenderness beamed in her emaciated countenance. A mother's prayer was offered to a faithful covenant God, to whom they had been dedicated. Her soul hovered for a moment, over these dear objects of her earthly care; but the eternal scene, just before her, soon re-occupied her mind. She bid a last adieu to her babes, and with them, to the exercise of the natural affections, which, though so necessary and so lovely in this life, are for ever to cease when the spirit has passed into that world, "where they neither marry nor are given in marriage; but are as the angels of God." Her children and friends, she observed, were in the Lord's hands, and she could, without distrust, leave them all with him.

She discerned the symptoms of approaching death as soon as any who were present, and spake of them with composure.

Towards the close of life, the paroxysms of distress became more frequent. In one of these she observed, "I expect the phlegm in my throat will presently strangle me, and I shall sleep in Jesus." In another, she expressed an ardent desire to depart; but added, "God's time is the best time, and I hope I shall with patience wait for

it." In the midst of another, which continued for a long time and was very distressing, she enquired of her husband, "Do you suppose this is the hour?" He replied, "God only knows." "True," she rejoined, "he knows, and that is enough." When the last, the fatal paroxysm seized her—sensible of her condition, and appearing to be filled with great joy in the prospect, she lifted up her eyes and hands towards heaven—till her hands fell, her eyes were set, and her countenance was fixed in death.

Reader—Are you a parent? Meditate solemnly upon the trust which providence has committed to your care,—a trust, the adequate value of which no created being can estimate. Together with your trust, God has put into your hands your instructions. Consider what he demands from you: "It is required in stewards that a man be found faithful."

Remember, "there is no work, nor device, nor knowledge, nor wisdom in the grave." Lay it to your heart, that the time is short:—with you it may be very short. Soon the hour arrives, when you bid the last adieu to those who have been under your care, and you look forward, with the trembling expectation af standing in the presence of your Judge, to "give an account of your stewardship." In this trying hour, it affords a consolation which no language can describe, to be able to say, with deep humility indeed, yet, with the testimony of an approving conscience, "I have been faithful."

On Evil Speaking.

MESSRS. EDITORS.

ALTHOUGH I have read your useful publication from the beginning, I do not recollect to have seen any thing on the sin of speaking evil. A review of the tables of contents affixed to the different volumes satisfied me that no observations had been communicated on so common a sin. Having not long since witnessed the commission of this sin, it occurred to my mind, that a few observations might be useful, at least to awaken reflection in the bosoms of the wise, and save them from both the doing and the suffering of evil in this way.

To distinguish the sin under consideration from slander legally considered, let it be observed that it does by no means imply that malice and falsehood, which constitute the nature of slander. It may be committed without any malicious designs, and in perfect consistence with the strictest veracity, although it sometimes is accompanied by the one or the other. It is nearly allied to slander and, in the downward way of sin, it is the step which is immediately succeeded by it.

Evil speaking consists in making known the supposed sins and failings of others, without any good end.

There are instances which, not only justify but demand the exposure of the failings and sins of others, as far as we *know* them. Many of these occur. Their general character is this, where individual or public good requires it. My neighbor is about to entrust his pro-

perty in the hands of one whom I know to be a knave; the command, "love thy neighbour as thyself;" obliges me to apprize him of his danger as much as it would in the case of a blind man who is exposed to peril for the want of sight. When summoned by the laws of the land to testify respecting particulars touching the character of any, the public good demands the truth without evasion or reserve. In these and such like instances, in which we expose the faults of others, we are far from beingguilty of the crime of evil speaking. They are obviously distinguished from this sin by the end that is had in view. They have in view a good end, evil speaking has none that is good.

A report injurious to the character of a neighbour hath reached us. It is believed, whether on sufficent grounds is needless to determine. Suppose it is accompanied with every testimony necessary to support its credibility. With the sincere belief of its truth we retail the rumor we have heard. It is made the subject of conversation with a friend or in the social circles, merely for the purpose of telling some new thing, or to afford matter for conversation, or which is worse, to gratify envy or malice. Those who have never heard, are informed; and those who know already join in expressions of surprise, of censure or of pretended pity. This is evil speaking.

It is a sin of greater guilt than many are aware of.—How far is such conduct from doing to others as we would they should do unto us! If we have been guilty of injuring our own character, we cannot be willing that any should mangle and open the wounds afresh. You are a penitent and with a broken heart mourn over your sins, you are willing and desirous that others should know your fall and its circumstances, together with your repentence, that all may take warning and that, he that standeth may take heed lest he fall; but you are by no means willing to be the subject of careless conversation, still less of censorious and malicious animadversions. How far also is evil speaking from "the wisdom that is from above, and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy!" How little does it savor of that charity, which thinketh no evil, and which when faith shall be lost in vision, and hope in enjoyment, shall never fail! To speak evil is utterly inconsistent with the Christian character. Wherever it is found, it is to be considered as the ebullition of an impure heart, and whatever plausible appearance of religion may be found with such, they are destitute of the love of God. —"If any among you seem to be religious," saith the apostle James, "and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

This consideration, that evil speaking is an evidence that the love of God is not within us, I am aware, has influence with them only who entertain a hope that the same mind is in them which was also in Christ Jesus. With others who have not the love of God within them

it has no weight ; a thousand delusions blind them against the odiousness of a spirit unreconciled to God—I would therefore observe further,

That in the practice of evil speaking, there is something that discovers a spirit under the influence of the foulest passions.

In its most favorable light, when nothing more than known truth is declared, to expose the faults of others unnecessarily, appears like taking a secret delight in traduction. To say, no harm is meant, is only acting the part of the fool "that casteth firebrands, arrows and death—and saith am not I in sport ?" Madness indeed, that mangles and deals in death blows with a smiling face !

If the defamation which is retailed by the evil speaker, is received without credible evidence of its truth, such evidence as is sufficient fully to satify an unprejudiced mind ; it discovers in a more striking light a strong desire to traduce. The heart must be bitter indeed which exposes the faults of others needlessly, but that exceeds in bitterness, which rests the charges of detraction on evidence that is insufficient to support them.

But if the slanderous rumor comes, from the mouth of falsehood and infamy, from the mouth of a lying enemy, or is attended with evidences of its falsehood, how base must be the spirit that receives and circulates it ! Perhaps you believe the lie, although it come from a suspicious and polluted source ; this only proves the badness of your heart in receiving it. That it hath delight in that which is evil and is full of all malice and subtlety. And by receiving for truth that which is so obviously false, and giving currency to it in evil speaking, you become an accomplice with the first inventor of it ; you make it your own, and cover yourself with all the blots that stain his character.

In every view that can be taken of evil speaking, a secret pleasure in detraction, a malicious and envious spirit are discoverable. And a temper more base than this, where can you find ?

Should we consider the consequences of evil-speaking, as society and individuals are injured by it, the guilt of the crime is still enhanced. It wounds like the assassin, it stirs up enmity and resentment, it exposes to temptation that spirit which instead of thinking no evil, is ready to suspect all evil, and which instead of rejoicing in the truth rejoiceth in iniquity ; and it breeds contentions and broils. Perhaps however enough hath been said to define the sin and expose its baseness.

To guard us against this sin, we are furnished with many precepts and examples in the gospel. Be ye holy in all manner of conversation—Having your conversation honest among the Gentiles—Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man—To him that ordereth his conversation aright will I show the salvation of God—Out of the abundance of the heart the mouth speaketh—Keep thy tongue from evil and thy lips from speaking guile—Every idle word that men shall speak, they shall

give account thereof in the day of judgment—Speak evil of no man—"I am purposed," saith David, "that my mouth shall not transgress—I will take heed to my ways, said he, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is with me"—The apostle Paul, from being a persecutor exceedingly mad, become mild, and could in the review of his life appeal to others and say, "ye are witnesses how holily, and justly and unblameably we behaved ourselves among you"—and in one greater than David and greater than Paul, in our blessed Lord, we have the brightest example of a conversation always tending to some good—Go and do likewise.

It is true, these precepts and examples are to many very unacceptable. The precepts are too rigid, and the examples unamiable. To maintain a constant guard over our very words, and have them always ordered aright: to be watchful that not even an idle word escape our lips: these are cords of restraints and bands of confinement, that are intolerable to them, they say, "our lips are our own, Who is Lord over us?" But to the heart that is reconciled unto God, to them who have in them the same mind which was also in Christ, the commandments are not grievous, nor the examples despised. They desire to be conformed unto them. They pray for the enlargement of their hearts in the way of the divine commandments, and that they may have the spirit of Christ within, to walk in his steps. They crucify the flesh with its affections and lusts, and exult in every conquest over sin in any form. They rejoice to walk according to the divine will in the gospel, and cheerfully exercise every kind of self-denial that is required. To these, to as many as walk according to the divine rule, we say, peace be on them, even on all the Israel of God—"Who is a wise man and endued with knowledge? Let him shew out of a good conversation his works with meekness of wisdom."

A. B.

Messrs. Editors,

It is the request of some of your readers, that the following letter from a gentleman to his brother, should obtain a place in your Magazine. If you think it worthy, you may comply with their request.

S.

December 13th. 1806.

VERY DEAR BROTHER,

THIS day commences the fortieth year of my life; and when I look back, how short it appears! And probably the greatest part of my days are already numbered and finished. Such a reflection should press upon me the great importance of filling up what remains with usefulness and duty.

As you are my only brother, you must be sensible that my affections for you are peculiarly strong. You are every day the subject of my thoughts and prayers; and I hope you will not consider it unkind in me, if I address you in a serious and solemn manner. I have been wishing, for some time, to write to you; but a multiplicity of business has hitherto prevented.

Yet as delays are always dangerous, I am determined to omit it no longer.

We were early dedicated to God in baptism, and have had, in our youth, much religious instruction. We have undoubtedly, been the subjects of many parental supplications. How often have we been carried to the throne of grace in the arms of prayer! We have become men, and heads of families, and the duties devolving upon us are indeed weighty. We have children to train up to be vessels of wrath, or vessels of mercy; and their future happiness or misery, under God, greatly depends on us. And it is certain, that we must meet our children in another world, where we must give an account how we have discharged our duty towards them —how we have fulfilled all the divine requirements, and how we have improved our mercies and afflictions. God has given us his revealed word, and told us that we must be holy here, or we can never be happy hereafter. It will avail us nothing, could we possess the whole of this world, if we are not rich towards God.

You, my dear brother, have shared largely in divine goodness, and are, therefore, under correspondent obligations to your gracious benefactor. God blessed you with a worthy companion, who was willing to encourage you in the duties of religion, and who has left you two little pledges of conjugal love. But for wise reasons, he who gave, saw fit to snatch her from you, and clothe you with sackcloth. In that sore affliction your mind was impressed, and you seemed to feel the importance of religion. I am sensible that you treat it and its professors with becoming respect. And I approve of the sentiment contained in the following sentences in your letter to——"If religion has a friend, who is not a professor of it, I really think myself to be one."—"I had rather possess the good opinion of the beggar on the dunghill, if a real Christian, than the prince on the throne, if an infidel." This certainly shows a veneration for religion. But, Sir, the great question is, have you, real religion at heart? Has Christ been formed within you the hope of glory? If so, it becomes you to confess him before men, and maintain a Christian walk. But if not, how dangerous is your situation! and every day renders it more so!

As we are all dependent on God, it becomes us to acknowledge our dependence, and go to him for the blessings we need. Prayer is a duty, which you will permit me, once more, to urge upon you with all the earnestness of an affectionate brother, and I trust your new and worthy companion will be willing to exert herself to encourage you in the same duty.

How reasonable is it when we rise in the morning, that we should unitedly with our families acknowledge the providence of God in our preservation, and implore his continued mercies, assistance and protection? You plead your inability. But I cannot feel that there is much weight in the excuse. If you want any thing of a fellow creature, you can find language to ask for it. Why then can you

not express your wants both spiritual and temporal, to your heavenly Father, who only is able to supply them ? We have the greatest encouragement to this duty in the word of God : " Seek the Lord and his strength, seek his face continually."—" If thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever." (1 Chron. xvi. 11, and xxviii, 29.) " I love them that love me ; and those that seek me early shall find me." (Prov. viii. 17.) " And ye shall seek me, and shall find me, when ye shall search for me with all your heart.' (Jer. xxix. 13.) " Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxxi. 36.) The apostle exhorts to " continue in prayer, and watch in the same with thanksgiving." (Col. iv. 2.) To the Thes. he says, " Pray without ceasing." i. e. Be always in a praying frame, and never forget, nor suffer your daily seasons for prayer to pass unimproved. The apostle Pet. exhorts thus : " Be ye sober, and watch unto prayer." The bible is full of exhortations to this duty, and I think we cannot omit it and be blameless.

Do, my dear brother, think seriously of these things, and let not the fear of a scoffing world, deter you from duty. Begin, if you have not already, and persevere, and you will never regret it. If you find yourself embarassed through diffidence, prepare a form, and commit it to memory, and begin in that way ; and you will soon find yourself able to overcome all your difficulties arising from diffidence.

For such dependent creatures, as we are, prayer is surely a most seasonable duty. How reasonable that we should go to God morning and evening with our families, and implore his blessing and protection, and the influences of his spirit, which we always need.

But I will desist, with only intreating you not to be so much cumbered about much serving, as to neglect the one thing needful ; but, above all things, to make sure of that good part which shall never be taken from you. For the present, I will wish you good night, imploring for you, divine mercy, and everlasting blessings.

From your sincerely
affectionate brother,

D.

Messrs. Editors,

I have ever read, with indescribable pleasure, the animating accounts of the special work of God, which has been wrought in various parts of this country, and in other parts of the Christian world ; and which have been published in your highly useful Magazine, and in other publications of a similar nature. And considering that every instance of the kind strikingly exhibits the sovereign grace and power of God, and warms the heart of every true believer, I have been strongly inclined, and often solicited to contribute my mite to this important stock of information. But, for certain reasons, I have hitherto deferred

it; and perhaps, at this late period, you may suppose it had better be finally omitted. This, however, I submit to your better judgment; and proceed to give you a brief account of the late revival of religion in this town, which you will dispose of as you think proper.

AT the time of my settlement here, in the ministry, which was in August 1799, a general stupidity prevailed among the people with respect to religion. In autumn following, I proposed to the church to appoint a conference, which should be attended once a fortnight, for the purpose of prayer, and religious improvement. On these meetings, all were invited to attend, who felt a disposition. Curiosity, or some other motive, excited a more general attendance than was expected, and we soon experienced some happy fruits. At the third meeting, if I rightly remember, a woman in middle life, was deeply impressed, and went home in great distress. Similar feelings were soon produced in her husband, and both were extremely anxious for their spiritual welfare. They were both professors of religion, maintained a good moral character, and supported the form of religion in their family, but they now found that they were destitute of the one thing needful. Sleep departed from their eyes, and they were filled with horror. But a sovereign God soon released them from this bondage, and spake peace to their souls. The genuineness of the work of grace on their hearts has been hitherto exemplified in their life and conversation.

Several instances of a similar kind occurred in the three succeeding years; and several additions were made to the church. But nothing very special appeared, except a strong opposition to the doctrines of the gospel, such as the total moral depravity of mankind, divine sovereignty, election, and regeneration, as a special work of the spirit of God, until some time in the latter part of the winter, and in the spring 1803. Then our conferences, which had been attended once a week for more than two years, became more crowded, and it was thought proper to appoint an additional conference on every sabbath evening, the other being attended on every Thursday evening.—These also become very much crowded, and many became deeply sensible of their guilt and danger. We soon found occasion to appoint a third conference on Tuesday evening, making three conferences each week. At these meetings, one great object was to illustrate and enforce the doctrines of grace, particularly the holiness and sovereignty of God—the sinner's total depravity, and entire dependence—the necessity of the atonement and the electing grace of God.—In May, June, July, and August following our meetings were most crowded and solemn. God was now in very deed, among us manifesting his sovereign power and grace in bringing down the lofty looks of man and subduing the pride of the human heart. Some who were strongly opposed to the work at its commencement, and employed against it the shafts of ridicule, were brought to submit to the power of divine grace, and to

embrace those truths which they before opposed. Though many were deeply impressed, and extremely anxious for their immortal interest, yet no enthusiasm or noise was observed, except what was made by the opposition to the work. Balls and carnal amusements, which had before been prevalent among the youth, were now laid aside, and the awful concerns of their souls engaged their attention. Evening lectures were occasionally preached by neighboring ministers, which were attended with much solemnity.

Though this work was confined to no particular age, yet the youth, and young married people were the largest sharers. Several, however far advanced in life were hopefully made the subjects of divine grace.

From the time we began to attend religious conferences, which was in Autumn 1799, till the awakening began in 1803, twelve were added to the church. From the fifth of March 1803, to the close of that year, forty persons came forward, and publicly professed the religion of Jesus. To this number twenty three have since been added, making in the whole sixty three, who may be considered as fruits of this revival. And, excepting in two or three instances, they have manifested the sincerity of their profession by an orderly Christian walk. This was truly a precious season, which many, I trust, will remember with joy in eternity.

The character of the work was very similar to that of the several revivals, of which we have had accounts from various parts of our country. But it has since declined, and a greater degree of coldness and stupidity has succeeded. We, however, still attend two conferences a week, one on Sabbath and the other on Thursday evening, which are sometimes full and solemn. In addition to these, we have now a church conference on the last Tuesday night in every month, one principal object of which is to pray for divine influences. May the friends of Zion unite with us at the throne of grace for this greatest of all blessings.

The feelings and sentiments entertained by the subjects of this work, may be learned from a few instances which I have selected, and shall now state.

One young lady, in giving an account of the exercises of her mind, after describing her distress under a sense of sinfulness and opposition of heart to God, writes thus:—"On the evening of the same day, I attended a conference meeting, which was solemn and edifying. Here new feelings occupied my breast. I thought I felt wholly resigned to the will of God, and that I could praise him, even were he to send me to hell. Since that evening, my feelings have been very different from what they ever were before. Every thing appears new. My bible is quite a new book, and the doctrines of grace I cordially approve. I think I have reason to believe, that it was on the evening above mentioned, if ever, that God made me willing to accept of salvation, and embrace the Saviour on the terms of the gospel. It is not in consequence of any thing that I have done, but from the bound-

less mercy and free grace of God, that he has been pleased to bring my soul out of the horrible pit and miry clay, and cause it to rest, as I humbly hope, on the rock Christ Jesus."

Another, in discribing her distress of mind and opposition of heart to God, writes thus: "—What to do I knew not. If I went to my bible for relief I found none. If I attempted to pray, I found no satisfaction. All that I did or ever had done was sin. I found that I was entirely opposed to God and his wise decrees, and sometimes felt disposed to accuse him of partiality—that he was not so kind to me as to some others. At other times I felt myself to be the chief of sinners, and that it required a longer time for me to repent. I thought that if I could see my heart as it really was, I should be some better, and consequently that Christ would receive me. But alas! I was attempting to be my own Saviour. At length I was brought to feel that I was utterly unable to save myself; that, during my whole life, I had never done one act from a right motive; but that I had been constantly adding sin to sin. But in those distressing hours, God, I trust, compelled, or secretly constrained me to throw down the weapons of my rebellion, and to cast myself at Immanuel's feet, and to feel reconciled to the dispensations of grace. This reconciliation I think I realized, at a conference meeting on the evening of the 23d of June, 1803. That was the time, as I humbly hope, when God was pleased, of his infinite mercy, to beam the rays of divine glory into my broken heart. I saw such beauty and holiness in God as no tongue can describe. I wondered that I had never seen such a glorious God, and precious Saviour before; and I was filled with astonishment that I was then out of hell."

Another instance, which I would mention is a woman about 40 years of age. She gave this account of herself: "I was," said she, "one of that unhappy number, who depend on morality for salvation. I thought that if I lived a moral life, God would not be so unjust as to make me for ever miserable. Thus I continued until I repeatedly heard the doctrine of election and divine decrees. I found that my heart was dreadfully opposed to such doctrines. I could not bear to think that I was in the hands of a sovereign God. It was too mortifying to my proud heart to grant that he is the potter, and I the clay." Such were her feelings for some time. On returning from meeting one sabbath, being greatly irritated at the doctrines which she had heard, she rashly formed this resolution, that she would quit the public worship of God and attend to her bible only. Soon after she got home, she took her bible and sat down. On opening the sacred volume, the first passage which engaged her attention was the following: *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* Several other passages of a similar import occurred to her mind, and she immediately saw that the doctrines, with which she had

been quarrelling, were clearly contained in the holy scriptures, and that in opposing them she had opposed God. This filled her with extreme distress, and she was impressed with the idea, that she was one of the non-elect, and consequently that she must be miserable for ever. She saw that she was dead in trespasses and sins—that all her morality was of a selfish kind—and that she had never performed one act of duty acceptable to God. She remained in this situation, not a long time before she received comfort, and was made to rejoice in the character and government of God. She has ever since been peculiarly attached to those doctrines, to which she had been most violently opposed.

A young man, now a member of Yale College, in stating his views and feelings, expressed himself thus:—"I began, as I supposed, to reform my conduct, and live a better life. I attended the outward means of religion, and was more strict on the Sabbath. But still I did not find that comfort in religion which I sought; for I found that I had no delight in holiness, to which my heart was opposed. If I asked advice of religious people, the answer would be, *repent and believe, and give up yourself to Christ.* But how to do this I knew not. In this situation I knew not what to do. My own works did me no good, but rather seemed to make me worse. I determined to abandon my self-dependence, and rely only on Christ for salvation. I remained not long in this situation. One evening, as I was returning from meeting, if I am not deceived, I felt the love of the Saviour in my heart. I thought he was truly the one altogether lovely. I thought I was willing to own him for my prophet, priest and king. I now saw that if I was born into the kingdom of Christ, it was through the sovereign grace of God, and not for any thing that I had done."

I might mention a number of other instances very similar to those already described, but I forbear, and confine myself to one other, which is the most striking.

A man between 40 and 50 years of age, his wife having, a few weeks before, been hopefully made a subject of divine grace, had his attention called up by an extraordinary dream. The strongest convictions immediately ensued. His distress was so great, that he observed to a person present, that should he hold his finger in the candle, and let it burn off, it would be less than what he then endured. He felt his heart strongly opposed to God, and to the methods of his grace. In this situation he remained several days, being almost, or quite in despair. He one day retired into the field, with little expectation of ever returning. He felt himself to be one of the greatest of sinners, and expected soon to plunge into eternal woe. While sitting in this situation, he seemed to feel a stroke on his back, at which he immediately started up, but did not discover from whence it come. This distress immediately left him, and the first object which attracted his attention, was a bunch of flowers, which to him,

appeared the most beautiful he ever saw. He took them into his hand with a view to carry them to his wife; and when he cast his eyes abroad upon the fields, to him the face of nature assumed a new appearance, and all the works of God were full of beauty beyond what he could describe. On his returning home, those who saw him immediately perceived in him a great alteration. He went out borne down with distress and sorrow, and returned full of joy. He now thinks that if he ever experienced a change of heart, it was at that time, though he then had not the most distant idea of any such thing. Such have been the wonderful effects of divine grace on the hearts of sinners. From the most obdurate enemies God is able to form the most cordial friends.

In the extracts contained in the preceding narration, the phraseology has, in some instances, been a little altered, but not so as, in any instance, to alter the sense.

May the Lord continue to revive his work, to build up Zion, and to display the banners of the cross throughout this land and world.

I am, &c.

DAVID SMITH.

Durham, Jan. 1807.

From the Christian Observer.

On the Temporal Advantages flowing from True Religion.

IT is a frequent mistake to suppose that the advantages of religion are confined to another world, and the preparation for it. Religion, however, has a no less intimate relation to the present life, its beneficial influence affecting the happiness not only of individuals of every temper and disposition, in all circumstances and situations, but of societies and nations. Religion instructs and assists, encourages and animates, in the great work of reforming whatever is amiss, and of altering whatever conduces to the general unhappiness of mankind. The tendency of it is to make this life not merely a preparation for the kingdom of heaven, but a resemblance and fore-taste of it.

I need hardly observe, for example, that it is the tendency of the passions, by which men are generally actuated, to deceive, enslave, and hurry on to misery and ruin, those who neglect the remedy which God has given us in the gospel against their too powerful influence. Lust, vanity, envy, anger, impatience, pride, and avarice, like wayward children, torment the breast which nourishes them, and even fill the world with misery. How vast a multitude have been sacrificed, ere they have lived out half their days, to excessive drinking! How many, from the love of luxury and dissipation plunge themselves into poverty, debt, and a prison! Not a few, urged by avarice, and lured with the bait of a large gain in prospect, ruin themselves, their families, and perhaps, many innocent and worthy persons! How many from peevishness, impatience, or impetuosity of their tempers, are perpetually disquieted themselves, and disquieting all around them! Such are a few of the effects of the ty-

ranny of the passions. Now it is the end of religion to prescribe bounds to these, to correct their evil tendency, and to arm us with power against them. It instructs us to watch against their first emotions, to dread those pursuits and enjoyments which minister fuel to them, and to be perpetually engaged in mortifying our corrupt affections. And thus while in others the lust of the flesh, and the lust of the eye, and the pride of life are gratified, and by gratification encouraged and cherished, the truly religious man is anxiously withdrawing his "affections from the things of the earth, and setting them on the things that are above." "He is dead to the world," and his "life is hid with Christ in God." Religion, by thus bridling the impetuosity of the passions, as well as by imparting elevated views and hopes, is directly calculated to tranquillize the mind in all the varying circumstances of life, even in those which are the most adverse and afflicting.

But here it must be noted that the advantages which have been stated to result from religion, are confined to those who are truly and earnestly religious. Let not those who are contented with a superficial knowledge of the truths of the Gospel, and a still more superficial practice of its sacred duties, vainly imagine they shall obtain peace of mind, or exemption from the dominion of tormenting passions. The degree of religion which such possess, often serves only to excite their fears, to produce anxiety and irritation, and to fill their minds with a fretfulness and gloom, which extend their influence to all the circumstances of their temporal situation. The principles of the Gospel must be digested in the soul by much reflection, and constant prayer; the hope of future glory must be realized to the mind by frequent meditation; and the power of the Redeemer in his various offices be habitually felt; before the peace of God is shed abroad in the heart.

It may be proper, however, to shew by some examples, how it is that religion is fitted to produce those effects on human happiness which have been ascribed to it. Is any one hurried away with a levity and fickleness of temper, which prevent application to business, and encourage habits of dissipation? Let him embrace by faith the truths of the Gospel, those truths which present to his view the awful realities of the invisible world, the shortness of time, the nearness of eternity, the strictness of the day of judgment, and the worth of the soul. A belief of these truths is surely calculated to make the most giddy sober, and the most dissipated serious. —Is any one, on the contrary, a prey to melancholy ideas which throw a gloom over every earthly prospect of felicity? Would to God that he knew those glad tidings of great joy which are able, in the figurative language of prophecy, to make the dumb to sing, and the lame man to leap as an hart;—that he understood what treasures of mercy are laid up by God for the righteous; what inestimable blessings are communicated to those who put their trust in God!—Is there a person laboring under a covetous

temper, his heart hardened against the necessities and wants of his fellow creatures? What will soften his heart, and produce liberality of mind, if the free forgiveness, the grace and mercy of Christ Jesus do not move him? In the case of the prodigal also, whom the impending ruin of his family is unable to affect, we may perceive the benefit of religion: for religion brings him back crying, "Father, I have sinned against heaven and before thee."

Mark likewise the benefits of religion in times of public calamity, and in scenes of private suffering. Changes and afflictions are incident to all; and how bitterly will they be felt by those who are destitute of the consolations which religion affords. How hard is it, for instance, to bear the loss of property; to have our hopes of a comfortable subsistence for ourselves and our families at once cut off, perhaps thro' no fault or defect of prudence on our part; and to be left a prey to want after the labor of a whole life has been employed, and supposed to be successfully employed, in acquiring a decent provision! How painful to be bereaved of those in whom our life was bound up, a dear wife, an affectionate husband, or a dutiful child, the stay and support of our declining age;—to meet with unkindness, perhaps, in those on whom we had conferred many benefits;—to see ourselves, as we grow older, less and less valued, and losing one after another the comforts of life;—to feel ourselves subject to some fatal distemper, which medicine cannot relieve, and which holds us as prisoners in our houses, destroys our activity, consumes our vigor, drinks up our spirits, and leaves us melancholy and dejected;—to know that we are likely soon to be called away from a family wholly depending on us for support, and consequently left dependent on the precarious bounty of strangers, or exposed to all the miseries of poverty! Now is not religion beneficial, if it will alleviate these calamities? Can its value be described, if it will enable men to bear such evils as these with patience? In such cases religion alone promises a resource to the sufferer. Wealth itself becomes disgustful under many of these circumstances, and the heart turns with aversion even from the most favorable pursuits. But let religion in all its sovereign power be felt, and mark the effect which it will produce. It will instil patience, teach submission, lighten the burden, communicate support, and endue with strength. It will teach the sufferer to look at joys which never fade, at a portion which is never to be taken away, to an Almighty God, and to a wise and beneficent Father. Faith and hope will concur to support him, while they shew him a better world to come, where all tears shall be wiped away from the eyes, and all things shall be made new.

How different are the prospects of that man, who having passed his life without religion, comes at length for the first time, when on his dying bed, seriously to consider, that all he has heard of the righteous judgment of God against sin may possibly be true: nay that it

probably is true. How melancholy and distressing must his reflections be, when in such a state as this he looks into the invisible world; considers what might have been gained in it, and what may now be dreaded; how dreadful the loss of the soul; how intolerable a ruin that is for ever and ever! Keenly will he then feel that religion might have been not only the repose of a dying bed, but its consolation and joy.

But religion is attended with beneficial effects not only to the individual who practises it, but to all who are placed within the influence of truly religious persons. *Children* of a pious parent will have their minds stored with useful instructions, will be guarded from the influence of evil passions, will be saved from many a hurtful lust, and many a pang of remorse, and will reap an abundant harvest of prayer; if pious, they will be dutiful and affectionate, for piety will make them mindful of their obligations, and will strengthen by the tie of duty the bond of natural attachment. *Servants and masters* who truly fear God, will live in mutual confidence and peace. Angry passions will not disturb the peace of the house, nor discontent poison the pleasure of domestic intercourse. How happy must that family be where every member of it, enjoying peace in his own soul, through the knowledge of God and of Christ, meets the rest to minister to their comfort, and to exercise towards them acts of cheerful attention, kindness, and love;—where the indulgence of no jarring passions interrupts the general harmony. Let us suppose but one family, in which the precepts of the Gospel have their full influence; a family loving without dissimulation, kindly affectioned one to another with brotherly love, in honor preferring one another, not slothful in business, fervent in spirit, serving the Lord, rejoicing with them that rejoice, and weeping with them that weep, minding not high things, but condescending to men of low estate, recompensing to no man evil for evil, but as far as in them lies doing good to all men: surely such a family would not only be happy in itself, but a blessing to a whole neighbourhood. Let the view be enlarged: let the whole world be supposed to partake of the same spirit, and then how beneficial would religion appear to be even in the present life! There would be no restless jealousies between subjects and their governors, no violent animosities between contending parties in the state, no war and bloodshed between nations. All men would be brethren. No scenes of cruelty would shock the eye, no cry of oppression wound the ear. Tyranny and slavery would be only remembered with a sigh, that human nature should once have suffered them. The voice of joy and praise would be heard in every cottage, and the sufferings, which still remained in the earth, would be alleviated by the affectionate tenderness of every neighbor and every stranger, for every stranger would be a friend.

But, alas! where are such scenes to be found? Goodness flourishes not on this earth: it

is here like a plant in a soil unfavorable to it, where its growth is stunted, and its beauty injured. Families must yet be scenes of jealousy, distrust, and unkindness: the eye must yet be pained to behold the tumults and distractions of nations; and the ear to hear the lamentations of misery, and the groans of despair. What do all these things teach us but the misery of sin, and the blessedness of religion? Let us read in them the inscription of heaven drawn in characters too legible to be mistaken: "Godliness is profitable for all things, *having the promise of the life that now is*, as well as of that which is to come." Sin, indeed, is the cause of misery, and in proportion to the increase of the former is the latter also increased. The evils which God inflicts on man are comparatively few in number, and he mingles with them all something which may alleviate or compensate them. But the evils which we bring upon ourselves, or which others bring upon us, through the influence of vicious passions, are far more numerous, and also far more ruinous in their effects.

But whether the evils we endure be of the former or of the latter description, religion is their proper, their only remedy, and in proportion as it is sought with earnestness, and practised with sincerity, evil will be less abundant, and that which remains will be less keenly felt, and blessings will spring up and multiply on every side.

But let it never be forgotten that true religion is not a cold assent to certain dogmas: it is not a natural softness and benevolence of temper: it is not abstinence merely from gross sins, or the giving to God a part of our hearts, and some vacant portions of our time. No! The religion of Christ is the entire subjection and devotedness of the soul to God himself. It is the practical acknowledgment of his unlimited sovereignty, and the unreserved dedication of every faculty to his service. It is, in the emphatic language of the Apostle, "Christ formed in the heart," by the powerful energy of the holy Spirit, in consequence of which the Christian becomes "a new creature" with regard both to his temper and practice; "partakes of a divine nature;" and his members, formerly "servants of sin," are employed "as instruments of righteousness unto God." This is real godliness. The mere form of godliness, too often mistaken for the reality, brings no just or lasting peace to the mind, implants not the love of God, corrects not the sinful dispositions of the heart, is of no service in the distressing scenes of life, and produces little or no benefit to society at large. From this shadow of religion the opinion of the world respecting the substance has been too generally taken, and its effects estimated: it is no wonder, therefore, that it should have been judged by many to be of no use in promoting the virtue or happiness of the world. "The kingdom of God," however will still be found, notwithstanding the scoff of the infidel and the mistakes of the undiscerning, to be "righteousness, peace, and joy, in the Holy Ghost;" and to attain to this kingdom will appear at the last to have been the only object worthy of our pursuit. D. V.

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A Dissertation on Old Age.

THE proportion of the human race immediately interested in this subject, though comparatively small, is so numerous and important, to themselves and others, as to invite friendly aid in discharging the duties of this last and most difficult period of human life, and sustaining the trials of it. Had man been steadfast in his obedience to his Maker, he would never have experienced the calamities of age, or been a prey to death; of this the tree of life in the garden of Eden was a constituted token. "By one man sin entered into the world, and death by sin, and so death passed on all for all have sinned."

It hath pleased God to mark the approach of death to the aged, with many sorrows, usually connected with old age, and to make the advance from youth to old age, exceedingly rapid. In the first ages of the world, tho' man was appointed to death and to the introductory calamities of old age, yet his life was protracted almost to a thousand years. But infinite wisdom soon reduced it to not more than a twelfth part of that measure. In this and many preceding generations, "the days of our years are three score years and ten, and if, by reason of strength, they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away." By far the majority of our race are cut off at a much earlier date, and the few who surpass it witness the truth just mentioned, that their strength is labor and sorrow. This also is commonly the lot of those whose bounds do not exceed the age of seventy. Several of their latest years are filled up with calamity.

The design of the following dissertation is to submit to the aged a few thoughts which it is hoped may be useful to them, and tend, in some degree, to smooth the path of declining life.

With a view to this, the following method will be adopted:

1. To consider the calamities of old age. On this branch of

our subject the decays of old age invite our attention.

In youth, the activity and vigor of body is a source of much comfort and joy. By this the various active functions of life are rendered easy and pleasurable to themselves and useful to others.

The strength and firmness of riper years are adapted to the occupations of manhood and the scenes of middle life, and enable the subject to discharge the active duties of individual and social life. At this period too, the mind is matured and improved, so that the man composed of body and mind has the means of usefulness and comfort to himself and others, to be active in the service of God and man and in preparation for a better world, and answer the ends of his creation. But when old age arrives, the vigor and activity of youth, and the strength and firmness of riper years are for ever gone. To those succeed weakness and inactivity; and the favored few who escape the more dreaded tortures of the stone and gravel, and the class of intolerable pains incident to declining life, yet experience innumerable pains and distresses, and find the increasing weakness and inactivity of their bodies gradually reducing them, and rendering them incapable of taking a part in the active scenes of life and business.

They experience the truth of that inspired description of declining life which informs us that *," the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those which look out at the windows be darkened." The faculties and members of the body grow by degrees unfit to discharge their respective offices, the eyes are dim, the ears are deaf, the hands are weak and trembling, and through feebleness and decay, the legs refuse to walk. In short, the aged man feels the gradual, but constant and incurable decline of all his bodily powers and faculties, and has the constant premonition of his approaching dissolution.

But bodily decays are far from being the only or even chief calamities of the aged. Such is the righteous constitution of heaven, and such the connection of body and mind, in the present state, the mind usually decays with the body. The important faculty of memory, requisite to nearly the whole of our knowledge, usefulness and comfort, is so dependent on the state of the body that it fails with the decays of age, till in some instances it is nearly extinct. In every degree of its decline, the man is proportionably disqualified for many of the scenes of active life, and for many of its enjoyments.

The faculty of invention fails with bodily decay. The aged become less able to discover new ideas, and through the loss of recollection, to call up the old. Hence, they are less able to form a correct judgment on the various subjects which call for their determination, and less qualified to act a useful part in their calling, or that path of life to which they are accustomed; much less can they successfully attempt a new one.

* Eccl. xii. 3.

That fortitude and stability which were experienced in earlier times, and which are necessary to meet the dangers and surmount the difficulties incident to human life, no longer support us: we are "afraid of that which is high, and terrors are in the way," and even "the grasshopper is a burden." All exertions and occurrences beyond the usual events of the day, impress the aged with fear and dread, and shew him his rapid descent into declining life, and that he is hastening to the valley of the shadow of death.

Advancing decay removes the aged from the busy scenes of life and the intercourse of society, and from the rank and respectability to which they were accustomed.

By their own motion, or by the voice of society, they retire from public business and the active places they have filled, and others who are younger, more active and vigorous, assume them. They feel themselves to be laid aside as no longer useful.

The opinions and manners of every successive generation are, in many respects, diverse from the preceding. The aged look on these changes with regret, and feel themselves and their opinions to be neglected. They have impressive views of the many growing evils in society, especially in what is new and diverse from the opinions and customs of their day; and they find that their feeble voice in remonstrating against the evils of the day is employed in vain.

Who can refrain from the tear of sympathy at the affecting description which Job has given of his former prosperity and then present calamity, in the following language: "Oh, that I were as in months past, as in the days when God prospered me, when his candle shined upon my head, and when by his light, I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil; when I went out to the gate, through the city; when I prepared my seat in the street! The young men saw me, and hid themselves; and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth.—When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out.—Unto me men gave ear, and waited, and kept silence at my counsel.—I chose out their way, and sat chief—as one that comforteth the mourners. But now they who are younger than I, have me in derision."

The time would fail us to name at large the calamities of declining life. We will pass

over many of them, but we must not fail to name the loss of friends by death. We know that by far the majority of mankind die before they arrive at old age. Of course the aged who survive must have parted with most of their friends and dear connections.

Many of the aged have felt the parting stroke which numbered the chosen companion of their youth and friend of their heart to the grave. Many have suffered the loss of their dear children, and many with circumstances which added much to the weight of their sorrows. Not a few live to see their children forsake the principles of their education and the path of wisdom and virtue, and become abandoned to irreligion, uselessness, and misery, and to be apparently filling up the measure of their sins, and ripening for aggravated destruction. Sad and distressing as is the case, this cup of bitter sorrow, is the sad lot of many an aged parent.

We add to this catalogue of woes for the aged, the near prospect of approaching death—this change is so great, and attended with consequences so vast, that the mind not dead to things the most interesting and important contemplates its approach with the most awful solemnity.

Death is a great change in the manner of our existence. We enter into a new world, new employments and connections.—"The dust returns to the earth as it was, and the spirit returns to God who gave it." We leave this world and all its joys and sorrows to appear before God, and receive his approbation or his frowns, which fix our future destiny, without the least possibility of a change. We began to exist in the body, in a state of sin and ruin, and by our numerous and aggravated offences, we have added an immense sum of guilt to our account. A view of this fills the mind with dread at the approach of death, and those objects which naturally fill the mind are solemn and gloomy beyond description.

Nothing but a view of the gospel salvation, and a well grounded hope in the atonement of Christ, can so pluck the sting from death and the victory from the grave as shall enable the aged to contemplate its near approach with serenity.

Without this a view of approaching death must be inexpressibly gloomy.

But let us dismiss this branch of our subject, and contemplate *the duties of the aged.*

Many general duties are equally binding on the aged and the youth, and in all circumstances; this is true in particular of the great fundamental duty of the love of God and man, "On these two commands hang all the law and the prophets." These are implied in every particular branch of the Christian religion, and no religious performance comports with divine revelation unless it involves the essential love of God and our neighbor, and there is no age, condition or relation exempted from the great command of love.

There are however many duties adapted to particular ages, circumstances, and relations, or at least, apply with peculiar obligation or emphasis to them—Those duties which either ex-

clusively or more eminently apply to the aged are now to be considered.

1. Among these we begin with resignation to the divine will. The will of God is revealed in his holy word as it respects the whole system of law and gospel; and entire submission to that will thus manifested, is essential to genuine religion—Every good man esteems God's commandments concerning all things to be right, and hates every false way; but we are now to consider especially the duty of the aged to be resigned to the providential will of God, or the divine disposing determination and agency in all events. We must be fully established in the universal and perfect government of God, or that "his counsel shall stand and he will do all his pleasure;" and that the divine purposes and agency are all perfect in wisdom and goodness. In this is implied a general submission to the will of God, which is presupposed in all cases of particular submission. The calamities allotted by divine wisdom to declining life, call for particular exertions of the spirit of submission on many occasions, some of which we have been led to mention already.

The bodily decays usually attending the aged, very much reduce the comforts of life, and increase its evils.

Old age is usually attended with weakness, inability, and pain and what much increases the evil the decays and pains of age seldom admit a cure.

These evils are much aggravated to the sufferers, by the failure of our mental powers and especially of the fortitude of earlier years.

Under these and the many other calamities incident to declining life, resignation to our lot as the appointment of Heaven is a great relief and indispensable duty. Shall not the Judge of all the earth do right? Or shall the thing formed, say to him who formed it, why hast thou made me thus?

Reason and religion, the word of God and our own comfort loudly and with one voice, teach submission to the divine will, saying "be still and know that I am God." God has wisely appointed the calamities of age to humble the pride of men; to shew us our exceeding sinfulness and desert of his holy displeasure; to wean us from the world; to remind us of our approaching removal, and to prepare us for it; and shall we repine at the appointments of infinite perfection? Shall we not accept the punishment of our sins, and say, it is the Lord, let him do what seemeth him good! We add, that *prayer* is eminently the duty of old age; this is indeed, a great duty of every age, but old age is the evil day, it is the season of sorrow, on account of the reasons named, and of many others, and "If any be afflicted let him pray." The book of psalms is eminently adapted to the aged, and it is so especially, because the Psalmist, as his afflictions abound, betakes himself to humble supplication, and abounds in prayer? "O God, saith he, thou hast taught me from my youth—Now also when I am old and gray headed, O God, forsake me not." "Cast me not off in the time of old

age, forsake me not when my strength faileth."

God is righteous in all the sorrows of declining life, yea he is not only righteous, but merciful, yea abundant in mercy. When we consider the number and greatness of our transgressions and the aggravations of a long life distinguished with favors, which we have very greatly abused, and when we remember our coevals who are generally numbered to the grave, we are constrained to acknowledge that it is indeed of the Lord's mercy, that we are not consumed, and that we still live because his compassions fail not.

We have abundant inducement to be instant in prayer, because we have many sorrows which God only can relieve, and because our time is short, and we have very much depending on divine mercy. When a few days, a few days indeed, are come we shall go the way whence we shall not return. Now is the last and only opportunity for us to lay up in store a good foundation against the time to come, and to lay hold on eternal life, and God for Christ's sake "will hear the prayer of the humble, and not despise their prayer." "Call on me," saith he, "in the day of trouble and I will deliver thee, and thou shalt glorify me." How many subjects have we for humble, fervent and persevering prayer? Our only hope in all our sorrows is in God, and he bestows the needed salvation in answer to prayer. Our preparation for a safe and happy death is all depending on the infinitely wise and free grace of God, and he makes all grace abound in answer to prayer.

The whole interest of our families and friends, the future and eternal state of our dear children is suspended on the grace of God, and "for these things he will be enquired of by the house of Israel, to do it for them." The prosperity of our dear country, and all the interests of his redeemed church are in his hands, and he is waiting to be gracious in answer to prayer. It will be soon too late, our days will be numbered and finished, let no more of them be lost, but let us "pray always with all prayer and supplication in the spirit, and let us watch unto prayer."

Watching should be connected with prayer. Surrounded with dangers as we are, from within and without, we should stand with our loins girt, and our lamps trimmed and burning, that when we have done all we may stand. How often doth our Lord call on us in his word to *watch*, and to "arise and trim our lamps, and be awake and be prepared for the coming of the bridegroom, lest coming suddenly he find us sleeping."

The numerous and awful warnings of God's providence, speak the same truths with his holy word. Oh, let us not turn a deaf ear to these his last calls to us, lest we call in our turn and he will not hear, we cry and he will not answer.

To prayer and watchfulness we must join solemn and frequent self examination. We must examine and re-examine ourselves, by the rules of God's word, concerning the genuineness and sincerity of our love to God, our repentance, our faith and the other graces of the Spi-

rit, and the various fruits of the Spirit, in a life of practical holiness in the branches of obedience to the commands of Christ.—Knowing that if we do not produce the fruits of Christian holiness, it is because there is no life in us.

We must devoutly attend the institutions and duties of the Christian religion, such as prayer, private and social, the reading the holy scriptures, the careful and religious observation of the Christian sabbath, and the rest of the Christian institutions.

We must watch and pray against those sins which most easily beset us, the sins of age; these are especially, though not exclusively, the love of the world, and an uneasy and repining spirit. Let us always strive to keep a humble and submissive temper, and let the meekness and gentleness of Christ be manifest in our conversation, always remembering that the Lord is at hand, and his coming draweth nigh.

Among the various duties of old age, we must by no means omit to mention those incumbent on us respecting our children, and the youth in general. They may profit by our experience and with regard to these, the aged may live to important purposes. What can be more commendable than the address of the aged and departing prophet Elijah, to his young and beloved friend? "What shall I do for thee before I be taken from thee?" This must be the language of every pious old man, to the youth about him. Experienced age may communicate many salutary and practical truths to the young, and impress them with motives and arguments drawn from experience and observation.

The near approach of the aged to the world of spirits, enables them to address the young on the vast and important realities of religion and eternity—with great solemnity, and with a hopeful prospect of a serious hearing. The last words of the dying are generally noticed, and all the words of the aged are to be numbered among their last.—What a price is in the hand of the aged to diffuse the instructions of wisdom among the young! How profitably may the aged be employed in teaching to the young the lessons of wisdom, virtue and the fear of the Lord!

Especially, how animating is the prospect when their own children are their pupils! That respect and veneration which the Author of our nature has impressed on the hearts of children for their parents is an avenue to the mind for the conveyance of wisdom in the form of parental instruction and advice. This advantage should be improved with great diligence and fidelity, and it should be attended with humble supplication for the divine blessing.

How highly favored was Solomon, in his youth, to be the beloved child of a pious father, who taught him the precepts of wisdom with the most tender and moving importunity of parental love; as he has informed us in the fourth chapter of his Proverbs and thirteen first verses. Those parental instructions were not forgotten. The wise man well remembered them in his old age, and we have

ground to believe that these instructions were much conducive to that rare degree of the most important wisdom, in which he so much excelled.

Let the aged be encouraged to fill up their latest days in leading the youth, and especially their own children, by kind and well timed instructions and advice in the paths of wisdom, virtue and piety.

The aged may do much for the benefit of the rising generation, by their example. Hence the peculiar inducements to them to live for the good of the rising age; their personal motives to a life of wisdom and piety, are in every respect as strong as on others, and much more so from the consideration that their end is near: "The young may die, but the old must die." Whatever they do, preparatory to death and futurity must be done quickly; and who would not improve the last hour of that day which is succeeded by the long night in which no man can work! But this late hour of life may be improved, not only for their own benefit but for that of their children, and the rising generation. Age and experience give weight to their example, and that example gives energy to their counsel; in this respect, old age is the most important and useful part of life.

What though we are withdrawn from the busy scenes of active public life, the eyes of the younger are still on us, and we may render old age useful and venerable by practising the duties of men and of Christians in their view, and thus leaving our last, and most decided testimony for virtue and religion.

Is old age the evil day? is it attended with many calamities and discouragements? It has also its advantages; among which and none of the least, is the weight of example, attending experienced years. In this view, the aged may be encouraged to exert their remaining prayers for the good of mankind, and at the same time, and in the same manner, for their own greatest benefit.

Well founded and exceedingly encouraging is the conclusion that the path of wisdom, of virtue, and religion, leads us with equal certainty to promote by active exertions the glory of God, the interest of mankind, and our own best good; this is a general truth applying to all the duties and truths of life.

But it is emphatically true of old age. The man venerable for age and piety wishes to devote his last days to a preparation for a safe and happy death, and a blessed immortality; for this he must live in a course of undissembled piety;—he must serve God faithfully, and whether he eat or drink, or whatever he doth, do all to the glory of God; and for this, he must pray for the peace of Jerusalem, seek the best interests of society, and do good to all as he hath opportunity, especially to the household of faith.

The man who is ardently engaged in the advancement of the divine glory, in the accomplishment of the work of redemption, expresses the most undissembled love to God and concern for the honor of Jesus Christ, and the purest affection to his fellow men; and is of course, the most ready and active in all the

duties of his place and station; such an one is prepared to meet the bridegroom, and whenever he shall come he will "find him watching." Let the aged therefore remember, this that they need not live in vain. Their lives if spent in the discharge of duty, will be spent to the glory of God, the best good of their fellow men, and their own everlasting good. By this course old age will be rendered comfortable, death will be safe, and eternity blessed.

We are next to consider the *comforts and supports of old age.* On this head we attempt not to describe the comforts actually enjoyed by the aged, but those which divine providence places within their reach, so that if their minds are properly disposed, they may enjoy them, and which, in many instances, are actually enjoyed.

Among these, the following sources of consolation deserve a leading notice.

1. The universality and perfection of the divine government. None of the truths of religion rest on a more firm and solid basis than that the divine government is universal and perfect. There are indeed mysteries involved in all important truths, both in the natural and moral world; but these are by no means a just objection against the existence of such truths. There are more mysteries implied in the existence of the one living and true God than in any other truth, and yet we know, not only that this is true, but that it is fundamental to all other truth, so that a denial of this is a denial in effect, of all other truth. In like manner, the universality and perfection of the divine government, involves some difficulties beyond our comprehension, but the denial of this evinces general absurdity and contradiction, and the doctrine is supported by the most direct and indubitable evidence. This applies with equal certainty to the moral and providential government of the Most High. It equally respects the fall of a sparrow, the destruction of an empire, the actions of all moral creatures, and the retributions of eternity. With the most perfect assurance we may say, in the inspired words of scripture, "The Lord reigneth let the earth rejoice, and the multitude of the islands be glad thereof."

The purposes of divine wisdom are all perfect, and they change not. God hath said, My counsel shall stand and I will, do all my pleasure. Is it possible, that under the government of such a Being there should be just ground for complaint, or that any event should take place, the existence of which is injurious on the whole? Partial evil, both natural and moral may exist, but in no greater measure than infinite perfection will make subservient to the greatest good. The time of old age is, indeed "the evil day," and its calamities and sorrows are not few or small; but let the aged remember that "the everlasting God, the Lord, who is the creator of all the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding, he giveth power to the faint, and to those who have no might he increaseth strength."

Scriptural views of the univer-

sal and perfect government of the Most High, furnish a general ground of confidence in God, applicable to all particular cases, by which the heart may quietly rest in the darkest times and under the most severe trials, and be assured that all is governed well, and shall issue in the greatest good. In the many sorrows of declining life there is a safe hiding place in the adorable perfection of God, and the unfailing stability of his gracious promises. Therefore "they who wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." The holy scriptures abound with declarations of the extent and perfection of the divine government over all creatures, and all worlds, and the gracious promises of God embrace every supposeable case of fear and danger which can fall to the lot of any who put their trust in the living God. All such may rest assured of deliverance in distress, or support under it, and that in the final issue they shall find it good for them that they have been afflicted.

2. The mediatorial plan of redemption revealed in the gospel, is an unfailing source of consolation.

Scriptural views of the divine government assure us that all events in all worlds are under the disposal of infinite perfection, and therefore that all things will issue well. But by the revelation of the mediatorial plan we are instructed in the way in which they will be brought to their happy issue, even by Jesus Christ in the work of redemption.

Though an assurance that infinite perfection governs all, involves the certain proof that all will issue well; yet the awful prevalence of sin and misery in our world, and the forebodings of still greater evil in the world to come cast a gloom over the contemplative and serious mind, not easily dissipated by human investigation; but in the gospel this greatest difficulty is solved, or at least the divine wisdom is wonderfully displayed. Here is glory to God in the highest, and on earth peace, and good will to man.

The doctrine of the divine trinity in unity, or the infinitely perfect mode of the divine existence, so as to constitute the most perfect and independent unity, and still to embrace all the advantages of a complete trinity, this being revealed, we are capacitated to believe the revealed distinction in the personal agency of the Father, of the Son, and of the Holy Ghost; and how that "God so loved the world, as to give his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

The doctrine of the incarnation of the word, and giving his life a ransom for sinners, opens a door of hope for the guilty, shews how God can be just and justify the ungodly, who believe on the Son of God.

Jesus Christ is the divinely appointed substitute for the guilty. In his mediatorial character and work, the Father is well pleased. "God is in Christ, reconciling the world to himself, not imputing their trespasses."

"Mercy and truth meet together, righteousness and peace embrace each other;" and "grace reigns through righteousness to eternal life, by Jesus Christ our Lord."

This united display of divine perfections in Jesus Christ, so far beyond any thing conceivable by man, in any other way, is all consequent on the introduction of moral and natural evil; could not have taken place without it, and is the plan of infinite perfection to counteract all this evil, and overrule it to much greater good. And infinite perfection will not fail of the accomplishment of its object. This wonderful object is accomplished by the actual and eternal salvation of redeemed sinners, even of all those who believe on the Son of God. The salvation of sinners is the direct object of the incarnation and death of Christ, yet so that other most important objects are accomplished by it; for in this wonderful plan, "grace reigns through righteousness to eternal life by Jesus Christ our Lord;" and "all things are for the sake of the saved, that the abundant grace through the thanksgiving of many, may redound to the glory of God."

In the devout contemplation of this most animating theme, the good man, borne down with the calamities of age, forgets his sorrows, and is ready to say, in the words of aged and pious Simeon in similar views, "Now, Lord, lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

Under the bodily decays and pains of declining life, the good man remembers the sufferings of Christ for the sins of his people, he confesses his own desert of these and greater evils, he accepts the punishment of his sins, and adores the riches of divine grace for the many mercies mingled with his sufferings. The same views impress him under the similar decays of his mental powers, under the loss of friends, and the evils in society. Amidst the numerous sorrows of painful recollection of the sins and sorrows of his past life, and the abounding evils which surround him, he reposes in the assured belief that the Lord Jesus Christ is head over all things to the church, and that he will guide the storm, and cause all past and present evils to subserve the interest of his eternal kingdom, and promote the good of all his faithful followers.

When he looks forward to his approaching removal to the world of spirits, and realizes the solemnities of eternity, knowing that he is a sinner by nature and by practice, and that it is a fearful thing to fall in the hands of the living God, he flees for refuge to the hope set before him; and rests with thankful praises on the foundation which God hath laid in Zion, knowing that Christ came into the world to save sinners, and saves to the uttermost, all who come to God by him.

Sensible of the numerous faults of his past life, and even of his best services; his only hope is on the infinite grace of God in Jesus Christ, and he is comforted in that hope, and longs to be delivered from sin, and made perfect in the praise of his God and Saviour, and is comforted in all his sorrows in God, in Christ, in

the government of God, in the grace of the gospel, the predictions and promises of the word of life, and the sure accomplishment of the application of the work of redemption, till the headstone thereof shall be brought forth with shouting, crying grace, grace to it.

Such are the comforts of declining life, in the view of a separation from all below, and an entrance on the great scenes of eternity, which christianity dictates and inspires. But the aged who are strangers to the faith of the gospel, and the views which it inspires, have also no sources of consolation—to dispel the gloom of declining life, support them under present evils, or arm them against the terrors of those which are future.

Let this discourse be concluded with the following address to the aged.

Respected companions in years and sorrows, the writer is no stranger to your calamities, for he experiences similar; he attempts not to shew you a way to shun the evils of old age and death, but he would gladly suggest a few thoughts to you and himself which may assist us to bear those evils as we ought, and as may render them useful to us here, and a lasting benefit hereafter.

We must be established in the conclusion that the divine government is uncorrupt and perfect, that Christ is head over all things to the church, that we and all for whom we are concerned, are in his hand, that such have forfeited his favor, and all we possess or hope for is on the foundation of sovereign grace, pure grace reigning through righteousness—by Jesus Christ our Lord and Saviour; and that the calamities of life, and the approach of death are wisely ordered, and will turn to our benefit, if we do not abuse them. Let us contemplate these and similar truths with becoming solemnity, and use the means which God has provided, that we may so improve them as to be prepared to give up our account with joy and not with grief. Let us be instant in the service of God, and in doing good to our fellow men. Let us give all diligence to make our own calling and election sure, and promote the best good of our fellow men.

To all the other exertions in duty which christianity requires, let us join ardent and persevering prayer. God knows our needs and is able and ready to supply them; and it is even after so long a time, now called to-day, and it is our last day, the night cometh when no man can work. Let us be diligent that we may be found of him in peace.

May all grace abound to us in all our trials, and "the goodwill of him who dwelt in the bush," never leave us nor farsake us, and may we have a remembrance in the resurrection of the just, for Christ's sake! Amen.

Thoughts on Death.

AS "it is appointed to man once to die," and as this event is highly interesting and important to every one, we are called to consider it in relation

to all, and especially to ourselves.

We may view it with respect to the very great change in our manner of existence, and its various and important concomitants and consequences.

Death is a dissolution of the connection between soul and body, the cessation of animal life and motion, and the return of the body to its native dust; this may be called bodily death. All the connection of the soul with the body, and all the functions consequent on that connection cease, and the spirit acts without the agency or instrumentality of the body, till they are reunited in the resurrection of the body; the mind no longer receives information by the bodily senses, or perceives or acts by their instrumentality, consequently it hath no intercourse, in a manner known to us, with the objects of the senses, or the concerns of this material and sensible world; though as we are strangers to the mode of existence for separate spirits, they may have communications from the objects of sense in ways to us unknown.

The natural relations of families, and larger circles in this life as they result from our existing in the body, and are useful only for the functions of this bodily life, will not exist in the world of spirits. In that world "they neither marry nor are given in marriage, but are as the angels." How empty then are the pursuits and prospects of men of the world, whose treasures are only of this earth, and who have no portion beyond the grave! Would we wish for a portion beyond the grave, we must lay up treasures in heaven; the food and support of the mind, where moth and rust do not corrupt, and where thieves do not break through or steal.

We proceed to observe that death is the penal evil originally threatened to man for sin. "In the day thou eatest thereof, thou shalt surely die." This is generally understood to imply temporal death, or that death of the body of which we have been treating. By many it is supposed to imply what is called spiritual death, or a state of sin; at any rate this is implied in that state into which we are brought by transgression. The threatening also implies a state of condemnation and punishment, or what is called eternal death. So true is it that it is appointed to men once to die, and after this the judgment.—The proper mode of determining the nature and extent of the first threatening to man, for sin, is to attend to the scriptural meaning of the term *death*, when mentioned as a penal evil, and it is conceived that by this rule, we shall be led to determine that all the evil we have named is comprised in it. The last and most important meaning of the threatening is the second death, or a state of endless punishment, consisting in misery. The evil threatened is the punishment of sin. We may therefore be assured that whatever evil is represented in scripture, as the punishment of sin, is comprised in the threatening of death to the first transgression.

The original threatening was addressed only to Adam, but by the event, and by subsequent scriptures, it appears that Adam

stood in that relation to his posterity by which their character and state would be affected by his conduct, even as his own. He was constituted a public, federal or complex person, with respect to his posterity; so that the fruits of the first transgression are the same to him and his posterity, in point both of character and state. This is accordingly verified in experience through all generations. "By one man sin has entered into the world, and death by sin, and so death passeth upon all, for all have sinned." In consequence of the original lapse, the whole race of man is by nature in a state of sin, and condemnation, and so justly exposed to all that evil implied in the full import of the word *death* in the original threatening.

The whole race of man must therefore be in a state of hopeless ruin, without the intervention of sovereign grace, on the mediatorial plan of redemption and salvation, by Jesus Christ. The great object of divine revelation after describing the complete ruin of man by sin, is to reveal and explain the way to recovery and salvation through Jesus Christ.

The revelation of the mediatorial plan, opens a door of hope for the guilty and dying. We are led to ask with the deepest concern, What has God wrought for guilty and ruined man? The scriptural answer is, that Christ came into the world to save sinners, and saves to the uttermost, all who come to God by him. This great salvation delivers from the power and punishment of sin, and brings the sinner into union with God, to the pardon of sin, and the favor of God, and eternal life, and all this "not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration, and the renewing of the Holy Ghost;" and that we are "justified freely by his grace through the redemption which is in Jesus Christ." Thus Christ redeems his people from the curse of the law, or the second death, and though he doth not exempt them from the death of the body, yet he hath secured a blessed resurrection for it, and a reunion with the soul, at the end of the world. But this is not absolutely for the sinful and ruined race of man, but for those only who believe to the saving of the soul. "He who believeth shall be saved, but he who believeth not shall be damned." Such is the will of infinite perfection, that hereby the sinner may be saved in a manner which exalts the divine character and government, condemns sin, and saves the sinner, in a way honorable to God, safe for the sinner, and which makes the most illustrious display of free and soveregn grace, even "grace reigning through righteousness to eternal life, by Jesus Christ our Lord."

Hence those who are true believers in Christ may look forward with hope in the hour of their departure. To such, the sting is plucked from death, and the victory from the grave; but to the unbelieving and impenitent, the weight of the curse of God's broken law, and all the justly deserved threatenings for the abuse of gospel grace, are in their full force against them.

To escape therefore, from the wrath to come, we must be united to Christ, by divine faith, and be sanctified by his spirit. On such the second death hath no power, and those who are of this description may suffer the dissolution of this bodily life with a divinely supporting hope of a blessed immortality.

This leads us to observe that it is an object of the greatest concern, to be prepared to meet God in this great and most interesting change of death. This great change, exceedingly important in various respects, is especially so in this, *viz.* that it admits of no future change.

The present life is given us to prepare for an eternal state, and in the general and final judgment, we shall be judged "according to our works," and "according to the things done in the body." The retributions of eternity depend therefore, on our preparation for death. Who then will not be in earnest in the enquiry, How shall I be prepared to meet my God?

A preparation for death may be considered in a general, or particular sense. That which is general, implies a state of union to Christ by the faith of the gospel, a justified state through the atonement of Christ, and a life of Christian holiness. This is usually called *a habitual preparedness for death.* Because all such are entitled, according to the gospel, to eternal life, and will be saved, whenever and how suddenly and unexpectedly soever it may please God to call them hence.

But what is called an actual preparation for death, implies in addition to what is already mentioned, those lively views and exercises respecting our death, and of divine and eternal things in general, which correspond to the nature and solemnity of the event, and the unspeakably interesting concern which we have in it.

This implies that we have a clear and solemn prospect of the near approach of our dissolution and of the great realities of our approaching state. And it implies the following particulars, viz.

1. Submission to the righteous will of God in death, founded in a view of the perfect rectitude of the divine government.

The dying Christian properly affected, contemplates the holy hand of God in his death, and views it as the final consequence of his great sin, and is still, and knows that he who inflicts it is God. He cordially subscribes to the infinite perfection of the divine character and government.

He feels himself to be a great sinner, and acknowledges the righteousness of God in all the evils threatened, and executed on transgressors for sin, and especially in his own death. He so views his exceedingly sinful state, and the greatness of his guilt, that he utterly despairs of ever obtaining pardon and the favor of God by any thing in himself, and he accepts the punishment of his sins, as a fit and becoming expression of the infinite perfection of the divine character; and he utterly despairs of any relief except from the immense riches and sovereign freedom of gospel grace in our Lord Jesus Christ. Under scrip-

tural impressions of his extreme necessity and unworthiness, and of the preciousness of Christ as the fit and only Saviour, he pleads for pardon and all saving mercy, through his atonement, and humbly commits his departing spirit to God who gave it. With humble confidence in God he commits the keeping of his soul to him as to a faithful Creator and Redeemer, and casts all his cares upon him. In respect to his friends, his country, and the church of God, he humbly commits them to divine keeping, and cries to them as the departing Prophet to his friend, "What shall I do for thee, before I be taken from thee?" Leaves his best advice and counsel with his family and friends, together with his prayers for them and for all, but especially for the church on earth, and with humble resignation he sleeps in Jesus.

This concise view of death, is adapted to impress our minds with many solemn and weighty considerations. Among these no one is more interesting than the duty and importance of our spending life in preparation for death and the future world.

Death is the dissolution of the union between soul and body, and the final conclusion of this present mode of existence and separation from this world, from the objects of sense, and from the connections and objects and relations of the present life. Separated from all the objects of our dear affection on the earth, we enter the world of spirits, and must appear before God to give our account for the things done in the body, and this account must be given to him, who searcheth the reins and hearts of the children of men, and who is of purer eyes than to behold iniquity. And the state into which we shall then enter is according to what we have done in the body, and this state is unchangeable.—From the decisions of that interesting day, there is no appeal.

The present life is a state of trial, in which we pass that great change, whereby we are translated out of the kingdom of darkness into the kingdom of God's dear son. By sin we are plunged into a state of remediless ruin, guilt and misery, from which there is no possible escape but by the atonement and grace of the gospel; by this we may pass from death to life, and rejoice in the great salvation, for ever. But the overtures of Divine grace to us are limited to the present life; our probation reaches not into the state of the dead, therefore whatever is effected for the salvation of the soul must be effected now.

"Behold *now* is the accepted time, behold now is the day of salvation." Between the righteous and the wicked, in the world of spirits, there is a great gulf fixed," so that they can not pass from one to the other.

Hence the vast importance of the present life as the only season to escape from the wrath to come, and secure a blessed immortality. The salvation of all who are saved is by free grace, through Christ; those who are saved believe to the saving of the soul. But the faith which is to salvation is always connected with sanctification. A life of christian holiness, is the dviding line, between be-

lievers and unbelievers, the saved and the lost.

Hence we cannot have spiritual evidence of our preparation for death, and a well grounded hope of blessedness beyond the grave, except by a conciousness of a work of the divine Spirit in our hearts, by which we are animated to a life of christian holiness in heart and life. That christian holiness which is connected with salvation may be termed the religion of the heart, of the tongue, and of the life. The religion of the heart is founded in that divine work which is called regeneration, by the Spirit of God, by which the moral disposition, temper, or taste, is changed, and the sinner, from being governed by an evil heart, influenced by the love of sin, and alienation from God and goodness, is reconciled to God, and truly counts all things but loss, for the excellence of the knowledge of Christ Jesus the Lord, and a foundation is laid, according to the gracious plan of the gospel, for all holy views and affections to God and divine objects in general, and for all right and benevolent regard to men.

The religion of the tongue is that free and undissembled verbal testimony to the truth and excellence of christianity in its various branches, to men, on proper occasions, and to God in all devout and sincere worship, which naturally flows from such a state of the heart.

The religion of the life, or practical religion, has for its object the keeping the commandments of God, or that uniform course of christian obedience which the gospel requires, and which is the genuine expression and proof of a saving change.

Preparation for a safe and happy death in the children of God is effected by the divine blessing, or the powerful agency of the Holy Spirit accompanying the instituted means of grace and salvation, and it is only in the use of the instituted means, in the manner pointed out in the institution, that we are authorized to hope for the divine blessing to render them successful.

As the great mean of preparation for death, we must therefore, give all diligence to make our calling and election sure in the use of these means, and in the manner prescribed, and we must persevere in this course to the end of our lives.

The whole system of instituted means for this important end must be diligently applied; religion must truly be our business, our calling, from which we must not be detached by any worldly inducements, deceitful lusts, or temptations from the enemy of our souls. We are acting for eternity, and Oh, how doth it concern us to act as it becometh those who are shortly going to that world.

A description of the means divinely instituted, to secure a safe and happy death, would open too large a field for present discussion, and it would be needless as they are specified in the holy scriptures, and are easily understood. But it is proper to observe that the success of these means depends wholly on the divine blessing. "Paul may plant and Apollos water, but God giveth the increase." This divine blessing

is bestowed in answer to prayer; we are therefore to consider prayer as essentially connected with all other means, and to join it with them, and we have the most gracious encouragement to this duty, for the Lord is near to all who call upon him, to all who call upon him in truth, and he that asketh receiveth, and he that seeketh findeth, and to him who knocketh, it shall be opened. How urgently therefore are we called to "pray always with all prayer, and supplication in the spirit, and to watch unto prayer."

The sad and dreadful prospect opened by death, to those who are lost, must stimulate us to "give all diligence to make our calling and election sure." When we reflect on the very great worth of the soul, the awful and glorious retributions of eternity, and the joys and sorrows of departed souls, as represented in the scriptures of divine truth, and especially in the address of that *friend of sinners* who "gave his life a ransom for many," and suffered the just for the unjust, to bring us to God, shall we not take the friendly warning and "fly from the wrath to come," lest we are finally lost, with the world of the ungodly, and compelled to say with many others in the regions of despair, "The harvest is past, the summer is ended, but we are not saved!"

This subject calls the serious attention of those who entertain a hope of eternal life, but are distressed with many fears of coming short at last.

The prevalence of these fears, if they are real Christians, may arise from mistaken or indistinct views of christianity, from the weakness of their faith, from the state of their mind depressed with melancholy, or from their comparative negligence in the duties of religion.

To obtain a more stable and supporting hope, they must labor and pray for more correct and clear views of the nature and operations of religion in the soul. They must examine themselves more frequently and strictly, they must pray more earnestly, they must watch against the incursions of melancholy, and must make religion more eminently, the business of their lives.

If they are distressed with temptations from the world, the flesh, or the devil, they must resist—they must watch and pray, and never yield to the temptations, but pray with all prayer, and supplication in the spirit, and resist the tempter, steadfast in the faith. If they thus do and endure to the end, they will be carried through all their dangers, and be conquerors, through him who loved them and died for them.

A proper state of mind in which to meet the king of terrors, is a humbling sense of our own extreme pollution and guilt; an unreserved submission to the holy and righteous will of God, in the punishment of sin, with a meek reliance on the free grace of God through our Lord Jesus Christ as revealed in the gospel; and a commitment of our souls to him, as a faithful creator and Redeemer, together with resignation in all things to the divine will, casting all our dear connections on earth, on divine mercy, and committing

his redeemed church to his guardian care; ardently praying that his kingdom may come and his will be done on earth as in heaven.

A scriptural review of the death of good men left on sacred record, is suited to animate us to live the good man's life.

"Enoch walked with God and he was not, for God took him," And "before his translation he had this testimony that he pleased God." Jacob before his death was blessed with a foresight of the great things God would do for his church, down till the incarnation of the promised Saviour, the coming of the Shiloh to whom the gathering of the people should be. Joseph foresaw the departure of the children of Israel from Egypt, and gave commandment concerning his bones. Moses, in view of the wonders of divine wisdom and grace, closed his life in publishing the name of the Lord, and ascribing greatness to our God. David, after all his trials, closed his life with assuring his people that "he had prepared for the house of his God with all his might," and in expressing his firm belief in the promised Saviour. Simeon and Anna, in the closing scene of life, recognized the incarnation of the Son of God with exultation and thanksgiving, and expressed their readiness to depart. Holy Stephen died for the faith of the gospel, and in his departing moments, saw heaven opened, and the Son of God, on the right hand of the Majesty in heaven, and committed his departing spirit to his guardian care.

And what shall I more say? for the time would fail to speak of that long list of distinguished worthies who followed God, living and dying, and resigned their spirits in humble dependence on the divine word.

"These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on earth."

All these things were written for an example, and they afford the most important instruction and most excellent pattern for us to follow. Hastening as we are to the house appointed for all living, and to the world of spirits, with such facts and examples before us, shall we not employ the short period of our remaining continuance on earth, in diligent preparation for that world to which we are hastening; and be in readiness for a union with all the wise and good who have gone before us, and to welcome to that blessed society of the spirits of the just made perfect, all who shall come after us? Let us follow in the path of "those who through faith and patience inherit the promises." And let the perfectly bright example of all the graces in our suffering Saviour, in the hour of his departure, arrest all the powers of our souls.

"Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us; and let us run with patience, the race set before us, looking to Jesus the author and finisher of our faith, who for the joy which was set before him, endured the cross,

despising the shame, and is set down on the right hand of the throne of God."

On the Reward of the good and faithful Servant, in the joy of his Lord.

THOUGH a sinner do evil an hundred times, and his days be prolonged, yet surely I know it shall be well with them that fear God*. Though men may cast off fear, restrain prayer, contemn God and his ordinances, and scorn those who walk with him, yet verily there is a reward for the righteous†. The righteous Lord loveth righteousnes, and his countenance doth behold the upright‡. He is a rewarder of them who diligently seek him.

This reward, which God will give to every good and faithful servant, is expressed by various names and things in the holy scriptures. In the old testament it is expressed by being received into glory. Thou shall guide me with thy counsel and afterward receive me to glory. The wise shall inherit glory. In the New Testament, it is described under the notion of a kingdom. Fear not, little flock, it is your father's good pleasure to give you the kingdom. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Sometimes it is termed, Eternal Life, a crown of righteousness, and the inheritance of all things. These in general are expressive of its immense worth, grandeur and magnificence. But in the gospel of St. Matthew xxv. 21. it is expressed in a peculiar manner, by the joy of our Lord. Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. The words not only express the liberality and superabundance of the reward, as the faithful servant who has been faithful over a few things only shall be ruler over many things, but they seem to imply that he shall have a participation in the same joy and blessedness, in kind, as his Lord's. Can this be the meaning that the saints, but poor sinful dust and ashes, shall be raised up to a participation in the same kind of joy and blessedness, as the man Christ Jesus? Nay as that of God himself? It is humbly conceived that this may be the true sense of the text.

Upon a careful examination of the subject, it is imagined that the joy and blessedness of our Lord is founded in the same principle, and has the same objects as the joy and blessedness of the saints. The Lord Jesus rejoiceth in the infinite perfection and the glory of the Father, and in his glorious works, in all the manifestations of his perfections and glory in his works, and in all the good he hath effected by them; in his love to him, and to all the saved in him; and in the holiness, perfection and happiness of the church, and of the whole holy moral system of beings. He rejoices in his own infinite fulness as mediator, in his love to the church, in its re-

* Eccl. viii. 12. † Psalm lviii. 11.
‡ Psalm xi. 7.

demption, holiness and happiness. He rejoiceth and is blessed in his Father's approbation, in his own exaltation, and in all the happy effects of his mediatorship. In one comprehensive view of these consists his joy and blessedness. The blessedness of the deity doubtless consisteth in the contemplation of his own infinite perfection, and of the perfection of all his works, and in the perfection and happiness of his holy moral kingdom. Now this blessedness hath its foundation in love.—God is love.* He is love to himself, to holiness, to his own honor, and government and to the perfection of his kingdom.—Were it not that he loved these he could not rejoice, or be blessed in them. Did not our Lord Jesus Christ love them they could not be his joy, or blessedness. The divine blessedness is therefore founded in love. God has one perfectly comprehensive view of himself and of all his works, and of the perfection and blessedness of his moral kingdom, from and to all eternity, without the least possible change. Hence his blessedness is unchangeably the same from and to all eternity.

From comparing the blessedness of the good and faithful servant with the joy, or blessedness of his Lord, it may appear that his blessedness, how far soever it may differ in degree, is the same in kind, as that of his Lord. His joy originates from the same principle; love to God to his Saviour, to holiness, to the church of God, and to the perfection and happiness of the kingdom of God. He was chosen to be conformed to the image of the Son of God*; to be holy and without blame before him in love†. In regeneration and sanctification, the love of God hath been shed abroad in his heart by the Holy Ghost, and the same spirit which was in Christ hath been given to him. In death he is made perfect in holiness, loves God with all his heart, his Saviour, his fellow saints, and holy objects perfectly. He therefore rejoices in the infinite holiness, supreme dominion, consummate and eternal blessedness of God with all his heart. He is prepared to join all the hosts of heaven in shouting Alleluia, for the Lord God omnipotent reigneth; let us be glad and rejoice, and give honor to him. He at once rejoices in the glory of God, in his blessedness, and in all the manifestations of his glory. Hence he is blessed in all the perfection and blessedness of God himself, and so far, as he can comprehend it, it becomes his own blessedness. As he is perfectly united in love to his Redeemer, he rejoices in all his glory and exaltation, in all the honor he hath done the Father, his law and government; and in all the good he hath effected, and in all the blessedness he enjoys as mediator. As he loves God and his Saviour more than his own life and happiness, so he rejoices more in them than if they were his own, so far as his mind can conceive of them; and in this way it becomes his own personal happiness, and is the same in kind as the joy and blessedness

* 1 John iv. 8.

* Romans viii. 29. † Eph. i. 4.

of his Lord. He rejoices in his own perfect holiness and blessedness, in the love of Christ towards him, and in all the honor which his salvation will bring to his Saviour. At the same time he rejoices equally in the salvation of all his redeemed brethren, as all selfishness will then be done away, and as he will love others as well as himself. St. Paul rejoiced in this that the crown of righteousness would be given not only to himself but to the innumerable multitude of his fellow saints. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me at that day: and not unto me only, but unto all them also that love his appearing*. He will rejoice in the purity, perfection and happiness of the whole church; in the holiness and perfection of the Angels, and in the perfection and blessedness of all holy and happy beings. Thus the saints will rejoice and be blessed in all the blessedness of heaven, so far as they shall be able to conceive of it. Thus they will have a most glorious and abundant communion with their Lord in love, and in the same kind of blessedness. He rejoices in the purity and blessedness of the church; to present it without spot, or wrinkle, or any such thing.—He is represented as rejoicing over her with exceeding joy, and as satisfied for all his shame and sufferings in her salvation. As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee†. He shall see of the travail of his soul and be satisfied‡. Thus all the saints, every good and faithful servant, hath communion with his Lord in love and in blessedness. His joy being founded in love, and consisting in the same things as the joy of the Lord must be in kind the same. Hence it is with the greatest propriety termed the joy of our Lord. Enter then into the joy of thy Lord. It is true that the joy of Christ will be infinitely greater than that of the saints, because he is infinitely more holy than they, and so must have comparatively greater blessedness in the same objects and things; and as his understanding is infinite and he perfectly comprehends all the perfection and happiness of himself and of all his creatures. But theirs is of the same kind.

What a grand and exalted idea does this give us of the reward, the exaltation and blessedness of the good man, raised up from his naturally sinful, lost and miserable condition, to a participation in the same blessedness, in kind, with his Lord, with God himself! He enters into all the happiness of the heavenly world, and of the whole holy kingdom of God, so far as he can possibly comprehend and enjoy it. This must be the most pure, sublime and perfect blessedness. It is founded in love, benevolent and godlike. It will be fulness of joy, and pleasures for evermore. Can the godly contemplate it but with a kind of holy astonishment and extacy? Without the most animated thanksgiving and praise? Without the highest animation and engagedness in their master's service? What

* 2 Tim. iv. 8 † Isaiah lxii 5. ‡ Isaiah xliii. 11.

are all the labors, reproaches, dangers and sufferings of the present time, compared with the glory and blessedness, which shall be revealed in them? How should they lift up the hands which hang down, and confirm the feeble knees? How should the fearful heart take courage and be strong?

But there are other important views in which this reward may be termed the joy of the Lord, which may still further animate Christians, and stimulate them to obedience. It is a joy to which Christ chose and appointed them from everlasting. According as he hath chosen us in him from the foundation of the world, that we should be holy and without blame before him in love.* Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.† The kingdom was prepared for them from the foundation of the world, and they were appointed to inherit its eternal joy.‡ They were not appointed unto wrath, but to obtain salvation through our Lord Jesus Christ.‖

It is the joy of their Lord, as he purchased it for them with his own blood. All the blessings bestowed on the saints are the effects of the death and righteousness of Jesus Christ. They have redemption through his blood, the forgiveness of sins according to the riches of his grace. The dignity and blessedness of heaven is termed the purchased possession§: Which is the earnest of our inheritance, until the purchased possession, according to the riches of his grace. He prepares it for them. I go to prepare a place for you.

Again, it is the joy of their Lord, as he bestows it upon them. It is his free gift. My sheep hear my voice, and they follow me, and I give unto them eternal life. He applauds the good and faithful servant, and pronounces, Enter thou into the joy of thy Lord. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. The gift of God is eternal life thro' Jesus Christ our Lord. In all these respects the joy of the saints is the joy of the Lord.

He prepares them for it as well as bestows it upon them. As it is a reward originating in love, so no man can possibly enjoy it until the love of God is shed abroad in his heart by the Holy Ghost. Christ therefore effectually calls them by his grace; forms their hearts to love him; unites them in love to himself, to holiness, to their brethren, and all the interests of his kingdom, and so enables them to enter into his joy.

No sooner is the heart renewed, the glory of God and the Redeemer seen, and the heart made to rejoice in the dominion, glory and blessedness of God, and in the happiness of the saints, in the holiness and perfection of the kingdom of God, and in the hope of this glory and blessedness, than the good and faithful servant has a foretaste and earnest of this blessedness. As the Israelites ate of the clusters of Eschol in the wilderness before they entered

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* Ephesus i. 4, † John xv. 16.
‡ Mathew xxv. 34. ‖ 1 Thess. v. 9
§ Ephe. i. 7 14.

into the promised land, so the saints, have sweet prelibations of the joy of their Lord before they are admitted to the fulness and perfection of it, in his immediate presence. Hence the apostle terms it, the seal of the spirit, and the earnest of the purchased possession* This, in the clear and realizing views of faith, sometimes rises even to joy unspeakable and full of glory. The saints may from their own experience adopt the language of the poet and sing,

The hill of Sion yields,
A thousand sacred sweets,
Before we reach the heavenly fields,
Or tread the golden streets.

The greater proficiency the good man makes in love, and the more he becomes united to God and his interests, the greater will be his joy in the present life, the clearer his evidence of an interest in his Saviour's love, and that he shall finally enter into the full joys of his God. As every one will be rewarded according to his works, according to the degree of his love, faith, hope, and all the fruits of his righteousness, the most holy and fruitful will have the greatest joy and blessedness in time and for ever. The better relish a man has for a royal and most delicious entertainment, the more pleasure it will give him. If one has ten times better appetite than another, he will have ten times the pleasure in participating in the same dainties; so in proportion to man's holiness, his love to God, to his Saviour and the interests of his kingdom, the greater, in the nature of things, in time and eternity, will be his blessedness.

What engaging motives in these views have Christians to forget the things which are behind, and like the holy apostle, to press toward the mark for the prize of the high calling of God in Christ Jesus! To give diligence, to add to their faith virtue; and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. How may Christians in this way be sealed to the day of redemption? Have the earnest of their inheritance on this side heaven, glorify God, and rejoice in him with accumulated joys for evermore? Were they appointed to these joys from the foundation of the world, has Christ purchased them with his own precious blood, hath he prepared them for his faithful servants, and does he give them to them, how incalculable is his love, how free and sovereign his mercy? How will all the saved lay their crowns at his feet, and shout grace, grace from the foundation to the top stone? Not unto us, O Lord, not unto us, but unto thy name give glory! How should Christians feel and acknowledge that God hath wrought all their work in them, that by grace they are saved, and ascribe the whole glory of their effectual calling, sanctification and hope of heaven to him only? How should their hearts expand with gratitude, and their lips continually speak his praise? How practical is our subject? How calculated to revive the hearts of the saints?

* Ephe. i. 13 14.

To awaken and invigorate every grace, and call into exertion all the energies of the soul in the service of the Redeemer, and his holy kingdom? How should the love of Christ constrain them to every good word and work? How should the purity, sublimity, glory, fulness and eternity of the joy set before them, excite and animate them to diligence, zeal, fortitude and faithfulness? O ye blessed of the Lord, let not your heart be troubled, neither be afraid. Be not weary in well doing: for in due season ye shall reap, if ye faint not. Since your reward in heaven is so great, set not your affections on things on the earth, but on thing above. By faith realize the glory of your inheritance. Bring the day of retribution near, think how it approaches every year, month and day; nay, every moment, whether you wake or sleep, rejoice or mourn. Hear the approbation and plaudit of your judge, Well done, good and faithful servant, enter thou into the joy of thy Lord. Contemplate how publickly they shall he pronounced, before assembled worlds of men and angels. Be always looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ. Think and converse much of the joy of your Lord, how godlike, how full, uninterrupted and lasting it will be; and be all love, gratitude, life, exertion and diligence in the service of your Lord. Be helpers of each other's faith and hope and joy. Provoke one another unto love and good works. Exhort one another daily, and so much the more as ye see the day approaching. Amen.

Messrs. Editors,

IF you think the following will not exclude what is more profitable from your valuable Magazine, you are requested to insert it.

Thoughts on Proverbs xxiii. 7.

"For as he thinketh in his heart, so is he."

THIS is an important passage of scripture. But important as it is, no one has, by perversion, suffered greater violence than this. It has been used to prove that every man is right in his own way, if he be sincere in it—that it matters not, as respects the moral rectitude of a person's belief and practice, provided he be sincere. Hence, it has been used as a broad foundation for universal catholicism. Taken in the sense in which some would understand it, we must by no means refuse to extend our charity and fellowship to the infidel, or those of any other character, if they with that boldness, which is evincive of sincerity, avow their sentiments. And those who thus understand this passage of scripture, think it unchristian that the sentiments of all are not thus liberal—that all, how much soever they may clash and jar in their sentiments, are not united in their fellowship. It is undoubtedly the case, that there is among Christians, in many instances, too much illiberality, and too great a degree of

censoriousness, and too much want of fellowship; hence, a specious appearance is attached to the principle which encourages universal fellowship. The want of fellowship among Christians, is, in many instances, to be lamented; this, undoubtedly, often separates those, in this life who are one in Christ, and whose fellowship will be perfect in the day when he appeareth. But, a spirit of universal, indiscriminate fellowship and charity would be much more to be lamented. And the principle which encourages it, supposed by some to be deducible from that declaration of the wise man we are now considering, is, perhaps, the most dangerous of any to which the word of God stands opposed.

1. It is in the highest degree dangerous to those who embrace it; as it is calculated to make them sit down at ease, without any enquiry concerning the justness of their sentiments, or the safety of their state.

Why should a person, who believes that he is right in that in which he is sincere, take any pains to examine his sentiments —to bring them to the light? Why should he give himself any anxiety about his future state, if sincerity make him right, and hence secure his happiness? If this principle be just, there would be no propriety in our ever harboring an anxious thought about futurity, if we could, by any means, be wrought into the belief that we were sincere in our present principles and practice. And the danger of this principle appears in this, that those who embrace it, are, in consistency with what it teaches them, so apt to speak peace to themselves, saying, "I believe I am sincere inmy belief, therefore, there can be no reason for any anxiety." Such speak peace to themselves, when God hath said, there is no peace to them. No doubt, those whom Christ represented as coming to him at the day of judgment, and saying, "Lord, Lord, have we not eaten and drunken in thy presence, and hast thou not taught in our streets?" he intended to represent as sincere; but did their sincerity recommend them?

2. This is a principle dangerous, not only to private happiness, but also to the happiness of the public.

God has given us various appetites and passions; it is not hard for us to forget or to disbelieve, that a part of the trial to which He intended we should be subject, in this life, consists in a due regulation of these appetites and passions; nor is it difficult for us to believe, while under the influence of corrupt nature, that God intended we should seek for happiness in the full indulgence of every propensity. Should a person become sincere in this belief, as we may easily imagine, his belief would be right, on the principle we are now considering. Our belief will have influence on our conduct, and if our belief with respect to any thing be right, it cannot be wrong to conduct according to this belief. But should those who believe it right to gratify, to the full, every passion God has given them, conduct accordingly, and should this belief become general, and be as generally acted out, what

would be the consequence?—Consider what are the passions of men, and consider what must be the effect of their being universally gratified, and we need look no farther to discover the dangerous tendency of this principle. May not the plunderer, who is destitute of property, think he has a better right to a part of his neighbor's property, than his neighbor has to the whole? May not the murderer think he has a right to murder? Nay, there have been instances in which this atrocious act has been thought to be a duty, and it has been committed to discharge a supposed duty. May not the incendiary, the robber and the seducer of the artless and the unsuspecting, think themselves right? Might not some of the inquisitors of the church of Rome, those masters of cruelty, have thought themselves right in the most extreme rigors of their cruelty.

This principle, against which I would prepossess the minds of my readers, would prove, that in many instances, the most flagrant enormities ever committed were right. Saul, a most bloody persecutor of the church, verily thought he was doing God service when he was engaged in this work. Was he not sincere in his belief and practice? Hear what he himself says: "After the most straitest sect of our religion, I lived a Pharisee." But did Paul's sincerity justify him? No; on account of what he had done against the church, he says, "he was not fit to be called an apostle," and that he obtained mercy because he "did it ignorantly." Here observe, there would be no ground for mercy to be exercised, if, because he verily thought he was doing God service, he *were* doing it. When it is said that a person is right in his own belief, if he be sincere, we are apt to be caught by the word *sincere*; its general import being something commendable. But may not a person be as sincere in hating, as in loving God? May he not be as sincere in the practice of sin, as in the practice of holiness? And is not sincerity as criminal in the one case as it is commendable in the other? Yea, sincerity in sin, instead of rendering it not criminal, is the very essence of its criminality.

Having shewn the dangerous tendency of this principle, I shall now shew its absurdity. And 1st, if this principle be true, it proves that the light which God has given to regulate our belief and practice, is useless and worse than useless.

May we not be sincere as well without light as with it? Yea, the ignorant are generally more obstinate and fixed—more fortified against conviction, than those whose understandings are enlightened. Must we not suppose that some of the idolatrous heathen are sincere? If sincerity can make their belief and practice right, why are they so severely reprobated in scripture? If sincerity can make their worship right, how do our opportunities for knowing what are the mind and will of the Lord exalt us above them? How can it be said that any, in comparison with them, are "exalted to heaven" in point of privilege. Must we not suppose that many are sincere in the belief of lies? If sincer-

ity can make belief right, what propriety is there in this passage of scripture: "Because they received not the love of the truth that they might be saved, God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness." This principle makes our own feelings the standard of right and wrong, but the language of the word of God is, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

2d. If this principle be true, it will prove that there are no fixed principles of truth, and no fixed principles of right and wrong.

We are right in our faith, when we believe the truth, and wrong in our faith, when we believe that which is false. This is self-evident. Hence it follows, if sincerity make our belief right, that the belief of any two persons, with respect to a particular point, although they be directly opposed, is a belief of the truth; and hence, it follows, if these two opposite beliefs be each a belief of what is true, and hence right, that there are no fixed principles of truth—that truth is the most uncertain and variable thing in the universe.

Further, this principle will prove that the same thing may be true and false at the same time. One person may believe a proposition true, and another may as sincerely believe it false, and if sincerity make our belief right, both are right in their belief, at the same time; but, as it is self-evident, that that faith is wrong, which consists in a belief of what is false, it clearly follows, that the principle, that sincerity makes our belief right, can have no foundation, unless the same thing can be true and false at the same time. Can any principle be good from which spring such absurdities?

Further, if this principle be right, it proves that there are no fixed principles of right and wrong. One person sincerely believes this sentiment or this action right; another believes the contrary sentiment and action right; according to the principle, I would disprove, both are right, and if both be right, when both are opposed with respect to the same things, then, there are no fixed principles of right and wrong; and right and wrong depend not on any connection existing in the reason and nature of things, but on the bare impressions which things make upon our senses.

According to this principle, the absurdity of which now stares us in the face, for him who believes that God is a being who ought to be loved, it is right to love him; but for him who sees no beauty or excellence in God's character, why he should be desired or loved, and who must hence conclude that he is not lovely, it is wrong to love him, it is right not to love him. If any person sincerely believes the bible is the word of God, he is right in his belief; so, on the other hand, if any one sincerely believe the bible is a forgery, that is, if he has become a thorough infidel he is right—right in thus denying the Lord who bought him.

But here again this principle clashes with the scriptures, which declare that those who thus deny the Lord, "bring upon themselves swift destruction." This principle, which we can no longer believe true, teaches us that he who, convinced by the evidence which exists in proof of the being of a God, believes in his existence, does right; but on the other hand, it teaches us that he is right, who has rendered himself so callous, as to become insensible to the proofs which God has given of his existence, and hence believes there is no God, right, not only in denying the Lord who bought him, but right in denying the God who reigns above!

The principle, which is thus dangerous, thus absurd and contradictory in its consequences, and thus opposed to the word of God, which claims to be the only standard of truth and righteousness, and which declares that there is but one faith, can have no foundation; we must renounce it, would we not run the risk of stumbling over it into everlasting ruin.

Having exhibited, at much greater length than was at first contemplated, the dangerous nature, absurdity and falsehood of the principle which some have thought deducible from the passage of scripture under consideration, it is high time to bring into view the real doctrine which it does contain. Altho this passage has suffered the greatest violence, by the perversion to which we have attended, yet the instruction it contains is important. We are taught by it, that all moral good and evil consists in the exercises of the heart, and that these determine the character of man.

Could we read the scriptures with a single, unprejudiced eye, we should at once see that this is the doctrine which the passage under consideration contains: "For as he thinketh in his heart, so is he." That is, if the thoughts of our hearts be good, if we have such exercises toward God, as are becoming, and proper exercises toward holiness and sin and toward our fellow men, our moral characters are good. But, on the other hand, if the exercises of our hearts be evil; if our exercises toward God, holiness and sin, and toward our fellow men be evil, our moral characters are evil. Thus, according to the declaration of Solomon, do moral good and evil consist in the exercises of the heart, and thus do the exercises of the heart determine the character of the man.

As this doctrine is important, I shall advance some further proofs in support of it.

1st. Some considerations will be advanced to prove that moral good and evil consist in the exercises of the heart. We are exhorted to keep our hearts with all diligence. The reason assigned for this is, "for out of it are the issues of life." There could not be sufficient ground for so emphatical an exhortation were not the exercises of our hearts possessed of moral qualities. The issues of life could not proceed from the heart, were not its exercises morally good or evil. The prophet Joel, by the direction of the Holy Ghost, commands "Rend your hearts and not your garment." The

children of Israel had become sinful in the sight of God; as the command that they should reform, principally respected the heart, we are taught that good and evil have their seat in the heart, and that this is their only seat. "Out of the heart, says our Saviour, proceed evil thoughts, murders, &c." "With the heart, says St. Paul, man believeth unto righteousness." Thus it appears, from other scriptures as well as from the one we have particularly considered, that moral good and evil consist in the exercises of the heart. I shall

2. Attempt to prove that the exercise, of the heart determine the character of the man.

Solomon declares that "a man's heart deviseth his way." Do we judge of a person's character by the courses we see him pursuing, and does a man's heart devise his way, it is certain that the exercises of the heart do ultimately determine the character of the man. Our Saviour says that "A good man, out of the good treasure of the heart, bringeth forth that which is good; and an evil man, out of the evil treasure of the heart, bringeth forth that which is evil, for out of the abundance of the heart the mouth speaketh."

Thus Christ has taught us, that the treasure of the good man's heart is good, and that he, out of this good treasure, bringeth forth to the view of others, good things; and that the treasure of the evil man's heart is evil, and that he, out of this treasure, bringeth forth, to the view of others, evil things. "By these fruits, it is also said, ye shall know them." Thus, not only in the sight of God, but frequently in the view of men, is the character of the man determined by the qualities and exercises of the heart. These things alone determine our characters, in the sight of God, as he looks directly on the heart; and as "out of the abundance of the heart, the mouth speaketh," we are, in many instances, at liberty to judge of a person's character by his conduct, considering it as indicative of the exercises of the heart.

In addition to what has been said, some remarks may be profitably subjoined.

1. Our depravity has its seat in the heart, and not in the understanding.

It is the opinion of some that our hearts have not become depraved in consequence of the fall—that our understandings alone are weakened, and that were they cleared of this darkness, our hearts would become right of course. This is a very dangerous doctrine, according to which, every man is inclined to do right, and *does right*, so far as he has understanding.—Every man does, in his heart, love the character of God, and there is no necessity for any change of heart; light is all that is wanting, and the light of the day of judgment will bring all men to their proper place. But the single declaration of the wise man, to which we have attended, independent of the whole tenor of scripture, destroys all possible foundation of this doctrine. If the heart were right, the understanding would be enlightened of course, but, as long as the heart remains in its natural state, not all the light which can be given, is sufficient to clear it of darkness.

2. We see that the true doctrine of the words we have considered, is in direct opposition to that which is supposed by some to be deducible from them. Sincerity, in the performance of any action, implies that the heart is engaged in the performance of it; it implies, that the language of our conduct is the language of our hearts. Is sincerity in sin an excuse for it? Are we excusable for opposing God, because our hearts and our affections are set against him? The sincerity which sinners manifest, in sinning against God, aggravates their criminality. Where then shall we find a place for the liberal doctrine: "It is no matter what a person believes, if he be sincere?"

3. We see the importance of coming to the light. Were the doctrine which has been exploded true, there would be no impropriety in refusing to come to the light. We might be as sincere while ignorant as when enlightened. But this doctrine being false in itself, and built on a false foundation, it becomes us to seek for light, and to come to it, although our deeds be reproved; for we cannot see the truth without light, and we cannot embrace the truth before we see it, and *truth* must be embraced by us, or we perish forever.

4. We see that the proper subject of every one's inquiry is, his own heart. Do moral good and evil consist in the exercises of the heart, and are our characters determined in the sight of God, by the exercises of our hearts, then surely it becomes us seriously to enquire into to the state of our hearts, and to keep them with all diligence. God searches the heart and tries the reins, that he may render to every man according to his deeds. What a motive is here presented, that we should search our own hearts, and see that they are amended, that we may be able to bear the scrutinizing eye of Omniscience!

5. We see that the most profitable preaching must be that which is plainly addressed to the heart. God in his word speaks to the heart, and the messages with which he has commissioned his servants are addressed to the heart. Hence we are taught, not only by our subject, but also by divine example, that ministers, would they be faithful and profitable to their people, must speak plainly to the heart. Those who do otherwise, heal slightly the hurt of the daughter of God's people, "saying peace, peace, when there is no peace." If ministers ought thus to preach, when they do thus preach they ought not to be blamed, but to be heard, and their messages to be received as the messages of God. Y. Z.

An attempt to explain several of the principal texts, which are brought forward by those who hold to a universal Restoration, in support of their system.

(Continued from p. 130.)

No. V.

"Pharaoh shall see them and shall be comforted over all his

multitude, even Pharaoh and all his army slain by the sword, saith the Lord God."

Ezek. xxxii. 31.

SINCE I have set down this text, the thought strikes me, that perhaps the Universalists will think I impose upon them, by calling this one of their principal texts,* but I am confident I have heard it brought to support the Restoration system. It is a common observation, that a drowning man will catch at a straw. In this thing the Universalists resemble a drowning man; they catch at the word *comforted* in this text, without examining its true import by its connection. What is Pharaoh represented as being comforted with? Is it with the approach of their feet, who publish glad tidings of salvation? Is he comforted with the declaration of sins pardoned, and his iniquities blotted out? No such thing is mentioned, or even intimated. No intimation is given that he is ever to be released from his confinement. "Pharaoh shall *see them*, and shall be comforted." Pharaoh shall see them, i. e. Ashur, Elam, Meshek, Tubal, Edom, the princes of the north and all the Zidonians, which are gone down with the slain, and who with their terror are ashamed of their might, and lie uncircumcised with them that be slain with the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them and be comforted over all his multitude. The idea communicated appears to be this, that Pharaoh, whose pride would be greatly mortified by being vanquished with all his numerous forces, would be selfishly gratified by seeing so many other mighty warriors, with their numerous hosts, vanquished and brought down to the pit, as well as himself. Misery is said to love company. If we are depraved, and yet retain all the pride of our depraved natures, we cannot brook it to see others exalted; we are therefore gratified to see them brought down as well as we. This truth is set in a striking point of light in the fourteenth chapter of Isaiah. The fall of the king of Babylon, with the overthrow of his kingdom is the subject in view, when we meet with this passage, "Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief

* I know that the Chauncean have other texts on which they make more dependence; but these are chiefly such as are made use of, in common, by them and the Huntingtonians, who believe in no future punishment. Such texts cannot therefore be considered as the appropriate texts of those, who hold to a restoration from future punishment: for these two kinds of universalists, in some respects, have no communion together. Mr. W. and Dr. C. spend much of their strength in trying to explain away the endlessness of those words and phrases, which speak of future punishment: but Dr. H. thinks all this is labor lost, and that nothing can be more disingenuous, and wider from the truth. The latter thinks that if *endless* punishment can be expressed by words, it is expressed in the bible. I think it difficult to find texts to which the restoration system can pretend any *peculiar* claim; I therefore venture to set this down among *their* principal texts.

ones of the earth ; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become "weak as we ? art thou also become like unto us ?"

This text is very parallel with the one in Ezekiel, which is now under consideration. Here the chief ones of the earth, who had been conquered by the king of Babylon, or by other conquerors, appear to be comforted in the grave, when they see the mighty king of Babylon come to join them being now as weak as they. Yet no one can think such to be the "comfort of love."

There is a passage in the xxxi. chapter of Ezekiel, the 16th verse, which is perfectly similar to the one in the xxxii. chapter. "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit : and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth." —That is, the kings and chief ones of the earth, who had gone down into the nethermost parts of the earth, should be comforted, or were comforted at the fall of the king of Assyria.— But, let me ask, is such comfort as this any symptom of the beginning of a restoration to the image and favor of God ?

It is not improbable that one reason why this passage, which speaks of the comfort of Pharaoh, has more attracted the attention of the Universalists, has been owing to a mistake as to the man who is intended. It is not that Pharaoh who was overthrown with all his host in the Red Sea. It is evident from the whole chapter with several preceding chapters, that the Pharaoh, of whom the prophet spake was then alive. The glory of Egypt was to depart with him. The Chaunceans are peculiarly desirous of getting Judas, the Sodomies, those who perished in the flood, and those who were drowned in the Red Sea out of hell : for then they, perhaps, think the rest of the damned will come out of course. But a small attention to this text, with its connection, will make it clear, that the Pharaoh who was drowned in the Red Sea is not here spoken of ; and a small attention to it, together with the exercise of a little candor, will convince the reader, that whatever Pharaoh is intended, his being comforted is no indication of a restoration from a state of sin and misery to a state of holiness and blessedness.

The whole of this chapter, but particularly from the 17th verse to the end, is recommended to the attention of the reader, as quite a solemn portion of sacred writ. Here, whole nations are described as going down to the pit *uncircumcised*, that is, being interpreted, unrenewed. In this situation, the inspired word leaves them. "In the place where the tree falleth there it shall be." It is a dreadful thing to go down into the grave uncircumcised, unprepared : for in the grave there is no work, nor device, nor knowledge, nor wisdom. From this portion of scripture, we learn that *whole nations* go down to the grave unprepared. *Follow not a multitude to do evil :*

For though hand join in hand, the wicked shall not go unpunished. Though millions of sinners be shut up in hell, they will not be able to break open their prison: For Christ, the Judge, shutteth and no man openeth. "*Now* is the accepted time, *now* is the day of salvation."

No. VI.

"By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water."

1 Peter iii. 19, 20.

THIS, by the Chaunceans, is considered as a capital text to support the restoration system. My readers will recollect, that this system supposes that some sinners will be punished in hell, but that these also will be delivered from sin and misery, and finally attain to the blessedness of heaven.

The advocates for this system think, that the passage now before us supports their scheme, by declaring that Christ, after his crucifixion, went and preached the gospel to the spirits in the prison of hell. I shall first offer several arguments against this construction of the passage, and then state what I conceive to be its true meaning.

In opposition to the above construction there are these objections:

1. Christ, upon dying, went to heaven, and not to the prison of hell. When he was dying, he said, Father, into thy hand I commend my spirit. His human soul then left the body, and was received into heaven to his father's presence. This is strengthened by his declaration to the dying thief, This day shalt thou be *with me in paradise.*

To this will be objected Acts ii. 27. "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." The word here translated *hell* is *hades.* This word, it is well known by those acquainted with the Greek, signifies the *unseen* world, without certainly determining, whether it be happiness or misery, tho' it is acknowledged that its connection will sometimes determine that it means the state of the miserable. Christ's soul was not, like the souls of others, left any length of time in the state of separate spirits, neither did his body putrify in the grave. We ought to understand this passage so, since *hades* (hell) is capable of being so understood; but *paradise*, into which Christ told the penitent thief he was that day about to enter, is not a name ever given to the place of the damned.

2. Another objection against the universalists' construction of this text is this, that Christ is represented as finishing his sufferings *on the cross.* They who suppose that Christ's spirit went to hell and preached, suppose also that it went to hell to complete the sufferings necessary for a full atonement. But when Christ was dying upon the cross he said, *it is finished.* The apostle says, "He humbled himself, and became

obedient unto death, even the death of the cross." He speaks of this as the depth of his humiliating sufferings.

3. This preaching, if it was in hell, and if it issued in the conversion of any, would prevent the sentence of the last day from proceeding according to the deeds done in the body; which is the way, the scriptures declare it shall proceed. If we suppose the preaching mentioned in this passage was in hell, it either issued in the conversion of some, or none: if in the conversion of none, how does it make for the Universalists?

Gospel truths will no doubt for ever be in the view of the damned; but these will not relieve their anguish. But if, on the other hand, this preaching issued in the conversion and salvation of some, then this difficulty arises, how can these, at the last day, be judged according to the deeds done in the body? It will be granted, that all the deeds which they did *in the body* were sinful deeds. While their spirits dwelt in their bodies they neither repented, nor believed. And the Apostle declares 2. Cor. v. 10. "We must all appear before the judgment seat of Christ; that *every one may receive the things done in his body* according to that he hath done, whether it be good or bad." Those with whom we now contend, believe there will be two characters at the day of judgment, that there will be saints and sinners; and do they not perceive from the text last quoted, that so many will be saints then as were so in this present life, and no more? This then is a considerable objection against supposing that almost eighteen hundred years ago, Christ went to hell to preach the gospel to the spirits imprisoned there.

4. Christ lets us know, that if we do not agree with our adversary quickly, while we are in the way with him, we shall be cast into prison, and not come out till the uttermost farthing be paid: Mat. v. 25, 26. By this we are led to understand that this life is a day of grace, in which God is proposing to us terms of reconciliation and pardon, and that our refusal of the terms, during this day of grace, will render it for ever impossible that the debt should be *forgiven* us; but that we must be cast into the prison prepared by the great King, and there remain till we have *ourselves paid* the uttermost farthing of the debt. "Verily I say unto thee thou shall by no means come out thence till thou hast paid the uttermost farthing." This we conceive to be a strong and pointed declaration, that the wicked, who are once sent to hell will never be released from their confinement; for surely they can never in their own persons, by doing or suffering, satisfy that holy law which they have broken and are still breaking. This text, however, must mean either that the wicked will never obtain a release from their prison, or that they will not be released till they have suffered all that which the law threatened, and which they had deserved. If it mean the first thing supposed, the restoration system certainly has no foundation; and if it mean the second, namely, that the wicked will be

released from the prison of hell, but not until they have suffered all the punishment due to their sins, then there would not be the least propriety in preaching the gospel to them after their confinement in prison: For the gospel is altogether a system of grace; but men, who pay their own debts, need no surety, and need nothing remitted to them. And this will spoil the interpretation, which the restoration system has given to the passage, which we are considering. The advocates for this system suppose that Christ went among the damned spirits in hell, and preached the gospel to them; but if damned spirits are by no means to come out thence till they have paid the uttermost farthing, what good could the *gospel* do them?

5. The history, which we have of the antediluvians in the vi. chapter of Genesis, is against that interpretation of this text, which is advanced by the Chauncean Universalists. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." My spirit shall not *always* strive with man. To this agree the words of the text in Peter, "When *once* the long suffering of God waited in the days of Noah, while the ark was a preparing." Once God waited on them, but not now. They had the gospel preached to them. Christ strove with them once, while the ark was preparing, and that was a hundred and twenty years. During this time, Christ employed Noah as a preacher of righteousness to them; but they were disobedient; they would not hear; they would not repent; they sinned away the day of God's patience, the 120 years to which he limited the striving of his spirit with them, and now they are damned spirits, shut up in the prison of hell. If the Lord had designed to continue the preaching of the gospel, and the striving of his spirit with the people who perished in the flood, even after that catastrophe, he would not have told them, that his spirit should not *always* strive with them; and then limit it to just an hundred and twenty years, which was the time the ark was preparing.

I promised, after bringing some objections against the Universalist interpretation of this passage, to state what I conceived to be its true meaning.—This I have in some measure anticipated under the last particular. These spirits were not preached to in prison; but these spirits which were once preached to, i. e. while they were upon earth, were now, in the time when the apostle wrote, in prison. "By which also he went and preached unto the spirits (now) in prison." The word *now*, I suppose to be understood, and this will relieve the seeming difficulty of the passage. The sense is this—The old world had a day of grace. Christ used means to bring them to repentance before they were destroyed. They enjoyed the preached gospel and the strivings of the spirit. God did not consume them in a moment as soon as he began to be angry with them for their disobedience; but his long-suffering waited all the while the ark,

that capacious vessel, was building, which took up 120 years. When the ark was prepared, and Noah and his family were safely shut in, the Lord made way for his wrath to come upon an ungodly world; he swept them all away, and confined their rebellious spirits in the prison below. Here they were when Peter wrote his epistle. To this exposition of the text, it will be objected, that the apostle says concerning these spirits, "which were *sometime* disobedient;" as though they were not so when he wrote.

To suppose, they were not disobedient when he wrote, is to suppose that some are converted between their death and the general judgment, so that when these shall appear before the judgment seat of Christ, they will not receive according to the deeds done in the body. But this objection against their conversion in hell we have previously brought into view.

The apostle does not say, Which were sometime disobedient, but now obedient. The word is to be understood to mean *of old*, or in ancient times, to mark the distance of the time when these disobedient men lived, from the time in which Peter lived, and not to mark the distance between their disobedience and their obedience: for there is nothing said of their obedience—and this would be a capital omission, if the exposition, against which we contend, were the true one. If that exposition be admitted, it must also be admitted, that this is the only text in the bible, which speaks of preaching in hell; might we not, therefore, have expected some explicit account of its success?

A query may arise in the minds of some, how the *antediluvians* came to be particularized, if the preaching referred to, was what was enjoyed on earth?

To this we would answer, Is it not equally difficult, to see why they were distinguished from all other sinners, if the preaching was enjoyed in the prison of hell? Surely they were not the only sinners in that place of torment.

One reason why those, who were destroyed by the flood, are here introduced as enjoying the means of grace for a long time, is to give a clear idea of the divine patience and long-suffering; and that though God will miserably destroy the impenitent at last, yet he is loth that any should perish. Another reason why the Holy Spirit led the apostle to mention the means, which were used with these particular sinners, might be to make another use of that piece of sacred history, to illustrate Christian baptism and an interest in Christ, by the safety of Noah and his family in the ark, while all their enemies were swept away by the flood, "Wherein few, that is eight souls were saved by water. The like figure whereunto, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ from the dead."

COROLLARIES.

1. The children of Adam do in this life, enjoy a gracious probation; a time when the Spirit of God strives with them; a time when the long-suffering

of God waits. Our offended, but merciful Sovereign gives us a space to repent. He uses means which are calculated to bring us to repentance. Among these gracious means, a preached gospel has from the beginning been the most distinguished.

2. This gracious probation will not last always. *Once* the long suffering of God waited upon the old world; but at length the time came, when God could consistently wait no longer, he sent the flood and swept them all away, unprepared as they were. Now a long-suffering God is waiting on *us*. Christ is coming to us in a preached gospel, and by the striving of his spirit. Do not let us, from the long-suffering and patience of God, draw this false conclusion, that he is not angry with the wicked, and that he will not at length, put an end to the day of his patience, and swear in his holy wrath, that they shall not enter into his rest!

3. The King of heaven has a prison. A prison is a necessary appendage of government. Not only kings, but republics make use of prisons as places of confinement for those, who are troublers of the common peace. The passage before us considers hell as the prison of the supreme Lord, where he eternally confines incorrigible offenders. It is spoken of as a prison Mat. v 25. and Rev. xx. 7. In allusion to prisoners confined in dungeons for enormous crimes, those, who are sent to suffer the pains of hell, are said to be *bound hand and foot, and cast into outer darkness.*

4. The souls of men will exist in a state of sensibility and activity between death and the resurrection. Those who perished in the flood and left their bodies as dung upon the face of the earth, are nevertheless spoken of as being alive more than two thousand years afterward. They are however now spoken of as *spirits*, without bodies.—Angels exist and are sensible and active without being ever clothed with bodies, and the souls of men can exist, be sensible and active, when they are unclothed.

As we are taught by the scripture before us, that the souls of men will be active in the intermediate state between death and the resurrection, so also we are taught that the souls of the impenitent will immediately pass into misery. The judgment of the great day has not yet come, but those who perished in the flood have long since been imprisoned in hell. If, my readers, you are not near the gates of paradise, you are near the gates of hell. "As the Lord liveth, and as your souls live, there is but a step between you and death;" and there is but a step between death and hell to those who die uninterested in the covenant of grace. How solemn the thought, that we are all so soon to come to the society of the spirits of just men made perfect, or to be shut up with the spirits which are in the prison of hell!

Explanation of Scriptural Types.

No. XIII.

The Burning Bush Typical.

OF the wonderful phenomena, which have astonished

the world, few have exceeded the prodigy which was exhibited to Moses, in the wilderness of Sinai. We have an account of it, Exod. iii. 2, 3. And the angel of the Lord appeared to him in a flame of fire, out of the midst of a bush: and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burned. In this extraordinary appearance, are not the following evangelical subjects typically represented? Was not the fire, that pure, that subtle, and penetrating element, selected on this occasion, designed to represent the purity and spirituality of that God who is a consuming fire?—More particularly, did not this flame of fire in the bush, especially represent,

1. The divine nature dwelling in the man Christ Jesus? Very significantly is the nature of man represented by a bush, slender, feeble and incapable of resistance. For this reason the human nature of our divine Redeemer is termed, a root out of dry ground, Isa. liii. 2. a stem out of the rod of Jesse, a (righteous) branch out of his roots, xi. 1. and a tender plant, but a plant of renown, Ezek. xxxiv. 29. So frequently, in the holy scriptures, is the Deity exhibted by the figure of fire, to denote his spirituality, and purity, and the terrible effects of his indignation, the fire of his jealousy, which consumeth his enemies round about.

What a glowing type was the flame of fire in the bush, of the fulness of the godhead dwelling bodily in the person of our glorious Immanuel? Was the bush burning in fire, to Moses, a most surprising phenomenon? and is not the union of the divine and human nature, in our blessed Redeemer, a spectacle far more wonderful to angels and to men? If Moses turned aside to see this great sight, should not we divest ourselves of other objects, that in solemn meditation, we may contemplate and admire the glorious mystery of godlines, *God manifest in the flesh?* If Moses wondered that the bush burned, and yet was not consumed, shall we not be filled with equal, nay, greater astonishment, that this frail nature of man, in the person of Jesus Christ, is not dissolved by the perpetual residence of the uncreated and eternal *Jehovah* in it?

2. Hath it not been supposed, with good reason, that the burning bush was a striking similitude of the oppressed and afflicted Israelites under their cruel bondage in Egypt, from which they were brought forth as from a fiery furnace, and of the church of Christ in all ages?—Which for the imbecility of it is termed, a *bruised reed* and *smoking flax*, and its members *trees* of righteousness, the *planting* of the Lord, the rod of his inheritance. Doth not the flame of fire in the bush, aptly represent those fiery trials by which it hath been tried and purified? the fire of dissension within, and the flame of persecution without? Did the bush in the fire go near to destruction; and hath not the church, in her trials, gone near to extinction?—How perilous its situation, when it floated in the ark on the boisterous surface

of the mighty deep?—When in the furnace of affliction in Egypt?—In the captivity of Babylon?—In the persecution of Antiochus, who swore in wrath, that he would make Jerusalem the common burying ground of the Jews, and blot out their name from under heaven?—When persecuted by Herod and the Jews?—By the great red dragon, and the man of sin, who hath worn out the saints of the Most High? How similar and often hath been its condition to Shadrach, Meshach and Abednego, in Nebuchadnezzar's fiery furnace? But the bush which burned was not consumed, for the *Lord* was in it. And the church hath not perished, *the gates of hell have not prevailed against her*, because God hath been her refuge and strength, a present help in trouble. In all her afflictions, the angel of his presence hath saved her.—When on the verge of destruction, God hath helped her, and that right early. She may now adopt her ancient expressions, and say, Many a time have they afflicted me from my youth; yet have they not prevailed against me; (Psa. cxxix.) and the exulting language of the Psalmist (Psa. cxxiv.) If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick. Blessed be the Lord who hath not given us a prey to their teeth. Let Israel hope in the Lord, from henceforth, and for ever. Amen.

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Interested feelings blind the mind and pervert the judgment.

GOD forbad the Judges of Israel to take any gift from any one, whose cause they judged. The reason assigned for this prohibition was thus expressed: "For a gift doth blind the eyes of the wise, and pervert the words of the righteous." Deut. xvi. 19.

IF a Judge is a wise man, and otherwise disposed to judge and decide righteously; yet when he has accepted a present from a man whose cause he is to decide, he will feel such an interest in that man's cause, as will tend, even imperceptibly to himself, to blind his mind to the real merits of the case, and to pervert his words, so that he will be apt to pronounce a partial or perverse judgment.—This takes it for granted, or asserts it as a fact, that human nature is such, that men are improper and incompetent judges, in cases wherein they are personally interested—that their interest will produce such a bias in their minds to the side on which their interest lies, as tends to render them more or less blind to what is just, right, and true, and to make them really think and judge erroneously—different from or even contrary to truth and right.

That such is the fact, men very generally admit, and firmly believe, in cases where their worldly and pecuniary interests are at stake. Hence, They generally consider it improper and unsafe, to leave a matter in dispute, to the decision of a man, who has a personal interest in the issue of the cause, or who is nearly related to one of the parties, even when he is considered as an upright and judicious person; lest the influence of his feelings should produce such a bias in favor of one side, to the prejudice of the other, as would blind his mind, and pervert his judgment.

Hence it may easily be seen, that we are in great danger of forming wrong opinions, and judging erroneously, in matters between ourselves and others, in cases innumerable. Being all, more or less, of a selfish disposition,

our feelings incline to the side of self. Hence, from the bias of our feelings, we are exceeding apt to think, in many cases, that less is due from us to others, and more from them to us, than is in reality. And when our interest or inclination, and that of others, seem to clash and stand in opposition, the bias of our feelings hath a great tendency to make us think it right and just to pursue our own, however crossing it be to our neighbor's. We should, therefore, learn to be diffident of our own judgment, and to exercise candor towards others, when we and they disagree in matters in which we are so interested, as would naturally tend to bias us and them to different or contrary opinions.

In such cases both may be out of the way, and from the like causes; and yet both of us verily think we are in the right. And if others are to blame, for suffering their interest or inclination to bias their mind and pervert their judgment, we may be equally to blame on the like account. Many hard thoughts and hard sayings of one another, probably proceed from the wrong opinions and erroneous judgment, into which we are respectively led by our interested feelings. Again,

This plain truth or fact, that interested feelings have a great tendency to blind the mind and pervert the judgment, may serve to teach us, how very incompetent we are, without supernatural revelation and divine teaching, to judge of the character and ways of God—how it is proper for him to treat us—of what it is proper for him to require of us—of what we deserve at his hands, or may reasonably expect from him; and how extremely dangerous it is, to rest in any opinions of our own, or of men, in these high and all-important points, which are formed independently of his word, and especially, in opposition to the plain and express declarations of it.

If the interested feelings produced in a man, otherwise upright and wise, by a present or gift of some earthly treasure, are so great, as to blind his eyes and pervert his judgment, and thereby to render him unfit and disqualified to decide a matter in dispute between his neighbors, and even incapable of judging impartially; we may well conclude, that *sinful men* are very incompetent and totally disqualified for judging and determining rightly, respecting the character and ways of God, and the concerns between him and themselves, in which their feelings are interested, in the highest conceivable degree, and wholly on the side of an erroneous judgment.

Indeed mankind, aside from the consideration of their sinfulness, and the interested feelings and blinding biases founded therein, are, of themselves, utterly incompetent to judge and determine in things so infinitely great, high, and important. If they were of a perfectly upright, impartial, and holy disposition, their scanty knowledge, their extremely small and limited capacities, in comparison of God, would render them utterly incompetent, without revelation and divine teaching, to judge and determine rightly, concern-

ing the character and ways of God, and what it is fit and proper for him to require, to do, &c. Therefore, when, in addition to the incompetency of our natural faculties, we take into view the great and powerful influence of the interested feelings founded in and arising from the wickedness of our hearts and lives, to blind our minds, and bias us to an erroneous and false judgment, *how undeniably evident* must it be, that of ourselves we are totally unfit and incompetent to judge and determine things so infinitely great and important, and that it must be dangerous in the extreme, to rest in any opinions of our own, which are not warranted by the word of God, and especially, if contrary to its plain declarations?

This might be illustrated by stating a great variety of cases, wherein it would evidently appear, that the interested feelings founded in our wickedness, and resulting from the situation into which this hath brought us, would have full out as great a tendency or influence to blind our minds, and pervert our judgment, as any gift or bribe can be supposed to have upon a judge. For example,

Let the question be, Whether it is wrong, or displeasing to God, for us to indulge and gratify our natural inclinations and desires after the riches, and honors, and pleasures of this world, provided, we do not injure and abuse our fellow creatures in order to obtain them?

In this case it is plain, that the whole weight of influence from the strength of our inclinations and desires after these objects, will be on the side of concluding it right and safe to indulge and gratify them, and that all the satisfaction and pleasure expected therefrom, will operate, like a gift or bribe in the hand of a judge, to blind our minds and pervert our judgment, and to make us quick at inventing plausible arguments to justify the indulgence, and to render us blind or insensible to the force of reasons or arguments against it.

Again, Was it proper, or consistent with justice, for God to make a constitution so connecting with the first man all his posterity, that their becoming sinners under condemnation, should be the certain consequence of his disobedience? And hath God actually done so?

Is it proper and right, that such imperfect and depraved creatures as we are, should be held under the obligations of a law, which requires perfect holiness in the heart and life, on pain of the wrath of God?

Is the evil of sin so great, as to deserve an endless punishment? Do we, as sinners, deserve such a punishment? And would it be just in God to inflict it upon us?

Upon the bare statement of these questions, it will be readily seen, that our interested feelings will strongly incline to answer them in the negative, and be wholly opposed to an acknowledgment of the truth of an affirmative answer.

Once more,

Is it essential to the character of an all-sufficient and perfectly wise and good God, to make all his intelligent creatures finally

happy? And may we expect that he will do so?

If the affirmative of this question can be firmly established in the sinner's mind, he will be freed from all terrors arising from the fear of eternal misery, and feel all the comfort and joy of an expectation of eternal happiness. What gift or bribe can be thought to operate so powerfully on an earthly judge, to interest his feelings in favor of the giver, as such infinite good in the sinner's view, will upon him, to interest his feelings in favor of the affirmative of this question—that is, in favor of the opinion, that it is essential to the character of an all-sufficient and perfectly wise and good God, to make all his creatures finally happy?

Therefore, if sinful men undertake to decide this question, independently of divine revelation, is there not the greatest reason to think they will persuade, or, at least, labor hard to persuade themselves, that this must be the case—that all must be finally happy?—Yea, we find it a fact, that some, who profess to believe the scriptures, do, nevertheless, come into this conclusion with apparent confidence, though directly contrary to many most plain and express declarations of those divine oracles.

Numerous other cases might be stated, but these may be sufficient to illustrate the fact, that we, sinful creatures, on account of the blinding and perverting influence of our interested feelings, are peculiarly incompetent and highly disqualified, without divine teaching, to judge of the character and ways of God—of the manner in which it is fit and proper for him to treat us and deal with us----of what we deserve at his hands, &c.—and that it is dangerous in the *extreme*, to rest in any opinions on these momentous subjects, which are formed independently of the word of God; and more especially, if they seem to contradict its general tenor, or any of the plain and express declarations of it.

Hence appears the necessity and vast importance of such a divine revelation as the scriptures contain, and of forming our sentiments and opinions, in what relates to the character and ways of God, our relation to him, and concerns with him, by these divine oracles, taking the words in their most plain and obvious meaning, when one passage is compared with another, and the occasion, subject, scope, and connection of each, are duly considered, and earnestly praying for the enlightening and sanctifying influences of the Holy Spirit, to guide us into all truth—fully persuaded, that it is for our true and real interest, on the whole, to know and believe the truth, however severely it may reprove and condemn us.

But if notwithstanding the evidence of our danger, from the blinding and perverting tendency and influence of our interested feelings, we will regard them, rather than the plain language and decisions of the word of God, and even torture and wrest the scriptures, to make them speak a language agreeable to our sentiments or wishes, would it be strange, if we should be left to strong delusion, to believe a lie, and perish?

Instructive and animating truths suggested in Isaiah li. 1, 2.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."

IN these words God addressed the faithful among his ancient people, those that followed after righteousness, those that sought the Lord, and called their attention to facts suited to afford them seasonable and important instruction, and to administer encouragement and comfort to their hearts.

The faithful being few, and outward appearances dark and discouraging, with respect to the interest and prosperity of Zion, God, to instruct them, and to encourage and confirm their faith in his promises, directed them to look to the rock whence they were hewn, and to the hole of the pit whence they were digged—to look unto Abraham their father, and unto Sarah that bare them; adding, "For I called him alone and blessed him, and increased him."

Here, for illustration, it may be observed,

1. God, by his almighty power, agreeable to his free promise, produced the nation, which were his peculiar people and church, from Abraham and Sarah, when, according to the ordinary course or power of nature, there was no probability of such an event; so that they were produced by as evident a miracle, as if they had been hewn out of the rock, or dug out of the pit—as if they had been produced out of stones, or formed of clay digged from the pit.

When Abraham was *alone*, without any offspring, and without any prospect of having any, God called him, and blessed him, and increased him—when considering his and his wife's age, there was no hope of any such event, according to the ordinary course of things, any more than that a numerous offspring should spring from the flinty rock, or from the water and miry clay of the pit. See Rom. iv. 17—21. and Heb. xi. 11. 12.

2. From this fact it may be gathered, that they who become the children of God, his own people in the most distinguished sense, even the righteous nation, who keep the truth, and to whom the gates of the heavenly city are opened, that they may enter in, [Isai. xxvi. 1, 2.] are produced, born, or caused to exist *as such*, in a supernatural way, by the interposition of a power properly divine.

When God was about to distinguish one nation from all others, to be in a peculiar sense his own, to dwell under his peculiar care and government, and to enjoy distinguished privileges and blessings, *as such*, and therein to exhibit a figure or representation of the whole redeemed church, even of the church of the first-born, to be gathered out of all nations, and finally brought to dwell together in heaven, *He* did not take a nation for these purposes, which was or should be produced in the ordinary way, without any su-

pernatural interposition of divine power for its production; but he chose and called Abraham to be the father of this nation, and promised that he would make him fruitful, when he was alone, and deferred the execution of the promise till he was as good as dead—till he and Sarah his wife were so old, that it as really required the special interposition of divine power in a supernatural way, as it would to produce men out of the rock, or a nation from the clay-pit. Doth not this plainly intimate, that the true people of God in the most distinguished sense, who shall dwell in the heavenly Zion, are produced, or brought into being as the children of God, and caused to exist in that character and relation in a supernatural way, by the interposition of divine power, operating out of the ordinary course and beyond the ordinary power of nature? Ishmael was born after the flesh—not in virtue of God's promise to Abraham, but according to the ordinary course of nature, without any special or miraculous interposition of divine power; but he was not suffered to be heir with Isaac who was born after the Spirit—who was born in fulfilment of God's gracious promise, and by virtue of a special, supernatural, or miraculous interposition of divine power. So now, They who are born only of the flesh, and who seek and endeavor to obtain acceptance as righteous, and a title to heaven, in the natural way, by their own obedience, righteousness, or goodness in any shape whatever, will be excluded from the heavenly inheritance; whilst they who are born of the spirit, and look for righteousness unto eternal life, in a supernatural way of justification by the faith of Christ, are acknowledged heirs of heaven, and shall finally become actual citizens of the Jerusalem above.—This much, I think, may be fairly collected from Paul's observations in Gal. 4th towards the close. See also John i. 12, 13. and iii. 3. 5.—Likewise Ephes. i. 18—23. and ii. 1—10. —It may be observed again,

3. However unlikely or impossible it may look, that a holy people should be produced, and a holy church built up, and Zion filled with inhabitants praising God and rejoicing in his goodness and favor, *out of such materials as mankind are;* yet in the fact, to which God directed his people to look, we have a striking specimen of his power, goodness, and faithfulness, as being sufficient to effect such great and glorious things, and of the certain fulfilment of all his promises respecting them. Think of what God hath done—how he called Abraham alone, when he had no child, and when almost all the world were sunk into idolatry, and blessed and increased him, and made him a great nation—think of this, when you read or hear the wonderful predictions, the great and precious promises which follow, viz. "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." &c.

This fact, this great event, which God called his people to

look to and consider, was well suited to teach them to despair in themselves, of any sufficiency, strength, or righteousness of their own, and to trust in him—in his power and wisdom, grace and faithfulness; and particularly, to believe and be assured of the certain fulfilment of all his promises respecting the enlargement and prosperity of Zion, and that, even when all outward appearances have the most dark and discouraging aspect. God hath promised, Zion shall be comforted—the Lord will comfort all her waste places—though she be like a desolate wilderness, she shall be made like Eden, and filled with joy and gladness, thanksgiving and praise. Do you doubt of this?—Doth it look as though it was impossible?—Look to the rock whence ye were hewn, and to the pit whence ye were digged—consider what God hath done, to human appearance as unlikely and impossible, as what he now promises; "and be not faithless, but believing."

Hence the children of Zion, the people of God, should learn and be excited to acknowledge themselves entirely indebted to him for their very existence in that character and relation, and for all their privileges and happiness therein; and of course, to entertain humbling and abasing thoughts of themselves, and the most thankful, admiring, and exalting thoughts of his wisdom, power, and grace, and to glory only in the Lord. From the facts and truths, which have been suggested, they should also learn entirely to despair of effecting the enlargement and prosperity of Zion, by all their own power or holiness, and to seek and pray and labor for this, in an entire dependence on God, and in a firm confidence of the fulfilment of all his promises respecting it.

From these truths and facts they likewise may and ought to derive encouragement, support, and comfort to their hearts, in times when outward appearances are the most dark and discouraging.

From the same facts and truths sinners, and awakened, distressed sinners in particular, may also learn from what source there is any ground to hope for their salvation, and not to indulge to despair, although they are sensibly convinced that their case is so desperate, that they may well despair of relief from all human resources, and that their recovery and salvation would be as real a miracle, as the production of children, to serve and enjoy God, from the rock and from the clay of the pit.

On the reasonableness of an immediate repentance.

(Continued from p. 207.)

17. THE next consideration to which I would call the attention of my readers, is, the dreadful punishment to which the impenitent are constantly exposed, and which they will surely suffer if they continue of their present character. Every thing which pertains to the future world, is transcendently important to beings who are to exist hereafter; but the prospect of unalterable and eternal happiness or misery, is to

immortal beings, of all subjects the most awful and commanding. On such a subject the reasonings and conjectures of man are vain, and often presumptuous; happily we are in this amazing concern left to neither. The scriptures of truth have informed us what are the destinies of the righteous and the wicked in the world to come. From these alone could we hope for the information; and since God, in them, has graciously afforded it to us, let it be our concern, that the knowledge we have thus obtained be wisely exerted. In order to give a proper view of the future punishments of the wicked, I shall quote several passages of scripture from among many of a similar import. Psa. xi. 6. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."—Isai. lxvi. 24. "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Matt. xiii. 41,42. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. xxv. 41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Mark ix. 47, 48. "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire; where their worm dieth not, and the fire is not quenched."—2 Thess. i. 7, 8, 9. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—Rev. xiv. 9, 10, 11. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." That these portions of the word of God relate to sufferings infinitely surpassing human conception, is evident to every person who reads them with decent attention. Two prominent features in the inspired descriptions of future misery, are its dreadfulness, and its duration. The first is represented by all the awful images most calculated to affect the imagination, and thus to influence the sinner to escape from so tremendous an evil. What is more dreadful than to be tormented with *fire and brimstone?* What more expressive

of extreme torture than *weeping, and wailing and gnashing of teeth?* The duration of this *vengeance* of an offended Deity, is declared, in the passages I have quoted, to be *for ever and ever;* the *worm dieth not*, and *the fire is not quenched;* the destruction with which those are punished who obey not the gospel of our Lord Jesus Christ, is an *everlasting destruction*, and the smoke of their torment ascendeth up *for ever and ever.* Words and phrases more naturally conveying the idea of *eternity*, or *endless duration*, cannot be found in any language. Let the reader fix his mind upon the awful import of eternal punishment; let him consider that the word of God denounces it upon every impenitent sinner; and let him pray to be enabled by the Spirit of all grace, to make a proper use of the amazing consideration. We are apt to speak of the importance of various sublunary things; and, in a degree, many such things have an importance; but what resemblance has any thing on earth to the vast concerns of the world to come?—What are fire and sword, pestilence and famine, those terrible ravagers of human happiness, compared with the misery of a single immortal soul condemned to everlasting burnings? The very thought of such horrible perdition is enough to overwhelm the mind with utter dismay; what then must the endurance be?

It is evident that the Deity, by the revelation of future punishment, intended it should have an important influence over our conduct while in this state of probation. The emphasis which is laid upon it by our Saviour and his apostles, as well as the force and certainty of the language used, and the frequent mention of the subject, all conspire to show that this was the design of God. It is, then, of transcendent interest to us, that we receive these awful declarations as the word of God, not as mere threats of intimidation never intended to be put in execution, but as the denunciations of Jehovah which admit not the least allowance; and that we settle it in our minds, as unalterable truth, that if we *escape not* from this eternal punishment, we must surely *suffer it.*

Many persons, when they hear such doctrine delivered from the desk, affect to consider it as mere priestcraft, and turn from it with a supercilious air, or attempt to outbrave it by a laugh, observing, perhaps, that they wish not to be *frightened* into heaven. Miserable deluders of themselves! It is to be feared, the time will come, when God *will laugh at their calamity, and mock when their fear cometh.* Let all such, and all others who remain impenitent, be exhorted *to flee from the wrath to come.*

C. Y. A.

Remarks on the 18th *Chapter of Ezekiel.*

THIS chapter has been considered by many as being extremely dark and mysterious, and withall very difficult to reconcile with the general tenor of divine revelation, and especially with the important doctrine of the *certain persever-*

ance of saints.—Under this view it has been resorted to by those who have adopted a different sentiment, as furnishing ground of support. On a slight perusal of this chapter, it is confessed these difficulties appear formidable, and operate almost to shake the faith of many a sincere believer in the truth of the divine promises, and especially that of our blessed Saviour, "that those whom he loveth, he loveth unto the *end*." These reflections, and having noticed the perversion of what appears to be the correct meaning of the passage, have induced the following concise remarks. In the first place, it is worthy of remark, that this prophecy was delivered in about the 8th year of the reign of Nebuchadnezzar, king of Babylon, about 590 years before the Christian era; and to the captive Jews whom he had carried to Babylon, and shortly after he had captivated almost the whole kingdom of Judea, carried away all the rich vessels and furniture of the temple, and brought them to Babylon. This event took place long after they had rejected the true worship of God, and had lived in a state of *idolatry*, had been repeatedly warned and admonished by the prophets, and severely punished in various ways, by God in his providence, for these their national sins. Under these punishments and chastisements, the rebellious Jews had not only continued in the same practice of iniquity, but had also murmured against the justice of the divine dispensations with respect to them, and introduced this proverb "The Father's have eaten "the sour grape, and the child-"ren's teeth are set on edge.

The plain language of which is, our fathers are said to have sinned against *God*, and we, their innocent children and posterity, are suffering the consequences, which we consider unjust. In this way they justified their own impiety and wickedness, and discovered hearts utterly impenitent, while they presumptuously charged the Most High, with cruelty and injustice. This chapter begins with reproving these Jews for this their arrogant presumption and wickedness, and proceeds to vindicate the divine justice, and the severity of his dispensations, and asserts the doctrine of divine sovereignty herein, from the consideration, that all souls were his. And to evince still further the rectitude of his providential dealings with them, he condescends, by the prophet, to reason with them, and from the 5th to the end of the 9th verse to *state* and *recapitulate* the terms on which a *man* should find acceptance with *God*. I say recapitulate, because, by attending to the injunctions made upon the Jews in the books of Exodus, Leviticus and Deuteronomy, we shall find that all the particulars in the before mentioned verses, were there enforced upon them to observe and practice, as being specially commanded of God, as those duties which they owed to God, their neighbor and themselves. These were to be performed with *all* the heart, and all the soul, and all the strength, and all the mind. That is, these acts of duty were to be performed with a deep and impressive sense of the rightful authority

of Jehovah, in giving the command, accompanied by unfeigned love to his *holy* character as *such*, and both evinced by those acts of cheerful and willing obedience. And it is particularly to be noticed, that one of the most essential of the statutes which the Most High gave to the Jews, was that they should *love the Lord their God, with all their heart, soul*, &c See Deuteronomy 6th Chap. 1 to 6th verse.

"Now these are the *commandments*, the *statutes* and the *judgments* which the Lord your God, commanded to teach you, that ye might do them in the land whither ye go to possess it. That thou mightest fear the Lord thy God to keep all his *statutes* and his commandments, which I command thee, thou and thy son and thy son's son, all the days of thy life, that thy days may be prolonged."

"Hear therefore, O Israel, and observe and do it, that it may be well with thee, and that ye may increase mightily as the Lord God of thy fathers hath promised thee in the land that floweth with milk and honey."

"Hear, O Israel, the Lord our God is one Lord. *And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*"

"And these words which I command thee this day shall be in thine heart, &c."

See also the 11th verse of the 7th chapter and the 11th verse of the 8th chapter, and a variety of others.

After enumerating from the 5th to the 8th verse the various duties included in the second table of the law, the whole is summed up in that comprehensive manner in the 9th verse, "*Hath walked in my statutes*, and *kept my judgments* to *deal truly he* is *just*, he shall surely live saith the Lord God." This *walking* in the *statutes* and keeping the judgments of God, as herein expressed, included in it love to God, and a consequent temper of obedience to him, which is that to which all the promises in the Bible are made, for saith our Saviour, love is the fulfilling of the law.

From the 10th to the end of the 13th verse, we have a description of the character of a profligate and wicked son, of a righteous father, with an assurance, that the righteousness of the father shall not avail to the benefit of the wicked and impenitent son, and to support the truth of the declaration before made, viz. "The soul that sinneth *it* shall die."

From all this the Jews might very naturally draw this conclusion, that all their impeachment of the divine justice was groundless and criminal, and was an admonition to them to examine *their own heart and conduct* to find the true cause of all those awful and exemplary judgments of God upon them, and no longer to attribute these to the sins of their fathers. If the foregoing remarks are correct, it is believed that the sentiment advanced by some that nothing more was required in this chapter, than merely the performance of those duties of the second table, commonly called duties to our neighbor, to entitle any one to the favor of God and eternal life, is without foundation.

Upon this construction it appears that something more was required of a Jew, than merely the performance of *external rites and ceremonies.* They were required to exercise *love to God, and faith* in the great expiatory sacrifice which in the fulness of time was to be offered up, and to which all their bleeding sacrifices pointed, and which alone rendered them of any significance. And as this was delivered to the Jews, they could not reasonably hope for acceptance short of love to God, faith in the typified Saviour to come, and a faithful and honest observance of all the various duties to their neighbor, and all these performed from a spirit of obedience; for all these were included in *keeping the statutes and judgments* of God. In the 21st and 22d verses we are assured, "If the wicked man will turn from his sins which he hath committed, and *keep all my statutes,* and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions which he hath committed shall not be mentioned unto him. In his righteousness that he hath done he shall live." This represents a state of pardon and justification, and the terms of it. But this could not be obtained in consequence of any righteousness simply theirs. The ordinance of the scape goat was of divine appointment, and plainly signified that a substitute was necessary, that their sins must be borne by that substitute, and therefore faith in that substitute as a type, was a necessary condition of their justification.

The apostle Paul assures us, that without shedding of blood there could be no remission of sin: and further, that the blood of bulls and of goats were of themselves wholly insufficient; the unavoidable inference, therefore is, that in every acceptable sacrifice the Jew must have had his faith fixed upon Christ, the promised Messiah and great expiatory sacrifice, of which his was but a type. In confirmation of this sentiment we are assured from the highest authority, that Christ was the *object* of the *faith* of the believing Jew. Our Saviour saith that Abraham "rejoiced to *see my day, he saw it,* and was glad."

The result and sum of the foregoing remarks, is this:— That the terms and conditions on which the promise of life is made in this chapter, are these, viz. supreme love to God, faith in the promised Messiah, as the great antitype, to which the law sacrifices were but types, and a faithful performance of all the duties enjoined, as the fruit of an honest and obedient heart. And that a mere performance of external acts of obedience, without a corresponding disposition of heart to the divine law, will be unavailing and insufficient.

In the 24th verse it is said, "When the righteous man turneth away from his righteousness, and committeth iniquity and doeth according to all the abominations that the wicked man doeth, shall he live? all his righteousness which he hath done shall not be mentioned, in the trespass that he hath trespassed, and in the sin which he hath sinned, in them shall he die." The righteousness allu-

ded to in this passage, is the same as that mentioned by the apostle, when he says, "that being ignorant of Christ's righteousnes and going about to establish *a righteousness of their own* they have not submitted themselves unto the righteousness of God." This sentiment is confirmed by the 13th verse of the xxxiii chap. of Ezekiel, viz. "When I shall say to the righteous that he shall surely live, if he trust to his *own righteousness*, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity which he hath committed, he shall die for it."

In viewing such passages, it may be useful to notice the distinction between that kind of righteousness which is merely selfish, or what the prophet calls *his own righteousness*, and the righteousness of faith. The former is represented as being always offensive to God, the latter always acceptable. One is the fruit and effect of the implantation of grace and holiness by the divine Spirit, the other is the effect of an unholy and sinful nature.—This holy temper is peculiar to those who are born anew by the Spirit of God, and are the sons of God; the other the product of an heart wholly under the dominion of sin. That the righteousness there mentioned is of the character mentioned by the prophet as their own righteousness, may be inferred from that expression in the passage quoted, "Doth according to all the *abominations* that the wicked man doth."—The character of the wicked is, that they have no fear of God before their eyes, and being quite destitute of true love to God, or holiness of heart, their thoughts, words and actions are evil, only evil, and that continually, and in the chapter under consideration they are represented as living in the open and continued violation of the commands of their Maker, and in the commission of those flagrant iniquities, which are quite inconsistent with their possessing any principle of saving grace or holiness of heart.—If any are in a state of favor with God, it is in consequence of their being created *anew* in Christ; that is, as the apostle expresses it, the old man or body of sin is destroyed, and the new man, or new nature is created, after the image of God in righteousness and true holiness; and all this is necessary to their being able to do any thing acceptable to God, or to entitle any one to the promise of life. In this the holy Spirit of God takes possession of the soul for himself, as a trophy of his infinite power and grace, and being thus possessed of his own will, and by his almighty power, who shall dispossess this divine resident. But in order to its being lost, Satan must dispossess the Holy Spirit of his empire in the soul, and again take possession for himself; or God must repent his having taken that soul for his own, and consequently give it up; in either case, the divine power or divine stability is impeached, and his infinite character traduced.

The apostle in view of this subject, with an emphasis peculiar to the case, saith, "Who shall separate us from the love of God." And after enumerating

the most probable causes, he summeth up the whole in that impressive manner of his, viz. "For I am persuaded that neither death, nor life, nor angels, nor principalities nor powers, nor height nor depth, nor any other creature shall be *able* to separate us from the love of God, which is in Christ Jesus our Lord." The plain inference from the whole therefore is, that the heart being totally destitute of true love to God, from which any acceptable obedience can flow, the righteousness from which he is represented as turning must have been merely a legal or ceremonial righteousness, on which he depended, until the want of a principle of heart holiness, permits him to fall into crimes which at once mark and fix his character.

That something more is required than merely the performance of external acts of obedience, may be inferred from the following expressions, viz. "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin.—Cast away from you all your transgressions whereby you have transgressed, and make you a *new heart* and a *new spirit*, for why will ye die."—Here we find that a new and a penitent heart is required, accompanied by a turning from all their iniquities, and all their transgressions of the holy law of God, as the natural fruit and evidence of this *new heart* and *spirit*, to entitle the subject to life.

And since by the *gospel* of the Son of God, life and immortality are more fully and clearly brought to light, we are assured of the absolute necessity of a new heart, and an holy disposition, to enable any one to exercise love to God, repentance for sin, and faith in Jesus Christ as the only Saviour of sinners, which are indispensable requisites to obtain pardon, justification and salvation, through the atonement and righteousness of Christ. ZETHER.

Remarks on 1 *Cor.* v. 9—11.

"I wrote unto you in an epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the extortioners or with idolaters, for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat."

VARIOUS have been the opinions which have been entertained by professing Christians, respecting the design of the apostle in these directions; some supposing it to include a prohibition against members of a church of Christ, eating at common meals with an excommunicated person, others that the offended should be debarred the privilege of partaking with the church of the sacramental supper. The writer had long been of opinion that the former sentiment was correct, but on examining and reexamining the whole chapter, doubts have arisen, whether the apostle's mean-

ing had not been misunderstood.

1. It seems that the apostle had written to the church at Corinth on the general subject of maintaining an improper communion with immoral and scandalous persons. In which he directs them not to be "unequally yoked together with unbelievers," &c. and it would seem from his remarks to his Corinthian converts, that by attending to these, they had overlooked or neglected their duty respecting their treatment of an immoral professor. This seems to be evident from what the apostle observes, in the former part of the chapter, where he tells them, that it was commonly reported to him, that there were some amongst them who were guilty of the most flagrant offences, such as even the unbelievers were ashamed to be guilty of; and that notwithstanding their Christian profession and character, they were so far from disciplining the offenders, that in boasting of their Christian profession, they had made it a cloak to cover their faults.—Under this apprehension he proceeds to give his directions more particularly, herein letting them know how they were to treat a brother who should be guilty of such offences; as in the 11th verse he says, "But now," that is in the former part of this chapter, "*I have written* unto you, if any man that is called a brother be a fornicator, or a covetous, &c. with such an one no not to eat." Here the apostle speaks in the *past tense*, and by looking back to the directions he had just been giving them, we can more readily ascertain his meaning. He tells them that when they are gathered together in the name of our Lord Jesus Christ, that they should deliver such an one unto Satan, for the destruction of the flesh; that is, they were to deprive him of those privileges which as members of the gospel church they were permitted to enjoy; and in that way the incorrigible offender, would be considered (agreeable to the directions of our Saviour) as an heathen man and a publican. Thus he would be deprived of his standing or membership in that church and of the privilege of partaking with them of the Gospel feast. By thus purging out the old leaven, they were directed by the apostle, to be prepared to keep the feast, which was indeed a representation of Christ our passover being sacrificed for us.

In this feast they were not to permit those who were a scandal to Christ, and his religion to unite with them to eat.—But since he, judging of them in the spirit of Christ, had declared them unfit to be members of his Church, therefore, he says, put away from *amongst you* that wicked person.—Here they were to put him away from *amongst them*. In this he speaks of them collectively, and in all the expressions, there seems to be an allusion to their eating at the sacramental supper.—This construction of the passage comports with the direction of our Saviour, that an excommunicated person should be considered and treated as an Heathen man and a Publican. But how are Christians to treat such? If we are to take our Saviour for an ex-

ample herein, we are not bound to decline the common intercourse of eating with them; for it seems he did freely eat with Publicans and Sinners.—When therefore a person is excommunicated, neither the Church nor its individual members, have any thing further to do with him in the way of discipline, so long as he continues excommunicated.—For saith the apostle, what have *I* to do to judge them that are *without*.

ZETHER.

Contemplations for Christian communicants previous to, or when sitting down at the table of the Lord; suggested by an angel's kind address to pious women who were seeking their beloved Lord. Matthew xxviii. 6, "*Come, see the place where the Lord lay.*"

A FEW remarks may be made with respect to the benefit which Christian professors may derive from coming, and, by an eye of faith, viewing the place where the Lord Jesus lay. We cannot see this place now with our bodily eyes, as the angel invited the women to see it; but we may contemplate on it—may enter into the certainty of it, and by faith view the tomb—the silent bed in which the body of our Lord slept. We can see this now, as well as the Galatians could see the crucifixion of Christ, when he had risen from the dead and ascended into heaven before they ever heard of him. Gal. iii. 1. "O foolish Galatians who hath bewitched you, that ye should not obey the truth, *before whose eyes* Jesus Christ hath been evidently set forth, crucified among you?" How was Christ crucified in the sight of the Galatians? Answer, In the teaching and instructive sacrament of the Lord's supper, as well as by the apostle's preaching.

In a word, while we turn aside, to behold this great sight, the immaculate Lamb of God carried to a silent tomb, and there abiding so long a space, as to evidence that he was really dead, and then by his own power breaking through the bands of death, triumphing openly over the cross and the grave, some profitable truths, in a convincing light, are exhibited to view: and here 1st, We may see the love of Christ.

We read of love that is strong as death. Cant. viii. 6. And is not the love of Christ stronger, in as much as he went through death in its most bloody colours to express it? When our Lord wept at the grave of Lazarus the Jews said, Behold how he loved him! Much more reason have we to say, looking into the sepulchre, See how he loved us! If we view his dead and mangled body, we shall see the marks of love upon it.—It is love without a precedent—without a parallel! Greater love hath no man than this, we are told, that a man lay down his life for his friends; but Christ died for his enemies—for the ungodly.

2. While we view the place where Christ lay, we may see the demerit of sin. The blessed Saviour took the low place of the sinner, and had the sins of a guilty world placed to his account; and all the shame, con-

tempt and pain which he underwent, was but the desert of sin.

And when we see him bleeding and expiring on the cross, we have set before us in a striking light the demerit of sin--The wages of sin is death. And when we cast our eye into the sepulchre, we may discover the victorious arm of death; and that it is sin that exposes to it—Had we not deserved death, if we had looked a thousand times into the tomb, we should never have seen Jesus there. Let us view, and be affected at the sight, saying in our hearts, we see now what has wasted all our generations, viz. sin as the meritorious and procuring cause.

3. By looking into the sepulchre where our dear Lord lay, we may behold the inflexible justice of God.

In many ways the great Lord of all hath made it appear, that he hates sin: he hath done this by the judgments of his mouth, in his written word—He hath done it by the judgments of his hand, in the course of his holy providence—He hath revealed his wrath from heaven against the ungodliness and unrighteousness of man: but never did his justice appear so conspicuous, so illustrious as in the sufferings and death of our glorious Immanuel. When we take a view of this, we may exclaim, in the language of the Psalmist, "His righteousness is like the great mountains, and his judgments are a great deep? May we not say that the justice of God is more illustrated and manifested by the death of Christ, than by the overthrow of fallen angels—the drowning of the old world—the burning of Sodom and Gomorrah—the destruction of Jerusalem—yea, more than by the eternal perdition of ungodly men? While we look to the place where Christ lay, we may cry out, with holy awe, Oh, the inflexible justice of a holy God! When the eternal Son of his love took on him the iniquities of men, he would not spare for his crying; but said, awake, O sword, against my shepherd, &c.

His darling must enter the dreary tomb, and there lie for a space, (after all his other sufferings,) rather than one jot or tittle pass from his law, or his justice suffer in the least. But,

4. Come, see the place where the Lord lay, and there you may see, to your great consolation, that glorious attribute justice *fully satisfied*, and the gospel covenant ratified. Justice having seized the Son of God, man's sponsor, and sent him into the darksome tomb, had he not given full satisfaction to it, he would have remained there for ever, a sacrifice to this dear perfection of Deity. The women who came to the sepulchre and looked in, might have seen him there—the unbroken chains of justice would have held him there a *prisoner* without release. But when we look in, and find he is not there, but is risen, we learn the satisfaction of his blood—that justice hath no further challenge—a gospel covenant evidenced and established—and a strong consolation set before those who have fled for refuge, and laid hold of Christ by faith. To this import we read Col. ii. 15. "And having spoiled principalities and powers, he made a shew

of them, openly triumphing over them in it." This open shew he made when he quitted the tomb, and bade farewel to the last remains of death.—With how much propriety might he then exult, "Where's thy victory, boasting grave!"

5. We learn from the resurrection of Christ, that the gospel hope is a sure hope.

He who laid down his life, and had power to take it again, and is truth itself, and cannot lie, surely is worthy of credit—and hath power and authority to settle and establish a religion which will not fail those who have the promises of it on their side. The promises of such a personage are of worth. Then let us lay hold on them, rely on them, and seek the consolation which is treasured up in them. And let us take the exhortation given in 2 Cor. vii. 1. "Having therefore *these promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

6. By viewing the place where Christ lay, we may be confirmed in the belief of our own resurrection.

Do you sometimes, under the power of temptation, question the resurrection of your own bodies? Come view the place where the Lord lay; for now is Christ risen, and become the first fruits of them who sleep in him. And if we believe that Christ died, rose and revived, even so them who sleep in him, will God bring with him. 1 Thess. iv. 14.

The resurrection of Christ and that of believers, are but parts of the same design—and there is such a connection between them, that if the dead rise not, then Christ is not risen. 1 Cor. xv. 16.

In a word, when you who are Christians come and see the place where Christ lay, and have your faith established in his resurrection, from the same proof you may be assured of your own—For, if the Head be risen so will the members rise in due time. So that you may comfortably conclude, God hath begotten you again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away. 1 Pet. i. 3, 4.

Thus we see, some good lessons may be learned, by coming and beholding by faith, the place where the Lord lay.

Now let Christian professors, when they are approaching the holy communion, (and indeed, at all suitable times,) improve the thought, "Come, see the place where their Lord lay." Let them view it with contrition for sin, and abasement of soul, that ever they should run so far in debt to divine justice, that nothing short of the sufferings and death of Christ could atone for them, and bring them to God.

It was for our sakes that he entered into this hole in the rock, and made his bed in darkness.

Again, Let us view the place where the Lord lay, with admiration and astonishment, that so high a personage as the Son of God, one equal with the Father, should lie so low with the marks of dishoner upon him. What manner of love is this! The very angels, no doubt, view it

with amazement—and beside, while we view this place, let us renew our humble trust in God through Christ for salvation.

Is our faith weak and wavering, let us view the certainty of Christ's resurrection, and of our own, we being united to him—and if we can be well fixed in this, and that we have an interest in him, what a foundation have we for hope and joy? See 1 Pet. i. 20. God raised him from the dead, and gave him glory, that our faith and hope might be in God.

Further, Let the view of this place where the Lord lay, remind us of our own death—Though in the instance before us, death is swallowed up of victory, yet this was not to free us from a natural death, but to take away the sting of it, and purchase a joyous resurrection from the dead. Hence, we have reason to be very thankful to God, that he hath made the important point of Christ's resurrection so sure and incontrovertible. We have as good evidence of its truth, as the nature of the thing will admit; or indeed as we can desire; and those very endeavors of the Jews to destroy the belief of it, serve to establish its truth. Christ had before put the truth of his mission at issue upon this single point, his resurrection from the dead. Matt. xii. 39, 40. And now it being accomplished, he hath the proof of a true prophet. Deut. xviii 21. Then let our faith be strong it this belief, and strong in the Lord.

And, let us gratefully and affectionately remember the Redeemer. Let us not forget his dying love—and endeavor to be properly affected with the view of it, especially whenever we celebrate it at his table. Surely he hath done enough to induce us, for ever most cordially to remember him, and bear him on our hearts. While we muse, let our hearts burn with holy affections *to him*, who left his Father's bosom *for us*—exchanged his native heaven, (vailing his divinity) for an uncomfortable manger, an agonizing garden, an accursed cross, and a borrowed tomb.

And let us in future make it our care to manifest a due regard to him, by living to him, in patterning after his example, and conforming to his laws.—And if we be found righteous before God, walking in all the commandments and ordinances of the Lord blameless, we may expect to sit down at the marriage supper of the Lamb in his kingdom—be fixed as monumental pillars in the temple of our God, and go no more out.

Memoirs of Miss Abigail Potter.

ABIGAIL POTTER, was daughter of *William* and *Abigail Potter*. Her grand-father, by her mother, was *Joshua Sayer*, a native of Deal, in England, who, in early life, joined the Church under the care of the Rev. Mr. Evans; and at the age of about 30 yeare came to Newport, and became a member of the Second Congregational Church. After communing in this connection for 15 years he was unanimously chosen Deacon, in which office he continued till his death.

His family was numerous and the greater part of his children became professors of religion, who with the professors in their own families, form a larger proportion of the church, than perhaps the connections of any other family in the town, if not in the state.

ABIGAIL POTTER was born Septr. 24th, A. D. 1764.—In the opinion of some of her friends, she was endued with grace in a very early season.—From her first being able to read, she delighted in the sacred scriptures. She appeared pleased with their principles as well as history, and to have imbibed their spirit, being strictly conscientious and exemplary in her conversation and deportment.

At the age of 18 or 19, she experienced a very distressing despondence; which in a degree impaired her judgment, and disqualified her for the duties of life. This continued about nine months. She then became calm, and was intent on divine subjects, constantly enquiring into things of a religious nature.

About four years after, she relapsed into a similar distress, in which she continued longer than in the former instance; and for much of the time was not able to pursue any employment in the day, or to enjoy rest in the night; and could not judge of those gospel truths and consolations, which related to her case.—After many months, either from a crisis in her disorder, or some gracious interposition of GOD, but not, as could be known, in consequence of any instruction, she suddenly manifested her usual discretion and calmness—light and peace were restored to her—and in this happy state she continued till the close of life.

Her last sickness was a nervous fever. She was not apprehended to be in danger, till within a few days of her decease. When acquainted with it, she appeared much solemnized, but not alarmed. She spake, in a very striking manner, of her unworthiness; but said, she "knew that her heavenly Father would take her in his arms, and bestow upon her greater blessings than could be enjoyed on earth, or than could be conceived.—She observed, after the sabbath, that it was "very pleasant on that day, when confined from public worship, and on a bed of sickness to contemplate Christ arising from the dead, and triumphing over all the powers of darkness." She further observed, "We read in scripture, that *God hath put all things in subjection under the feet of Christ*, including things in heaven and on earth. Oh, how satisfactory to consider, that *all* things are subject to him! Were but one excepted, a link, as it were, would be taken, and the glorious chain broken and ruined."

She experienced but few changes in her external state: the course of her life, in this sense, was remarkably uniform. And her temper generally corresponded to it, being equable, diligent, and faithful. As a specimen of her habitual exercises, and not as communicating any thing unusual, the following selections, from several of her letters, are presented to the reader:

LETTER, NO. 1.

My dear Cousin,

The all-wise Governor of the universe has seen fit, in his holy providence, to call you again to experience his afflicting hand in removing another of your brothers by death. I think it a duty to sympathize with you, and hope we shall exercise a true submission to the righteous will of the Most High. In this world we are in a state of trial, exposed not only to every natural evil, to losses and disappointments; but there are a variety of delusive objects, the powers of darkness, and the evil propensities of our own hearts to overcome: and in ourselves we are feeble and helpless.—Where, then, can we look for support, but to that almighty and merciful Saviour, who has invited us "to come to him," and to cast all our burthens on his gracious arm. Have we any doubts that he is willing to receive us? Let us consider the proof of his love, in his first giving himself for us—and in his carrying on the work of redemption. He has purchased the influences of the Holy Spirit to operate on the hearts of his people, without which all outward means would be of no saving benefit. He not only accompanies his written and preached word with his inestimable blessing, but by it renders the dispensations of his Providence, even the most afflictive, subservient to his people's best good.

I hope, my dear Cousin, we shall wisely consider the present afflictive event, and improve it to the important purposes for which it is sent. If we are faithful, the short time allotted us in this probationary state, we shall triumph over every evil, and shall rest in that world where there is no sorrow, for there is no sin, and shall join with the holy angels, and all the ransomed of the Lord, in celebrating the praises of redeeming love, not for a few years, but for a boundless, and never-ending eternity.

LETTER, NO. 2.

Religion is not only calculated to support and console the mind in affliction, but is the only source of real and lasting happiness in every circumstance in life. Mankind have naturally a desire of happiness, and are constantly influenced by it, however different their practices, or how deluded so ever some may be in expecting to find solid satisfaction in the enjoyments of the world. Is it not the language of the most pious and wisest of men, that religion only can afford happiness to the rational mind? It is true we ought not to be influenced in the choice of religion, merely by a desire of our own happiness; where this is the case, the person is not only destitute of the first principles of Christianity, but directly opposed to them. It is necessery to the faithful discharge of duty, that we act from right principles, that we esteem beings according to their real worth, consequently our supreme affection will be placed on God. If our motives be right, we shall love him supremely, not because he is kind and good to us, and we are dependent on him for all we enjoy and hope, but because he is infinitely excellent in himself, possessed of every possible per-

fection, "in which view only, he can be an object of supreme love." The same principle, so far as we are actuated by it, will lead us to a just regard to our neighbor, and to do to others as we would they should do to us. It will lead us to avoid all sin, and comply with every duty; to be grateful for every mercy, and patiently submissive under every affliction and disappointment, and to say with our blessed Saviour, "Father, glorify thy name: not my will, but thine be done." This is the temper which all holy and rightly disposed beings exercise, and so far as we are righteous we shall discover the same disposition, "the same mind will be in us, that was in Christ Jesus."—We shall love the divine law as holy, just and good, and behold it a transcript of the moral perfections of the Deity: and the Redeemer will appear glorious and amiable, not only as our deliverer from everlasting punishment; but likewise in vindicating the justice of God, by supporting and magnifying that law which condemns us for every transgression. Is not every rational creature under the highest obligations to love, serve and obey the Creator? especially are not those whom he has been at the infinite expense to redeem with the blood of his own Son? In the gospel dispensation, all the divine perfections are manifested in the most astonishing manner. Here are the most wonderful displays, not only of the love and mercy of God, but of his justice, his purity, his hatred of sin. Every divine attribute is harmonized, and shines forth in the brightest and most resplendent lustre. Well might the angels sing, at the birth of the Saviour, "Glory to God in the highest, and on earth peace, good-will toward men." Is it not of the highest importance, that we attend with diligence to these things, that we make them the chief object of our pursuit, and resolve, by the grace of God assisting, that we will serve him in sincerity? In this way, and in this only, shall we glorify God, be faithful in the discharge of our duty to each other, and in this way we shall be subjects of a happiness that shall leave no wish ungratified, and will never, never have an end. May God of his infinite mercy grant, that while I hope I am sincere, in endeavoring to recommend religion to others, I may not be deceived, and destitute of it myself; but that I may obtain mercy of the Lord to be found faithful, and be washed from all my sins in that blood that is sufficient, not only to cleanse Judah and the inhabitants of Jerusalem, but all the world of mankind, if they would apply to it, and at last be made a conquerer, and more than a conquerer, through him that has loved us, and given himself for us.

LETTER, NO. 3.

As things are circumstanced, it is probable we shall never have much opportunity of conversing with each other; and, perhaps, shall never see each other's faces, in this world: but I hope we shall meet in a happier state, where no possible separation can take place; but where all the faithful shall be transformed into the image of their glorious Redeemer, shall

behold the unclouded light of his countenance, and join in celebrating his praises for a never-ending eternity. This we are assured in scripture will be the happy state of all the real friends of Christ. Though, as there are different attainments in grace, we have reason to believe there will be different degrees of glory yet each one will possess a happiness, of which at present, we can form no adequate conception. To this state of blessedness, shall every individual, that exercises any degree of true faith in Christ, be brought. The weakest are as truly united to Christ, as those most eminent in grace. The faith they exercise is of the same kind, though not of the same strength.—Christ is made of God to all believers, Wisdom Righteousness, Sanctification, and Redemption. But redemption is not compleat in this life. The best are sanctified, but in part. They have their remaining corruptions; a body of sin in them, from which they shall not be entirely released, till this mortal shall put on immortality, then their redemption will be compleat; and, I believe, if we are so happy as to arrive safely to Heaven, we shall feel, in a higher sense than is possible in the present life, what is expressed in the 124th Psalm, *Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.* Then we shall look back upon the dangers we have escaped, and realize, that it is by *grace* we *are saved*; and shall say, "Not to ourselves, but to thy name, O Lord, be all the glory."

LETTER, NO. 4.

The present is a time when religion is much opposed. Its enemies are exerting their power to the utmost, to extirpate it from the earth; and it is of importance that all who are friendly to the Redeemer should consider, not only the necessity of exercising faith in him, but the duty of making a public profession of religion, and attending on the sacrament of the Lord's supper. It is the command of Christ, respecting the institution, "this do in remembrance of me." And though we have reason to believe, that many will be found among the real friends of Christ, who never openly espoused his cause, and professed his name before the world, while many, who made the highest professions will be rejected and disowned, yet this ought not to excuse, or discourage any one who has experienced that change of heart which is necessary, in order that any duty may be discharged to the divine acceptance.

It is not essential that we know when this change took place, but we are to judge of our state by the evidences of grace that we find in our hearts; and if we cannot with Peter, appeal to the searcher of hearts, and say, "*Lord, thou who knowest all things, knowest that I love thee,*" yet if we see the moral evil of sin, feel it to be a burthen, and sincerely desire to be delivered from the power and dominion of it, as well as from its ruinous consequences, there is evidence that our hearts are re-

newed ; for such exercises are not consistent with the governing influence of a carnal mind, which is enmity against God ; which is the character of every one by nature. Let us not, then, be discouraged, though in ourselves we are infinitely unworthy and ill-deserving ; but let us consider the riches of that grace, which brings those, who might justly suffer the righteous displeasure of the Most High, into *the glorious liberty of the children of God*, and renders them *joint heirs with Jesus Christ*. Let us put our trust in the Omnipotent Redeemer, who has vanquished the powers of darkness, and will lead all who trust in him, to a complete and final victory, over all their enemies. He has been *touched with the feelings of our infirmities*. He sees the most secret exercises of our hearts, and knows all our conflicts with indwelling sin, and has promised *his grace shall be sufficient for us*. Let us, then, in a sincere dependence on that grace, resolve, that we will keep all his commands ; and may God enable us, to place our whole dependence on him, and grant that we may continue to the end, to the glory of his grace, in Christ Jesus.

Biographical Sketch of the Reverend Doctor Stillman.

SAMUEL STILLMAN, D. D. was born in Philadelphia, Feb. 27, 1737. He was educated at an Academy in Charleston, S. C. where he was ordained in Feb. 1759. The same year he took his degree at Philadelphia College, and settled in the ministry at James Island, near Charleston. Obliged on account of his ill health, to quit that place in about 18 months after his first residence there, he removed to Bordentown, N. J. where he continued two years supplying two different congregations. Afterwards he visited New-England, and after having officiated at the second Baptist Church in this town about one year, was installed over the first Jan. 9. 1765.

Dr. S. was by nature endowed with a good capacity, and an uncommon quickness of apprehension. His feelings were peculiarly strong and lively ; which gave activity to whatever he did and, under the influence and control of religious principles, served to increase that eminent piety, in which nature, no less than grace, seemed to have aided him. To this constitutional ardor, both of sentiment and action, which led him to enter *with his whole heart* in whatever he engaged, he united a delicacy, that would not intentionally wound the feelings of any one ; and such easy, affable and gentlemanly manners, as would adapt themselves to almost any society, without diminishing in the smallest degree his personal respect on the one hand, or carrying the least mixture of austerity or precision on the other. The lively interest he appeared to take in whatever affected the happiness or increased the pleasures of his friends, the gentleness of his reproofs, and the gratification he seemed to feel in commending others, united to his social qualities, endeared him to all who knew him.

The popularity of a preacher commonly declines with his years. Dr. S. however, was a singular exception to this general remark. He retained it for upwards of 42 years, and his congregation, which, upon his first connection with it, was the smallest in this town, at the age of 70, the period of his death, he left amongst the most numerous.

As a minister of Christ his praise was in all the churches Nature had furnished him with a most commanding voice, the very tones of which were admirably adapted to awaken the feelings of an audience; and he always managed it with great success. His eloquence was of the powerful and impressive, rather than of the insinuating, and persuasive kind; and his manner so strikingly interesting, that he never preached to an inattentive audience. And even those, who dissented from him in some *minor* points of theology, were still pleased with hearing him; for they knew his sincerity—they knew him to be a good man. There was a fervor in his prayers, that seldom failed to awaken the devotion of his hearers; for, *coming from the heart, it failed not to reach the hearts of others.* In his sermons, he was animated and pathetic. His subjects were often *doctrinal*, but he commonly deduced practical inferences from them, and every one acknowledged his great usefulness. He preached much to the feelings and to the heart; and numbers, on whose minds naked reason and simple truth could produce no serious effects, his powerful eloquence was a means both of touching and reclaiming.—Nor was he only a preacher of righteousness.—What he taught that others should be, he lived himself.

In the chamber of sickness and affliction he was always a welcome visitor. So well could he adapt his conversation, as to comfort or to caution, soothe or to awaken just as the case seemed to require. And if he administered reproof, it was done in so delicate and mild a manner, that it oftner conciliated esteem, than created offence. In his prayers with the sick, however intricate the occasion, he was always both appropriate and highly devotional. So eminent was his character for piety, and so universally was he beloved, that he was often called to the sick and afflicted of different denominations. How many wounded hearts he has bound up, and from how many weeping eyes he has wiped the tears away; how many thoughtless sinners he was the means of awakening; and how many saints he has edified and built up unto eternal life; how many wavering minds he has settled, and to how many repenting sinners his words administered peace, can be fully known only at the great day.

The University in Cambridge, conferred on him the honorary degree of A. M. in 1761, and the College of Rhode-Island, gave him a diploma of D. D. in 1788.

To his church and people he was particularly attentive, and suffered no calls of relaxation or amusement to interfere with the conscientious discharge of the smallest professional duty. His duty was always indeed his delight, and nothing in his mind

ever stood in any sort of competition with it.

His domestic character was in perfect unison with the other parts of it. Of husbands he was one of the most kind and accommodating;—of parents, the most affectionate and endearing. It pleased the Author of Wisdom to visit him with peculiar trials.—In the course of a few years he was called to bury *seven* of his children, all adults, and some of them with families; yet such was his confidence in the perfect wisdom of God's government, that he was always patient and submissive, and his mind lost nothing of its lively confidence and cheerful hope.

His habit of body, through life, was weakly, and he was not unused to occasional interruptions of his ministerial labors; yet he survived all his clerical cotemporaries both in this town and its vicinity. It was his constant prayer that "*his life and his usefulness might run parallel.*" In this his desires were gratified. A slight indisposition detained him at home the two last Lord's days of his life. On the Wednesday following the second of them, without any previous symptoms, he was suddenly attacked, at about 11 o'clock, A. M. by a paralytic shock.—At 10, at night, having received a second stroke, he grew insensible, and at 12 expired. Could he have selected the manner of his death, it had probably been such an one as this, which spared him the pain of separation from a flock he was most ardently attached to, and a family he most tenderly loved; a scene, which to a person of his feeling mind, notwithstanding all his religion, must have occasioned a shock. On the Monday following, his remains were attended to the Meeting-house, where a pathetic and appropriate discourse was delivered on the occasion, by the Rev. Dr. BALDWIN, pastor of the 2d Baptist Church in this town, from 2 Tim. iv. 7, 8. to an immensely thronged, and deeply affected assembly; after which he was conveyed *to his long home*, amidst the regrets of a numerous concourse of people, who crowded around his bier, to take a last look at the urn, which contained the relics of him, who once to them was so dear, but whose face they now should see no more. His loss will be long felt not only by his own immediate society, but all his other numerous friends.

The memory of the just is blessed.

From the Christian Observer.

Means of ascertaining the State of the Affections towards God.

IT has been justly stated as one of the most prominent proofs of human corruption, that we are naturally disposed to use a different standard of right and wrong, of duty and obligation, in our reasonings and dealings, if I may so term them, with God and with man. In the case of our fellow-creatures, we admit the claim of superior excellencies and perfections to admiration and love: we bow with reverence before superior understanding and

knowledge: it would gladden our hearts to be invited to repose our trust in any man in whose character, extraordinary wisdom and goodness should be combined with unequalled power and inviolable truth. We should ardently hope for the favour of such a man, and if he should be willing to admit us to his friendship, we should glory in such an honorable connection. Above all, it is acknowledged, that benefits and kindnesses claim a return of thankfulness; and to say of a man that he is eminently ungrateful, is to stain his character with the blackest die.

How differently we are apt, even allowedly, to reason, and think, and feel towards God, and our blessed Saviour, needs but to be stated. The contrast is too clear to require specification or proof. Even in the case of our fellow creatures, we are perhaps more indebted for the justness of our moral estimate to self interest, than to any of those higher principles, and more elevated sources, to which our pride would dispose us to trace its origin. It is intuitively obvious to every man, that he will not be allowed to have one set of principles for himself, while he imposes a different set on other men. He is therefore content to admit the authority over himself of those principles which it is his interest to see generally established; and his self love evidences its power, not in fabricating a false and partial rule in his own case, but in evading, by unfair coloring, and fallacious distinctions, the obligations of the general and true standard. But we are not thus forced, in the case of the Almighty, into the recognition of just principles by a regard for our own immediate and palpable interest, and therefore here, our natural selfishness operates with less restraint: just as it has been found that tyrants, who have been flattered into such an extravagant idea of their own perfections, as to deem themselves elevated above the ordinary condition of man, have appeared, by losing the wholesome restraint of sympathy, to lose all sense of moral obligation.

I have often thought that the preceding considerations, and the highly important practical lesson which results from them, are suggested, and powerfully enforced on us, by the mode, universally adopted throughout the Holy Scriptures, of describing God, and the relations in which we stand to him, by names used to designate certain conditions in life. It seems as if the Almighty, in gracious condescension to our weakness and infirmities, was willing to obviate the effects of our natural selfishness, and to prevent it from rendering us insensible to his claims on us, as our Creator, Governor, and constant Benefactor. Thus God is represented continually as a king and a father; and, more or less expressly, once at least I remember in positive terms, he claims the peculiar sentiments and feelings which are acknowledged to be due to the fellow creature who stands in those relations to us. "If I then be a father, where is mine honor, and if I be a master, where is my fear, saith the Lord of Hosts unto

you." In the same manner we find our Blessed Saviour calling himself the father and friend of his people ; nay even the husband of his Church.

The foregoing remarks have often appeared to me to suggest the best method of examining ourselves respecting both the nature and the degree, of those affections which we are required to feel towards our heavenly father, and our Almighty Redeemer ; and, if I mistake not, we may also be hereby assisted in cultivating their growth, and extending their influence.—Some difference indeed there ought ever to be between our feelings towards God, and towards our fellow mortals. With all our thoughts of the Supreme Being, and with all our affections towards him, a holy reverential awe should doubtless be associated ; nor is there any thing more severely to be condemned, or more contrary to all which we are taught, whether directly or by inference, in the word of God, than that profane boldness which has sometimes falsely usurped the name of filial freedom. But still the passions of the mind, whether directed towards God or man, are the same in their nature ; it is only requisite that they be some what differently combined when directed towards the Sovereign Majesty of Heaven, and when employed on any meaner object.

To explain, therefore, more particularly the process I would recommend to be pursued. Are we desirous of ascertaining whether we really *love* God and our blessed Saviour ? Let us consider how we reason, and think, and feel, towards any one of our fellow creatures, whom we know certainly to be the object of our warm attachment, to a beloved parent or brother, or to the friend of our heart. We shall find that we are acute to discover, and forward to admire and magnify his good qualities and actions ; to overlook what is faulty ; to judge favorably of what is doubtful. We love to bring forward, and dilate on his merits : to suppress, deny, or palliate his defects. We rejoice in his society : we regret his absence : we long for his return : we welcome his approach : he is much and often in our thoughts : we are zealous for his credit : we are forward to defend his character : we rejoice in oportunities of giving him pleasure : and if, in any instances, we profit from his kindness, our gratification is powerfully enhanced by considering the source from which the benefit has flowed. Now let us, if we would honestly examine into the reality and warmth of our love to God and our Saviour, deliberately set ourselves to enquire whether our feelings towards God, or towards our Redeemer, are such as these ? Do we find ourselves prone to lose ourselves, as it were, in the contemplation of his excellencies ; to muse on his wisdom, his goodness, his power, his condescension, his long suffering, his truth, his holiness ? I will leave it to your readers to pursue the parallel for themselves : I will only ask, do we find ourselves welcoming the sacred seasons of intercourse with our heavenly Father ? Do our countenances lighten up, and our

eyes bear witness to the warmth of our hearts, when, in conversation, supposing neither the season, nor the company to forbid the introduction of religious topics, an opportunity is afforded us of dilating on his perfections, and "speaking good of his name?"

Let me now proceed to another example, that of *gratitude*. And here I must premise, that there is not any sin whatever against which the Almighty more strongly denounces his vengence in the Holy Scriptures than against the contrary vice. Let us take an instance of any one who has benefited by a fellow creature, as much I will not say (for that is impossible) but as nearly as possible as much, as we are all indebted to God.—How would he be expected to think, and feel, and act towards his Benefactor? How would an ingenuous mind be looking out for opportunities of manifesting its gratitude? How would it delight in pouring forth its warm effusions; and instead of detracting from the amount or number of the services it had received, how would it rather delight in multiplying, and magnifying them? The enumeration of our obligations would be no unwelcome, no cold, no reluctant service; not a service of which it would be necessary to remind us that the proper season was come, and of which if we were disappointed, without its being clearly our own fault, we should secretly, not so much regret, as rejoice in the omission. If our Benefactor were no more, how dear would his memory be to us; and supposing him to have left behind him any friends or descendants, how endeared would they become to us, and how glad should we be to shew them kindness for his sake? Alas! Sir, how little do the best of us feel, in any adequate degree; I had almost asked, how little do we recognize in any degree, the proper forms and characters and exercises of a *lively* gratitude? Let me again leave it to your readers to complete the humiliating parallel. I will only remark that we are here, if I mistake not, more deeply, and with less excuse, criminal, than almost in any other instance; that every improvement in the performance of this duty will be an accession to the purest of our pleasures; but that I believe the best of men, while they continue in the body, will have a painful sense of their own deficiences in this particular, and will long for that day, and that world, when, with completely purified hearts, and more exalted faculties, they shall mix in the songs of angels round the throne, acknowledging, however, far more and transcendently higher obligations.

I will be more brief in speaking of the feelings of reverence and of trust, of hoping, and glorying, and delighting in God, all of them affections towards God clearly recognized in Scripture, and for which the most holy men, whose characters are delineated in the sacred volume, especially he who was honorably distinguished by the name of the man after God's own heart, and the great Apostle of the Gentiles, were eminently remarkable.

What have been our feelings, and our demeanor, if it has ever happened to us to be in the pre-

sence of some fellow creature who has really been the object of our *reverence?* And when we think, or speak of the Supreme Being, or even when we more purposely and deliberately set ourselves to address him in prayer, do we find that our feelings and demeanor attest, in any similar degree, the reality of our reverential awe?

By what a terrible denunciation is *trusting in* God enforced on us? And in truth we receive such continual proofs of the hollowness of all human foundations of confidence, that prior to experience, we might naturally presume that the injunction to trust in God was one which we should not be apt to disobey. But the contrary, it is to be feared, is the fact. To ascertain the point, let a man observe his own heart, and watch how naturally and eagerly, on the approach of any serious danger, his mind recurs to any one from whom he has reason to expect protection:—does he find himself, in any sudden emergency of peril, as naturally and as warmly flying in heart to God; or is not this too generally rather an affair of the judgment and recollection,—a sort of homage which it is deemed decorous to pay, but on which little dependence is really placed, and in which the affections are little interested?

The inquiry concerning our *hoping*, and *glorying* in God, and *delighting* in him, may be conducted with still greater facility and certainty. We all know how we feel about any thing which is really the object of our hopes. Let us recal any occasion in which our hopes were warmly excited. How anxiously did we wait, how eagerly did we long for the desired event! How much did it occupy our tho'ts! How apt was it to force itself into the mind! How obstinately did it maintain possession! Were we not ready to intrude the mention of it even when contrary to propriety; and was it not like the removal of a weight which had hung upon us, and oppressed us, when we were able to talk of it again without restraint? And again, if our hopes were disappointed, how flat and tasteless were at first all our ordinary occupations, and even pleasures, and how prone were we to dwell on our loss!

Glorying in our God and Saviour, is an affection expressly enjoined by the divine command, and powerfully recommended to us by the example of the most eminent of the worthies, both of the Old and New Testament.—Would we try ourselves whether or not we really obey this precept? Let us recal our own sensations and conduct; let us recollect the language and behavior of others; in any instances in which we or they have unquestionably gloried in any possession or distinction. Take a man who glories in his illustrious birth, or in his connection with persons of rank. Take one who glories in his country.—Take one who glories in his reputation for wisdom, or learning; for poetical excellence, for great riches, for military talents and exploits. We know well how such an one would be likely to behave; how apt he would be to seek occasions to bring into notice the point on which he founded his consciousness of su-

periority; how his bosom would swell, and his manner become animated on the mention of it. Now I will not say, does a Christian exhibit such indubitable proofs that it is in his God and Saviour he glories; but has he the *feeling* of exultation secretly in his heart, and are the marks of it only restrained from breaking forth, by the just considerations of prudence and decorum? Does he secretly rejoice and exult in the honorable distinction he enjoys of being a child of God and an heir of glory; the follower and friend of that Saviour, who now sitteth at the right hand of God, angels and principalities and powers being made subject unto him?

Then, for *delighting* in any object, we know that it is the strongest phrase which can be used to express our receiving pleasure from it. The appeal is therefore to be made to the manner in which we have felt respecting any person or thing whence we have derived the highest of all enjoyments.

But I am conscious I am trespassing on your time. There is however one other affection on which I must detain you for a few moments; because, though there is none that is more clearly required of us, and, what is more, the want of which is more strongly condemned; yet is there perhaps none in which, especially in our halcyon days of the Church, Christians are more apt to be defective. I mean the affection of *zeal*. Is it within the compass of language to express more strongly the condemnation of lukewarmness in religion, or to press more powerfully the cultivation of zeal, than they are respectively condemned and enforced by the language of our blessed Lord himself to the Church of Laodicea? Yet it is so little regarded as a crime not to be zealous in the cause of God, that any extraordinary measure of religious zeal is almost deemed to require apology. This is an instance in which, in this free country, where we are so commonly divided into sects and parties of different kinds, men may try themselves, perhaps, more easily, than almost any other.—Would we then judge fairly whether we really are zealous in the cause of our God and Saviour? Let us inquire how any man is apt to judge, how to feel and to act, in the case of the political or religious party to which we know that he is warmly attached; and how, on the contrary, towards that which is opposed to it. Through what a partial medium does such a man view the actions of his party? How prone is he to be blind to its misconduct, and to magnify and overrate its merits? How studious of occasions of serving his party? How eagerly does he embrace, how reluctantly does he forego them? How warm in vindicating its credit; how jealous of any imputations that are cast on it; how eager in repelling them? How active in promoting its interests; how glad to increase its numbers? And if he be really a *zealous* partizan, of what kind are his habitual judgments and feelings respecting those who are foremost in the party to which he is opposed? Suppose him to be connected with any of them by the bond of being engaged in some common pursuit, is he

apt in such a case to lose sight of all party distinction? Is his mind so occupied with the points of agreement, as to forget the ground of separation? We might call such a man liberal—we might say of him, that he possessed an enlarged mind; but we certainly should not regard him as a zealous partizan. I know that I am here treading on tender ground. I am not ignorant that it may be imputed to me, that I am endeavoring to call into action those feelings of hostility, which, from the corruption of our nature, we are but too apt to indulge, under the mask of religious zeal. No one is more aware than myself, that "the wrath of man worketh not the righteousness of God." But surely it is no idle distinction, that we are to discriminate between the pernicious opinions themselves, and those who hold them. Surely a warmth of resentment against those who profanely calumniate the object of our highest veneration, and most affectionate gratitude; against those who deliberately set themselves to oppose the only means by which the eternal misery of man can be averted, and his everlasting happiness secured: surely a warm resentment against such as these, is not incompatible with tender pity for them, and a sincere and even earnest desire for their being reclaimed from a course, which must end in irrevocable ruin. No spirit of hostility would I recommend, but such as is inseparably combined with a cordial longing for the real happiness of the person opposed. No other spirit can flow from that pure source, from which all the affections of the renewed mind must trace their origin.

I ought not to conclude without reminding your readers, that they will do well, when they are carrying on the work of self-examination, to be ever on their guard against mistaking the conclusions of the understanding for the affections of the heart. The remark, I am aware, is not a new one: still the mistake is, as I apprehend, so very general a source of self deception, that I should scarcely be justified, were I not, in this place, to warn my readers to watch against its delusions with the most jealous care. This is no barren metaphysical distinction, no matter of speculation merely. No Christian will deem it such who has attended with care to what has passed within him, and who probably has often known instances in which, when his judgment has been perfectly convinced, he has not been able to entertain the corresponding feelings; and after many a painful effort, has probably sat down, lamenting before God his own inability to command the affections of his mind; to feel love where still he recognized excellence; to feel gratitude where he acknowledged the highest obligations to be justly due.

It is the grand recommendation of the mode of conducting the work of examination above described, that it greatly facilitates the process. I have often remarked in persons who were by no means of inferior understandings, but who were not accustomed to meditate in train, or to observe the operations of their own minds, a great inability to discharge this im-

portant duty. When they set themselves to the work, their imaginations almost immediately begin to wander, their attention is distracted, and they soon give up their efforts in despair. But the mode I have recommended, renders easy what might otherwise be a vain endeavor to fix the volatility of the imagination, and to arrest the fugitive feelings of the mind, so as to make them the subjects of steady contemplation: nay more, it renders what might be a difficult and doubtful appeal to abstract principles, a question of fact and experience, a mere matter of recollection, in which we are called on to remember how we have been used to think and feel on certain other occasions, and to compare our present with our former experience. Persons, therefore, who would be utterly unequal to the task of analysing their various mental emotions, and of comparing them with the sensations which the metaphysician has laid down as the signs of the passions respectively, may easily examine themselves in this way by comparing their feelings at one time with their feelings at another.

This mode likewise, in some degree, removes the difficulty which arises from the impossibility of measuring the feelings by any definite scale, a circumstance which may open a wide door to self deception on the one hand, or which on the other may often afflict the heart of some sincere but weak spirited Christians with unreasonable fears. The same degree and warmth of feeling are not to be required of a man of exquisite sensibility, and of him whose mind is constitutionally cold and phlegmatic; but every man is hereby made his own standard. He may compare his various feelings and affections as they are severally called forth by religious concerns, with the same feelings as they are excited on occasions of an analogous nature in common life, and mark the accordance or diversity.

And now, Sir, let me deprecate the displeasure of any of your readers who may think that I have been only laying before them remarks which must have already suggested themselves to any intelligent mind. Were I disposed to apologize, I might reply,

Virginibus puerisque canto.

But in truth, Sir, I am not at all disposed to apologize. Such is the extreme importance of the subject, that any endeavours to illustrate it will deserve attention. No one who admits the authority of the holy Scriptures can deny that they most clearly and strongly enforce on us the duty of loving God and our Redeemer with our whole hearts; and of feeling towards them all those other right affections of our nature, which are given us to be called out on the exhibition of their proper objects. Any directions, therefore, which may assist us in discharging those important, and it is to be feared, too much neglected duties, may be of the highest practical use. Shall I be forgiven if I speak my mind honestly, and say, that these practical subjects are the subjects to which Christians would often do well to direct a larger share of their time, and thoughts, and studies; rather

than to those higher and more subtle questions, which though of so much less practical and real moment, so generally engage the labors, and interest the passions of men. Let the learned prosecute their researches in the field of Sacred Literature. Let the scholar, provided it be with a humble impression of his own limited powers, explore what is dark, and explain, if he is able, what is difficult. *Inest sua gratia.* No efforts are to be despised which are made in the right direction. But, O that men would remember, that it ought to be our first, our supreme, our never ceasing object to "put on the Lord Jesus Christ," to form ourselves after the model of his perfect character, to endeavour to root out every remaining fibre of our natural corruptions, and to acquire and cultivate all those tempers and dispositions, which may "render us meet to be partakers of the inheritance of the saints in light."

I am, &c.

VIGIL.

From the Christian Observer.

Sketch of the Character of a Christian.

THE true Christian feels that he is the object of God's love, and whilst he marks, and acknowledges with thanksgiving, his own daily experience of it in the providential care of his heavenly Father, he perpetually looks with heart felt rapture, gratitude, and adoration to the transcendant display of it, in the redemption of the world from sin and misery, by the gift of his only Son. Hence the love of God animates his soul, and becomes the governing principle of all his actions; and he demonstrates the force of it, by love to all his fellow creatures. He beholds with steadfast eyes, the high reward of glory and immortality with Christ in heaven, promised to faith and obedience; and whilst he knows the imperfection of his best services, and wholly renounces all reliance upon them, as any ground of claim to eternal life, he labors incessantly to render them more perfect, as if his salvation solely depended upon the success of his own endeavours. He therefore gives all diligence to "make his calling and election sure," ever striving to "add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Sensible at the same time, that all spiritual graces are the gift of God, without whose assistance he is unable of himself to will or to do any thing that is good, he prays for them with earnestness, peruses the Scriptures with diligence, and hears the preaching of the word with deep attention, humbly beseeching God, for Christ's sake, to enlighten his understanding, and purify his heart by the power of the Holy Spirit. In the conformity of his life to that of his Saviour, he looks for the evidence of his faith in him, comparing his conduct with the precepts in the New Testament, and with the example of his di-

vine Master, as the only sure tests by which to judge of that conformity.

Meek, humble, courteous, patient, and forbearing, deeply conscious of the natural depravity of the human heart, and of its proneness to evil, he examines all its thoughts and suggestions with scrupulous severity, proves the motives of his actions, and endeavours to subjugate his appetites, passions, desires, and affections to the law of God, which he constantly studies. Notwithsthanding his vigilances to avoid giving offence to God or man, he still feels the daily necessity of imploring the pardon and mercy of his Creator, through the meditation of his Son Christ Jesus, and humbles himself in deep repentance before him. He is at the same time charitable in judging his neighbours, and cautious lest he should inadvertently publish their faults or follies. But he knows the duty of a Christian, and the obligation of the law of charity, too well, to withhold admonition and reproofs on just and proper occasions, and he imparts them in the spirit of brotherly love. In all his conversation with mankind, it is his object to edify by the purity of his discourse, and the propriety of his example; he is not only careful to abstain from evil, but to avoid the least appearance of it, lest he should unwarily mislead his brother, and become a scandal to his high profession. To the fatherless he is a father, to the afflicted a comforter, and as far as his means allow, a merciful dispenser of the bounties of God to the poor and needy. That means may not be wanting for this purpose, he considers a just economy to be a duty of strict obligation.

Is the Christian a husband and a father? he reflects upon the obligations, which these relations impose, and studies anxiously to discharge them with fidelity. His marriage vow, to "love and cherish" the partner whom God has assigned to him is ever present to his thoughts. He appropriates and applies to his situation, the apostolic injunction, "Bear ye one another's burthens, and so fulfil the law of Christ," and he exemplifies the doctrine conveyed in it, by the invariable kindness of his own demeanor. As a father, he deems it his first duty to train up his children in the knowledge and fear of the Lord. He is sedulous in instructing them, constant in his admonitions, mild in his reproofs, and merciful in his chastisements, at all times studious to enforce his precepts by his own example, and whilst he requires from them the reverence and respect due to parental authority, he never fails to recollect the injunction of the Almighty, in his appeal by the mouth of the prophet to the Israelites, "If I then be a father, where is mine honor, saith the Lord of Hosts." As a master, the Christian is kind, forbearing, just, and considerate; temperate in his commands, but conscientiously steady in enforcing the observance of them; not severe in marking the faults of his servants, nor careless in duly reprehending them, always remembering that he also has a master in heaven. He feels it his duty to instruct them, to watch over their con-

duct, to reprove and check any immorality in it, to avoid placing them in situations of temptation, and to set them an example of sobriety, temperance, and orderly behaviour, under an awful sense of the responsibility attached to his influence and power over them. As a servant the Christian is faithful and obedient to his master in all things, not with eye service as men pleasers, but in singleness of heart fearing God; accommodating to his fellow servants, and ready to assist them in any emergency; unassuming and contented in his present condition, having his thoughts fixed on a better world. As a member of society, he primarily considers the duties of that station in which it hath pleased God to place him, and labours to discharge them faithfully: he also considers in what manner his talents can be best employed for the good of the public or of individuals, and he cheerfully resigns a portion of his ease and comforts, in order to promote these ends.

The Christian examines and weighs the customs of the world by the unerring rule of the word of God. He is careful to avoid any singularity in his dress and behaviour, or in matters of an indifferent nature. But he is still more careful to adopt only such customs as are innocent. By the same rule, he regulates both the quality and quantity of his amusements, and whilst he rejects all that have the remotest tendency to inflame the passions, or corrupt the heart, he extends his exclusion to others which are often erroneously deemed innocent, because he sees the tendency of them to be to weaken his spiritual affections, alienate the heart from God, and occasion a loss of time which can never be retrieved; ever remembering the warning parable, that whilst the husbandman slept, the enemy sowed tares among the wheat. Time indeed he considers as the most precious of all the talents given to him for his improvement, and as the most important of all his possessions; and he therefore husbands it with jealous care.

In looking over the Christian world, he laments the various divisions and schisms which prevail in it, but still more the animosities subsisting among those who profess to follow the same Lord and master; and his daily prayer to God is, that all believers in Christ may hold the unity of the spirit in the bond of peace.

"It is my meat and drink to do the will of my heavenly Father," is a saying always present to the view of the true Christian. God in Christ is the object of his love, his all in all; and to promote His glory the unceasing effort of his whole life. Grateful in prosperity, resigned in adversity, praising and blessing God for what he bestows, witholds, or inflicts; he walks through the world by the light of faith, with his eyes fixed on the prospect of that eternal home, where sorrow can never enter, and from which joy shall never depart.

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